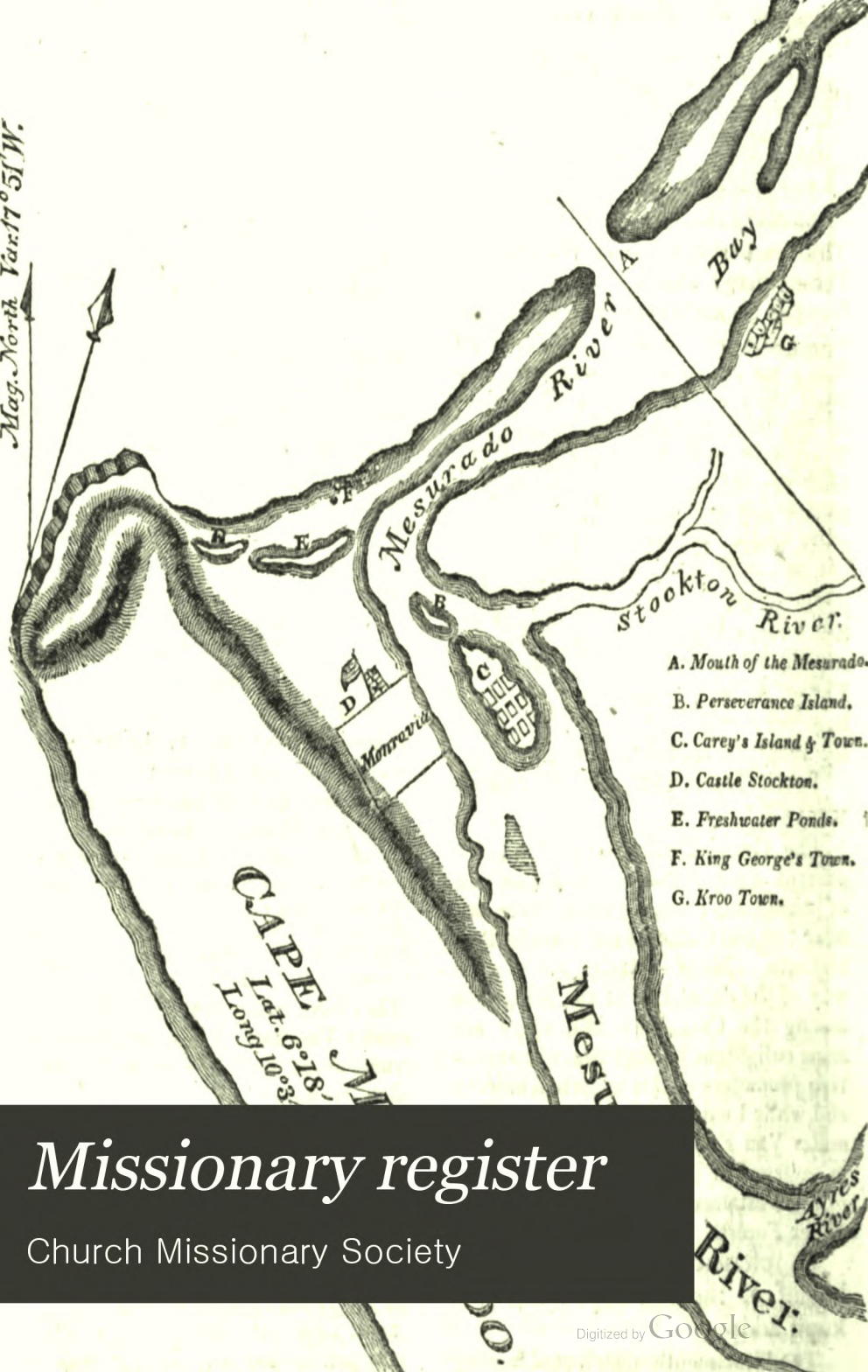


Mag. North Var. 17° 51' W.



- A. Mouth of the Mesurado.
- B. Perseverance Island.
- C. Carey's Island & Town.
- D. Castle Stockton.
- E. Freshwater Ponds.
- F. King George's Town.
- G. Kroo Town.

# Missionary register

Church Missionary Society



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A HINDU WIDOW CASTING HERSELF INTO THE FIRE, WHICH IS CONSUMING THE REMAINS OF HER DECEASED HUSBAND.

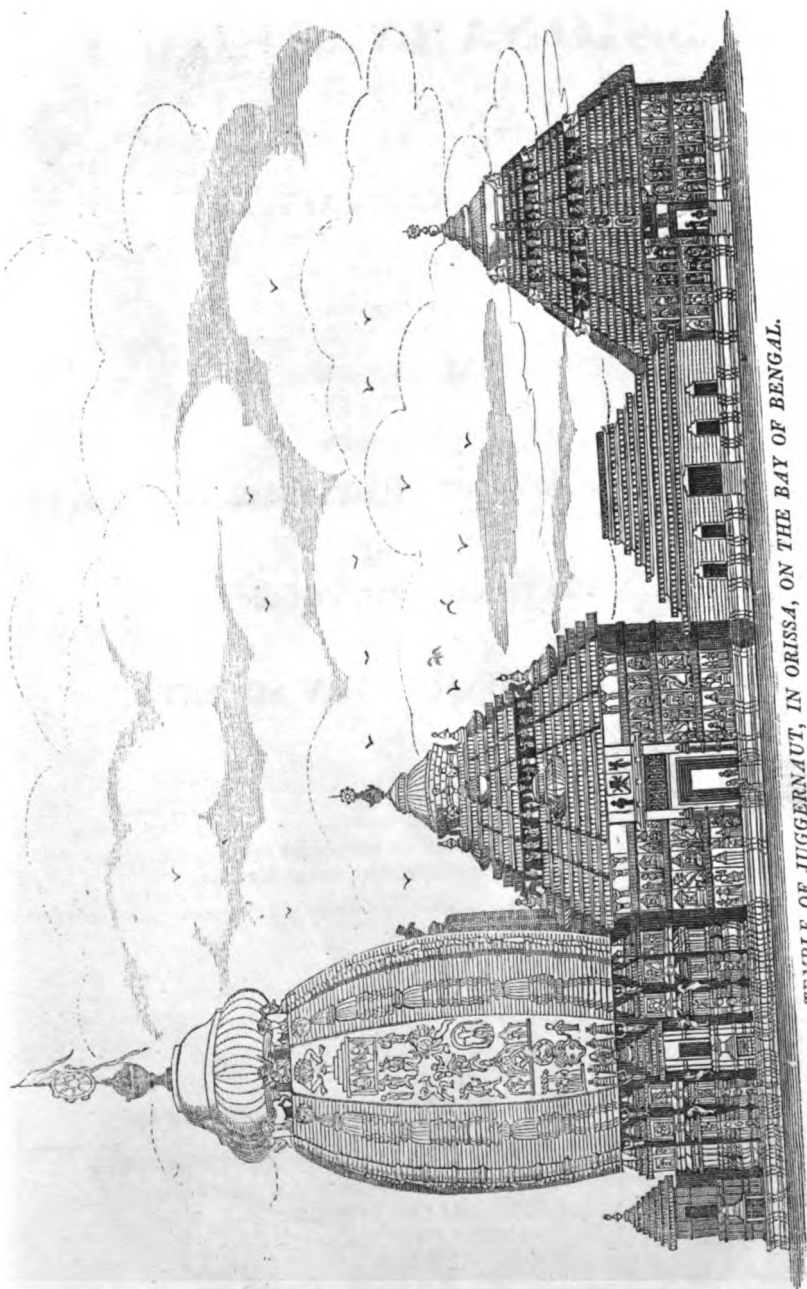






ST. RICHARD'S COLLEGE AT COTYN, IN TRAVANCORE.





TEMPLE OF JUGGERNAUT, IN ORISSA, ON THE BAY OF BENGAL.



THE  
**MISSIONARY REGISTER**

FOR  
M DCCC XXIV.

CONTAINING THE  
PRINCIPAL TRANSACTIONS  
OF THE VARIOUS  
INSTITUTIONS FOR PROPAGATING THE GOSPEL:  
WITH  
THE PROCEEDINGS, AT LARGE,  
OF THE  
CHURCH MISSIONARY SOCIETY.

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THE LORD SHALL SEND THE ROD OF THY STRENGTH OUT OF SION:  
RULE THOU IN THE MIDST OF THINE ENEMIES.

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PSALM CX. 2.

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- TEMPLE OF JUGGERNAUT, IN ORISSA . . . . .** *opposite to page 572*

# Missionary Register.

JANUARY, 1824.

## SURVEY OF THE PROTESTANT MISSIONARY STATIONS THROUGHOUT THE WORLD, IN THEIR GEOGRAPHICAL ORDER.

### INTRODUCTORY REMARKS.

IN the Introductory Remarks to the Survey of 1822, the attention of the Reader was called to various indications of the PROVIDENTIAL PREPARATION OF THE WORLD for the approaching triumph of the Gospel. It may serve to awaken the gratitude and animate the exertions of true Christians, to take, on this occasion, a view of THE NATURE AND MEASURE OF THE PROGRESS which has been already made in this great cause.

The actual condition of the Heathen is now so fully attested by competent witnesses, as at once to refute all allegations of their virtue and happiness without the Gospel; and an interest is now beginning to be felt in their conversion among all who have, throughout the whole Protestant World, any just claim to the character of real Christians; and Prayer, in consequence, increasingly abounds for the gracious influences of the Holy Spirit.

A great number of Institutions are engaged, in a variety of efforts, subservient, in different degrees, to the ultimate end of the Conversion of the World; and not less than Nineteen of these Institutions, among Protestants, are exclusively occupied in seeking the Salvation of Jews, Mahomedans, or Heathens.

The Sum, now annually raised, is become magnificent, as contrasted with the penury of former years, though it is still little, very little, as compared with that which could be effectively employed, and with what it will become when Christians shall be fully roused to the discharge of that debt, of gratitude and obedience which they owe to Him who is their Redeemer and Lord, and of pity and love which they owe to their perishing fellow-creatures: still it is very encouraging to be able to state, that the Missionary, Jews', and Bible Societies of the United Kingdom and the American States, independently of similar bodies in other quarters, and of all Education and Tract Societies, receive at present sums which amount to upward of ONE THOUSAND POUNDS PER DAY.

To these indications of progress may be added, the Variety of Means brought into operation, adapted to all the parts of the work which is to be accomplished, and to the state of society in different countries; as the Civilization of the savage, the Education of the young, the preparation of Elementary Books, the translation of the Scriptures into one-hundred-and-forty languages, the training of Native Teachers, and the Preaching of the Gospel—calling forth from obscurity, by these various objects of pursuit, many very valuable men; and employing them, in the most beneficial manner, in occupations congenial to their diversified talents.

Jan. 1824.

B

The local advantages of the Stations already formed, for bringing these Means into operation on the Unchristianized World, are very observable: on this point, we refer to the Introductory Remarks to the Survey of 1822. At these Stations, moreover, practical evidence has been afforded to the Heathen, of the real nature and genius of Christianity, who had previously no criterion whereby to judge of it, but the lives of Europeans, too often merely secular, and not seldom profligate—experience has been gained by different Societies, and mutually communicated, as to the true character of the Heathen, the most promising methods of labouring among them, the dangers to be avoided, and the instruments to be employed—and, while thus engaged, the various denominations of Christians have manifestly drawn closer the bonds of mutual affection, the topics of old contention are laid aside, they confer for mutual benefit, and labour harmoniously, while no compromise of principle is expected or desired of any body of Christians.

These exertions have been chiefly made by the people of those countries, where Christianity prevails in its purest form, and to which the greatest measure of influence over the rest of mankind has been intrusted; while these efforts have been abundantly remunerated, in beneficent re-action on these countries themselves, in enlivening and enlarging therein the influence of true religion.

Tens of thousands of sincere Converts have been made from among the Heathen; numbers of whom have died in the Faith, and multitudes are now manifesting all the benign and blessed influence of Christianity—not a few of whom are sustaining the character of competent Native Teachers, and thus awaken reasonable hopes of the approach of that day when the work shall be carried on with a degree of rapidity and effect hitherto unknown: while the favour and countenance of Men in power, both in Christian and in Heathen Lands, have been, in numerous instances, conciliated to these exertions, either from a conviction of duty or of their beneficent influence.

To this review of the Progress already made in the Work of Missions, we would add, in the words of the Rev. Dr. Philip, at the Cape of Good Hope, some notices of the more INDIRECT BENEFIT of Missionary Exertions. Dr. Philip remarks—

While Missionaries are complaining that they have so few striking instances of the power of Divine Grace to record in the communications to their respective Societies, it is highly probable that their influence is much more extensive, and the change carrying on by them much greater, than they themselves imagine. In those countries where Missions have gained a marked ascendancy, there is scarcely one spot, however much secluded, impervious to their all-pervading light and heat. Even while they are grossly misrepresented and spoken against, they are checking the undue influence of power—raising the standard of morals—literally proclaiming liberty to the captives, and opening the prison-doors to those that are bound—diffusing abroad the light of science and literature—undermining the false systems of religion against which they have to contend—multiplying those charitable institutions which have for their object the relief of suffering humanity—vanquishing infidelity by the most direct and powerful of all arguments, by living exhibitions of the truths of Christianity—changing the face of our colonies—and accelerating the approach of that moral revolution, which will sooner or later usher in the kingdoms of the world as the kingdom of our Lord and His Christ.

There is, however, a view in which the subject of Missions presents itself, with increasing interest to the Christian, year by year; and which may seem, in its first aspect, threatening and destructive. The OPPOSITION to those various projects and labours of Benevolence, by which

Divine Providence seems to be gradually accomplishing the promises of the Word, is increasing with the increase of those exertions. The passions and prejudices, the impiety and the weakness, the cupidity and the vanity of men are set in motion, by a Power whose influence these men will generally deny and deride.

On this subject we would particularly call the attention of our Readers to the seasonable and able Sermon, preached, by the Rev. J. W. Cunningham, before the Church Missionary Society, at its last Anniversary. It displays, in just but awful colours, the empire of Satan upon earth; while it holds out assurance from Scripture, and confirms this assurance by the evidence of facts, that this Empire shall be destroyed by the Son of God. The minds of Christians have been, of late, very happily directed to the subject of Divine Influences; and the necessity of the abundant Grace of the Holy Spirit is more deeply felt, and that Grace more earnestly sought, than perhaps was ever before witnessed in the Church: but against these sacred influences, the Malignant Spirit will not fail, so far as he may be permitted, to array himself as the *prince of the power of the air, the spirit that worketh in the children of disobedience*. We quote a passage on this subject from Mr. Cunningham's Sermon, which may serve both as a safeguard and an encouragement to the Christian while he looks on the fearful conflict.

If the fact be unquestionable, that there is an Empire upon earth of which Satan is the anxious, powerful, and malignant protector, then why should any man be astonished to find almost innumerable obstacles and enemies to the prosecution of the Missionary Cause? Other movements of the servants of God may or may not be of a nature to assail any strong-hold in the empire of the Prince of this World; but the Missionary Enterprise may be considered as an assault, at once open and direct, at the very heart of its citadel. Is it not then to be expected that an enemy so fierce, powerful, and implacable, will resist such an attack? Although, therefore, I would be far from considering the whole of the opposition to the Institution whose cause I am now pleading, or to similar Institutions, as originating in so terrible an influence as that with which we are here concerned; and would, on the contrary, freely ascribe a portion of such hostility to mere misapprehension on the part of the enemies of these Societies, and another portion to the defects of their advocates; yet, it is obvious, from the foregoing statement, that much of this hostility ought to be assigned to the direct influence of that Malignant Spirit, of whom the Missionary Cause is the natural and avowed enemy. Is the Spirit of Evil, an *accuser of the brethren*?—then have we a right to expect railing accusation against his opposers. Is he the *father of lies*?—then may we expect to be pursued by the grossest falsehoods and calumnies. Was he a *murderer from the beginning*?—then have we reason to anticipate severity, persecution, and every species of violence by which unmeasured and unwearied malignity can prosecute its object. Has he a direct interest in weakening the hands or alienating the hearts of the friends of Missions?—then we may expect temptations to grow *weary in well-doing*, to magnify difficulties, to multiply dangers, to associate all that is honest and vigorous in religion with fanaticism, and to identify that which is languid and useless with sound sense and manly discretion.

To a watchful observer of the state of men's minds, the opposition, rising in so many quarters and under such various pretexts, against the plans and efforts of good men for the benefit of the world, will furnish much painful illustration of these remarks. But, while Christians will gladly collect, even from enemies, any hints which may correct their own mistakes or perfect their plans, they will fearlessly go forward in the path of duty, in unshaken reliance for direction, defence, and blessing, on Him, who came to *destroy the works of the Devil*, and has promised to *bruise Satan under the feet of His servants*.

Mr. Cunningham adds—

Is the Adversary whom we have to encounter a Spiritual Adversary?—then, remember, that it is only by an agency, like his own, spiritual and invisible, that we can hope effectually to contend with him.

The language of Scripture is express on this point. *We wrestle not, not merely, against flesh and blood, but against principalities and powers, against the rulers of the darkness of this world, against spiritual wickedness in high places—WHEREFORE, take unto you the whole armour of God.* Every other defence is unsuited to the awful conflict. While, therefore, my Brethren, we would anxiously call upon you for every other kind of assistance which you are able to render to this high cause—for your money, your personal exertions, your hearts, and your hands—we call upon you, especially, for your ardent, anxious, and believing PRAYERS, that the all-conquering Spirit of God “would come among us, and with great might succour us”—that He would drive from earth the foe, whom He has already expelled from heaven; and would chain him, even now, to the lake of fire, in which he is to suffer for ever. We have already seen, that the multiplication of prayers for the influences of the Spirit of Grace, is to be considered among those Signs of the Times which promise a future triumph to the servants of God. Such prayers are, indeed, the very sinews of this arduous warfare. Multiply them—and the cause is safe. Cherish in your own heart, among the members of your family, in your neighbourhood, in your congregation, the spirit of devout supplication; and the voice of prayer, like the shouts of the armies of Joshua, shall shake the strong-hold of the Empire of Satan to its foundations. And how consolatory is the fact, that, **THUS**, the weakest, the most unlearned, the poor palsied or bed-ridden Soldier of the Cross, may carry the war into the very camp of the enemy, and plant the banner of Salvation on the deserted and detested ramparts of the implacable Adversary of God and Man!

## Western Africa.

THE view which we gave of the Slave Trade, at pp. 465—469 of the last Volume, from the Seventeenth Report of the African Institution, is not a little discouraging to the friends of these oppressed shores. Retributive Justice will ultimately visit, with punishment proportioned to its delay, those Powers which set at defiance all the claims of injured Africa. We extract the following passage on this subject from the Twenty-third Report of the Church Missionary Society:—

It is with great pain that the Committee witness the continuance, under even aggravated circumstances, of the Traffic in Human Beings, which is the curse of these devoted shores. There is, however, no relaxation on the part of the conscientious and humane, not only in the United Kingdom and the American States, but in other countries, to put an end for ever to this opprobrium of the civilized world. The rising Commonwealths of the New World are not only exterminating the odious traffic, but they are preventing the possibility of its revival, by making provision for annihilating the State of Slavery within their respective territories. In France even, at present the Nation most eminently guilty, the voice of justice and truth is beginning to make itself heard; while the friends of humanity in our own country are pursuing with determined perseverance, in co-operation with the Legislature, the great object of a final and total Abolition. The continuance, indeed, of the Trade, is not, through the merciful overruling of the Almighty Hand, without some countervailing alleviations; as the victims of this traffic are still rescued in considerable numbers, and placed under Christian instruction.

We are much concerned to state the death of that excellent officer and active enemy of the Slave Trade, Sir Robert Menda. He died on board his ship, at Cape Coast, after a short illness.

## Gambia.

### SOCIETY OF FRIENDS.

FURTHER particulars of the measures adopted by the Society on this part of the coast have not appeared. At pp. 135—138 of our last Volume, we gave, from Mr. Singleton, some interesting details respecting the Natives.

## BATHURST.

A Settlement on the Island of St. Mary, at the Mouth of the Gambia—Inhabitants, upward of 8000; almost entirely Jaloofs and Mandingoes.

At present, various unfavourable circumstances obstruct the influence of religion on the Settlers. The want of a proper Place of Worship obliges the Chaplain, the Rev. John Horton, to use

the barracks for this purpose, where Divine Service is held once on the Sunday.

WESLEYAN MISSIONARY SOCIETY.  
1821.

John Morgan, *Missionary*.

The Rev. G. Lane removed to Sierra Leone, toward the close of 1822, for the recovery of his health; but died there on the 16th of April, aged 27 years.

Preaching, in broken English, had been maintained, in Jaloof and Soldiers' Towns, to from 20 to 30 hearers. The Missionaries wrote—

The people appeared to listen with great attention to the things spoken; but alas! how little do they understand of the deep things of GOD, though we teach them as we teach children, and even become fools by preaching in that way which necessity dictates, that we may be wise to win souls to Christ. But, after all, how much have we to lament! The extreme ignorance, and the ridiculously absurd prejudices of Africans, are beyond all conception.

Tracts, printed in the Arabic of this coast, would greatly facilitate, it is thought, the progress of Christianity.

Mr. Morgan writes—

A man acquainted with the Bible cannot observe the manners and customs of these people, without remarking many things which remind him of the Patriarchs and ancient Jews; the primitive simplicity, together with many ancient customs, being retained among them.

The Commandant, Major Grant, proceeded up the Gambia, in March, with the view of forming a New Settlement. Mr. Morgan accompanied him. It is said—

The result of this expedition was, that Lemon-Island, about 500 miles from St. Mary's, was thought to be the most favourable place for the New Settlement, which has accordingly been formed. In consequence of the population it will attract, and the intercourse with the Natives which it will command, Mr. Morgan recommends the appointment of a Missionary.

Another Missionary is about to sail. The New Station will be occupied, in preference to Mandanaree, which was suspended on account of Mr. Morgan's ill health. At Bathurst, he has a Native Congregation, a Society of 24 Natives, and a School.

## Sierra Leone.

Our last Volume contained many particulars of the severe visitation of sickness which befel this Colony. Most of the deaths, however, appear to have been the result, not of the fever of the climate, but of the Yellow Fever.

The Colony was deprived of many of its officers. The Governor himself was absent, at the Gambia and at Cape Coast; and did not return till the 11th of July: when he immediately made the best arrangements in his power to supply the vacancies occasioned by disease and death; and resumed that kind and vigilant attention to all parts of the Colony, which so much endears him to the various classes

of its inhabitants. Both the Chaplains, Mr. Flood and Mr. Palmer, had been carried off—Mr. Flood at sea, on his return to England; and Mr. Palmer, who had arrived but on the 20th of March, died on the 8th of May; followed by his Widow, on the 6th of June. The Chief Justice had died on the 3d of that month. Other officers of the Colony, both civil and military, fell victims to the disease. We do not repeat the particulars here: they will be found detailed in various parts of the last Volume, especially in the Number for July. It is right, however, to add, that the statements transmitted home are susceptible of explanations, which greatly diminish their alarming character. His Excellency the Governor writes to the Church Missionary Society, from Freetown, under date of Sept. 13, 1823—

I have heard, that, among other cases, Dr. Nicoll, who died in April, at Acerra, 1000 miles distant, and left the Colony in November, was mentioned; and that a Gentleman of the Commissariat, Mr. Brown, who died in the Gambia, 400 miles distant, was also included; as well as 600 or 300 Coloured Natives, while, according to the official Report of the principal Medical Officer, not one man of colour, not a woman, or a child, died of that disease, and when it was in many cases confined to Freetown. In the cases which might appear as exceptions—Messrs. Palmer and Johnson—the former caught the disease here on a Sunday, and felt the impression on walking home to Regent; and Mr. Johnson was obliged to remain in town some days prior to embarking, and seemed to those who accompanied him to the wharf to be in good health. Another no less important mistake is that of comparing the number of those who died with the Census taken on the 1st of January 1822; whereas, at the period of the fatal disease, there were upward of 300 Europeans here. In making such returns, remarks ought to be inserted. I have been too much engaged to look at the List; yet I am inclined to believe, that, from the Census referred to, not above 90, if so many, died. I will transmit it by a future opportunity. None of the Gentlemen in the Mountains were ill: Mr. Schemel arrived in a state of consumption, came from the Mountains to embark for Europe, and caught the fever here: in the opinion of the medical officers, Mr. Düring had a liver complaint, and returned from Europe imperfectly cured.

In speaking of the climate and its dangers, as I have long encountered them, I can have no object in view but to place them in their proper light—neither magnifying nor diminishing. I have suffered myself; and if I did not feel the strongest objection to mention any thing personal, I could enter into some details on that subject.

In the same Letter, Sir Charles pleads earnestly for further aid in his benevolent exertions to benefit the regions under his care.

I shall, as long as I have my health and His Majesty may require my presence on the coast, promote, to the utmost of my power, the religious instruction of this part of his Dominions; and more particularly so, of the Liberated Africans, who, from the forlorn condition in which they are landed, more peculiarly call for assistance. Here, as every where, assistance and means are required, otherwise all must end in unavailing wishes.

I shall end this Letter, by again expressing my sincere thanks for the aid which I have obtained from the Society; and leave it to the liberality of your own feelings to be thoroughly convinced

that, in regretting the want of a sufficient number of zealous Missionaries, I am thus bearing the strongest and most positive testimony of the value which I set upon the labours of those whom I have had.

Every exertion is making by the Society to supply the want of service occasioned by the sickness and death of the Labourers. The opinions of their medical advisers led two Clergymen, who were willing to accept the Chaplaincies, to decline the appointment; but the Committee hope to be able to present others to Government, who may proceed, with other Labourers, to the Colony, by the time the next Rains shall have ceased.

It is a great alleviation to the afflictive dispensation of which we have spoken, that the Labourers who died departed in the lively hope of eternal rest. The account of the several deaths given in the Number for July, and the Obituaries of Mrs. Palmer and Mrs. Vaughan in those for September and October, will have been read with thankfulness.

The spirit of the survivors has been seen in the communications already printed. We add an extract of a Letter from Mr. Wilhelm, dated Waterloo, Sept. 18, 1823, on the intelligence of Mr. Johnson and Mr. Flood having died at sea reaching the Colony:—

According to the will of the Lord, I am surviving the mournful news of Brother Johnson and Mr. Flood being called from the field of labour to their eternal rest, on their very passage to England for a temporary rest and recovery. How infinitely sweeter will their rest be, in that Holy City where *there shall be no more death, neither sorrow, nor crying, nor any more pain!*

Mr. and Mrs. Düring also having again taken their departure for England, we are left to feel a breach in this Mission, which only He can repair who made it. O Lord, give us who remain such faith, that our earnest expectation and hope may be at all times fixed on thee—that *in nothing we may be ashamed, but that with all boldness, as always, so NOW also, Christ may be magnified in our bodies, whether it be by life or by death!*—that to us to live, may be Christ; and to die, gain!

In the midst of its trials, the Colony makes steady advances. The late Chief Justice remarked, with exultation, at a Quarter Sessions a little time before he died—

That, ten years ago, when the population of the Colony was only 4000, there were forty cases on the Calendar for trial; and, now that the population was upward of 16,000, there were only six cases on the Calendar: he congratulated the Magistrates and Grand Jury on the moral improvement of the Colony. There was not a single case from any of the villages under the superintendence of a Missionary or Schoolmaster!

The same lamented Judge adduced, in a letter to the Secretary of the Church Missionary Society, the advantageous employment of Liberated Africans as Jurors, in proof of the great and rapid improvement which they had made. He wrote—

At the Colonial Sessions holden in Dec. 1821, I

inquired of Mr. Johnson whether any of the inhabitants of Regent's Town were qualified to serve on Juries; and I intimated, that, if there were any so qualified, it would be proper to call upon them to perform that duty, in conjunction with the inhabitants of Freetown. Mr. Johnson named two or three of his people as being fully qualified; and one of them, named Josiah Yamsey, took his turn as a Juror on several trials. A similar intimation was given to Mr. Düring and Mr. Nylander; and, subsequently, persons from Gloucester and Kiskey, recommended by those Gentlemen severally, have served with perfect satisfaction to their fellow-Jurors.

The result of the first experiments having proved satisfactory, the practice of calling the qualified inhabitants of the Villages will be continued, until they shall be trained and accustomed to take their share of the duty, in regular proportion with the persons on the Jury List of Freetown.

The Sierra Leone Gazette also frequently appeals to facts within the cognizance of its readers, in proof of the unremitting industry and great improvement of the Liberated Africans.

We extract a passage from the last Report of the African Institution:—

The Directors are happy in being enabled to state to the Meeting, that, after various unsuccessful trials, some Vaccine Virus, sent out to Sierra Leone by the brig Waterloo, was found to succeed in the cases of two children who were vaccinated from it by Mr. Barry. From these children others were vaccinated; and the disease was propagated among some hundreds of persons, with a fair prospect of its being kept up. All did well; and it appears, from these experiments, that the constitution of the African is as susceptible of the influence of vaccination as that of Europeans. Measures have also been taken for the purpose of introducing vaccination into the interior of Africa.

#### BIBLE SOCIETY.

Some account of the Sixth Anniversary, and of the beneficial exertions of the Society, was given at p. 480 of the last Volume. Personal visitation had been so industriously pursued, that 7354 individuals, in different parts of the Colony, had been visited.

#### CHURCH MISSIONARY SOCIETY.

The Labourers under the Society are reduced, by sickness and death, to 21 Europeans. These are assisted by 17 Natives. Of the Europeans enumerated in the last Survey, including those who arrived in the Lively on the 3d of December 1822, and those in the Esther on the 9th of January 1823, six have departed from their Labours: these, with some of the coadjutors of the Society who have also died, furnish the following melancholy list—April 20th, Mr. James Bunyer—25th, Rev. W. H. Schemel—May 3d, Rev. W. Johnson—6th, Rev. S. Flood—8th, Rev. H. Palmer—June 6th, Mrs. Palmer—22d, Mrs. Bunyer—25th, Mrs. Vaughan—July 5th, Rev. C. W. Beckauer.

To this afflicting statement it must be added, that Mr. and Mrs. Düring, who had arrived on the 19th of January on



their return from England, were obliged to quit the Colony again on the 31st of August, but have not yet arrived.

Mr. and Mrs. Pope embarked at Gravesend, on the 6th of October, to assist in the Freetown Schools.

The following extract of the Report will shew the distribution made of the Labourers lately sent out to the Colony:—

On the arrival of the Missionaries in the Lively and Esther, Mr. and Mrs. Vaughan and Mr. and Mrs. Bunyer were placed in charge of the Freetown Schools, the Rev. C. W. Beckauer at York, the Rev. John Gerber and Mrs. Gerber at Kiskey, to prepare for taking charge of some Settlement, the Rev. G. E. W. Metager and Mrs. Metager at Wilberforce, the Rev. W. H. Schemel and Mrs. Schemel at Bathurst, and Mr. and Mrs. Lisk at Waterloo to assist Mr. Wilhelm.

The deaths already mentioned occasioned some changes, as will be seen under the respective Stations.

To the Native Teachers before employed by the Society, have been added several Young Men, brought up in the Christian Institution, together with their wives; and also Mark Joseph Tamba, at Gloucester.

On the prosperity granted in the midst of weakness, the late Mr. Johnson wrote—

Our company is now smaller than I have known it to be since my being in Africa. When I, in thought, survey our Missionary Settlements, I behold one here, almost exhausted, having lost his strength by long residence in this country, yet struggling to bring another soul to the Lamb of God *which taketh away the sin of the world*—and another there, endeavouring to get the better of repeated attacks of fever, which have unfitted him for usefulness almost the whole time of our being in Africa. But let us consider, on the other hand—it is the Lord who will work: notwithstanding our weak state, He is still doing wonders: by His Sovereign Power He carries on His work through the instrumentality of a few weak, worn-out men, that the praise and glory may be all His.

The state and progress of the Mission may be judged of by the fact, that, at Easter of last year, there were, at the different Stations, 680 Native Communicants and 3523 Scholars.

With a view to counteract, as much as may be, the debilitating effects of the climate on the constitutions of Europeans, the Committee have authorized the Missionaries to visit England, if they should find it requisite, after the completion of every sixth year of residence in Africa.

We have quoted some testimonies to the improvement of the Liberated Africans. That of Captain Sabine, as stated by Mr. Cunningham, appeared at p. 264 of our last Volume. We will add Mr. Düring's.

Most of those with whom I live, I have seen brought from the holds of Slave Ships. I have seen them rise, from the chains of the Slave Dealer, to become industrious men and women, faithful subjects, pious Christians, affectionate husbands and wives, tender fathers and mothers, and peaceable neighbours.

We shall add another passage from the

Report, and then proceed to our survey of the different Stations.

The increasing interest in the objects of the Society was manifested at the Third Anniversary of the Church Missionary Association, held at Kiskey, on the 8th of January; when it appeared that the sum of 2811. 5s. 3d. had been contributed, in the preceding Year, of which more than half was given by the Liberated Africans; and making a total raised by the Association of 6361. 1s. 0d.

## FREETOWN.

The Chief Town in the Colony—in the Parish of St. George—Inhabitants, exclusive of the Military, at the Return in January 1822, were 5643.

### CHURCH MISSIONARY SOCIETY.

Philip Vaughan, John Pope,  
Schoolmasters.

Mrs. Schemel and Mrs. Pope,  
Schoolmistresses.

G. Fox, Mrs. Fox, Native Assistants.

On the death of Mrs. Vaughan and Mr. and Mrs. Bunyer, appointed to these Schools, Mrs. Schemel, after the death of Mr. Schemel at Bathurst, removed to Freetown.

In the view of these and other losses, Mr. Vaughan thus feelingly expresses himself—

No language can express my feelings, when I look first in my own house for my dear Wife—but alas, she is not; then in the Schools, for my brother Bunyer and his Wife—but they, too, are gone! I then look in the Church for dear brother Palmer and his Wife—they also have left me; and I am the only living monument of God's mercy out of six, who have been appointed to labour in this town, and God only knows how long I may be spared. I appear as one forsaken and left to wander by himself; but still I bless God, that, though I am cut off from such very dear friends, I have His presence and word of promise to comfort me, and I know it will be for my good and I trust for His glory.

### It is remarked in the Report—

It requires two European Schoolmasters and two Schoolmistresses to be in constant and active exertion, together with Native assistance, in order to maintain these Schools on that efficient footing which the good of the Colony demands. The efforts of the Society to accomplish this have been frustrated by the sickness and death of the Teachers.

The requisite number was, at length, supplied; and the Chaplains were also requested to act as Superintendants: but the death of the Labourers frustrated these arrangements. The number has, however, been again completed by the appointment of Mr. and Mrs. Pope.

In 1822, there were not less than 715 Scholars on the books—300 Boys, 212 Girls, and 203 Adults. Of these, there had been discharged 45 Boys, 74 Girls, and 118 Adults; leaving 256 Boys, 138 Girls, and 85 Adults. The average attendance had been 166 Boys, 66 Girls, and 56 Adults.

The want of proper accommodation had continued to be one cause of the irregular attendance; which had, however, been doubly increased by the deficiency of Teachers. A School House and three School Rooms were in preparation. One of these School Rooms, for 200 Girls, was opened at the beginning of March: the other two are each to contain 200 Boys and Adults.

At Lady Day last, the numbers were 261 Boys, 149 Girls, and 91 Adults; and,

at Midsummer, 269 Boys, 159 Girls, and 63 Adults. Mr. Vaughan was much pleased with the progress of the elder children.

Mr. Nyländer attends to the spiritual wants of Freetown as much as lies in his power. He urges the appointment of two Missionaries, for spheres of duty, among the Natives, independent of the Chaplains.

#### WESLEYAN MISSIONARY SOCIETY.

Mr. Huddleston died happy in the Faith, on the 20th of July. "I have no wish to live," he said, "but to preach to the people; but the Lord will do all things well."

#### The Committee remark—

Thus the Mission is left entirely destitute, and four Chapels and their Congregations without supply, at a period when the state of the work has assumed a promising aspect.

The Members are 118. Two Missionaries, Messrs. Pigott and Harte, have been appointed, and are about to proceed to the Colony.

In March, Mr. Huddleston had visited Port Loko, and the towns on the Rokelle Branch of the Sierra-Leone River; with the view of acquainting himself with the state of the Timmanees, their disposition toward Christian Instruction, and the best means of imparting it to them. He wrote, on this subject—

After my former visit to Port Loko, in 1821, I was of opinion that it was one of the most favourable openings for the introduction of Christianity on the Western Coast of Africa. I am now confirmed in my opinion; and will not scruple to say, that until Missionaries are sent up the Sierra-Leone River, Africa will be greatly neglected.

#### KISSEY.

A Town of Liberated Africans, in the Parish of St. Patrick—Inhabitants in the Town and its vicinity, 1500.

#### CHURCH MISSIONARY SOCIETY.

1816.

Gustavus Reinhold Nyländer, Minister.

Mrs. Wenzel, Native Schoolmistress.

George Thomas, John Bannah,  
Native Assistants.

Mr. Nyländer writes, in July—

I have great cause to be thankful for the degree of health, which I and my children have hitherto enjoyed, when many fell on our left hand and many on our right. Mrs. Wenzel also enjoys good health, and continues useful in her station.

By the addition of Liberated Africans since the Official Return in January 1822, the inhabitants have been increased to about 1000 under Mr. Nyländer's immediate care: beside these, about 500 live in huts near Kissey, but under his control; but further help is necessary in order to bring these people under Christian Instruction.

George Thomas is now in the service of the Society.

At Christmas 1822, Mr. Nyländer reported—

Divine Service is attended on Sundays by 600 people and upward; and about 400 attend Morning and Evening Prayers on week-days. About 30 mechanics attend Evening School: 100 Boys and 100 Girls are at the Day Schools: a few married Women also attend, but very irregularly. George Thomas is of very great service to me: he is assistant at the Boys' School, and Clerk in the Church: when I am absent, or otherwise prevented from attending prayers, he is the only person who can take my place, and read and pray with the people.

A gradual increase of religious influence on the people was manifested during that year. At Midsummer, he writes respecting his Communicants—

All express a steady desire to be found in Christ, testifying that of themselves they can do nothing; and these their sincere wishes they accompany with Christian-like conduct.

At the close of that year, he adds—

It has pleased God still further to bless the preaching of His Word. On Christmas Day, I baptized 15 Adults, of both sexes; and a still greater number have applied for admission to the ordinance, some of whom are, I trust, under religious impressions. The number of Communicants will, in future, be 35.

At Lady Day of last year, the attendance at Church on Sundays was about 700, the Schools as usual, and the regular Communicants about 25. At Midsummer, the Boys were 96 and the Girls 83: the Communicants were 30. Of the state of the people, Mr. Nyländer says—

The Lord continues to be with us at our Church and Prayer Meetings; which latter are still held on Wednesday and Saturday Evenings, and are attended by about 12 men and 92 women. Some of our Communicants, who, like the Galarians, *did res nulli*, have left off being wise; and, like Demas, have gone after the things of this world. I hope to admit to baptism, next quarter, four promising Young Men and two Women. Our Monthly Missionary Prayer-Meeting is regularly attended; and we collect at it upwards of 3s. per month.

This Association was formed in October, 1822.

In August, the Governor attended Divine Service at Kissey. In reporting this circumstance, it is stated, in the Sierra-Leone Gazette—

Kissey, during the last year, has been much improved: new streets have been formed—new gardens established—and hundreds of new faces enliven the scene. The Church, which has undergone considerable improvement, was filled with a devout and orderly congregation. His Excellency appeared highly gratified with the numerous improvements in the vicinity. Many of our readers may recollect the dangerous ravine which formed an almost insuperable bar to the communication with the district of Wellington. By the unwearied exertions of the Rev. G. R. Nyländer, an excellent carriage road has been formed, and a substantial stone arch has been thrown across the chasm. The road thence runs through a delightful country, the soil of which being purely alluvial, affords an ample field for agricultural improvements.

#### WELLINGTON.

A Town of Discharged African Soldiers and their Families, in the Parish of Arthur—Inhabitants, at the Return of Jan. 1822, were 547; of whom 384 were Men.

## CHURCH MISSIONARY SOCIETY.

John Sandy, *Native Teacher*.

In January 1822, John Sandy was stationed here. He had been previously fixed at Hastings, and had afterward assisted at Leopold and Regent. In August, there were 36 Scholars in the Day School, and 89 in the Evening. Recent information has not arrived.

## WATERLOO.

A Town of Liberated Africans and Discharged Soldiers, in the Parish of St. Michael—Inhabitants, 647.

## CHURCH MISSIONARY SOCIETY.

John Godfrey Wilhelm, *Minister*.James Lisk, *Schoolmaster*.Mrs. Wilhelm, Mrs. Lisk,  
*Schoolmistresses*.W. Lawrence, *Native Assistant*.

Mr. and Mrs. Lisk entered on their charge on the 12th of December, 1822; and were received by men, women, and children, with loud acclamations of welcome. W. Neville, a Native Youth, who was one of the Assistants, had accompanied Mr. Flood to England.

Daily Morning and Evening Worship had been maintained, and Divine Service on Sunday Mornings and Evenings; on Sunday Afternoons, Mr. Lisk catechises the Children. The Communicants attend a Prayer Meeting on Saturday Evenings, with several of the School Children. Prayer Meetings are also held on Sunday Mornings and Wednesday Evenings.

The foundation-stone of St. Michael's Church, which is to be a stone-building 72 feet by 48, was laid, on the 12th of February last, by Mr. Refell, in the absence of the Governor. In the afternoon, the Missionary Association was organized; when *5l. 11s. 8d.* was collected.

At Midsummer, 1822, Mr. Wilhelm reported an accession of 163 Natives, liberated from Slave Vessels; but, at Michaelmas, makes the following affecting representation respecting these newcomers:—

The mortality among these poor men, women, and children was so great, that, of 163 whom I received, 54 have died since the 1st of June. What dreadful evils does the Slave Trade occasion! I alone have to report 54 murders as the result of it within one quarter of a year!

At the same Midsummer, the Scholars had increased, chiefly by new comers, to 70 Boys and 130 Girls. At the end of May the Girls were 140, but the newly-liberated were very weak, and ten had pined away and died: 14 more soon followed, reducing the number to 116; they were carried off by consumptive diseases, contracted by their treatment on board the Slave Vessels.

At the close of 1822, Mr. Wilhelm gives the following summary:—

The Disbanded Soldiers are, at present, 86 in Jan. 1824.

number, and 66 Women: quietness and order were kept up among them. The Liberated Africans are 183 Mechanics and Labourers, 73 Women, 110 School Girls, 69 School Boys, and about 60 little Children of two years old and under; all together forming a population of 647 souls. The Communicants are 16. The Day and Evening Schools have been attended regularly; the latter by 52 Mechanics (single men), besides the married men, who attend more or less in number, being left to their own choice. Having received Mr. and Mrs. Lisk for assistants, we intend to open an Evening School for the Women.

The accounts up to July last are much the same. The Communicants were then 18. Of the increase of cultivation, Mr. Wilhelm writes—

Forty Natives, who came with me to Waterloo, struck off, on New-Year's Day, from Government Rations, being enabled to live on the produce of their own farms. They cleared, during three months, immense portions of land from Waterloo toward Calmont: also toward Hastings, large additional farms have been cut. These proceedings of my people are auspicious of good times. Oh that we may not sin them away! The number of those who confess their sins and lead a new life has somewhat increased.

## KENT.

A Town of Africans, in the Parish of St. Edward, at Cape Shilling—Inhabitants, 418: of these, 318 are Liberated Slaves, 52 Discharged Soldiers, and the rest other Natives: they have been since increased.

## CHURCH MISSIONARY SOCIETY.

1819.

Robert Beckley, *Schoolmaster*.Mrs. Beckley, *Schoolmistress*.

In June 1822, there were 107 new people added from a captured Spanish Schooner; but many of these died. In November following, a further addition was made from captured vessels. The Settlement appears to be comparatively very healthy.

The Schools, at Midsummer 1822, contained 150 Scholars; at Michaelmas, 156; at Christmas, 253; at Lady Day of last year, 246; and at Midsummer, 258: of these last, 96 were in the Boys' Day School, 100 in the Girls', and 62 in the Adults' Evening School. At the beginning of 1822, there were but few Boys in the Settlement; but, in June, a considerable accession was obtained from a captured Slave Ship; and, in the last Quarter of that year, large additions of very promising children, from the same source.

On the 4th of February of last year, Mr. Beckley was married at Regent; to Mr. Johnson's Sister, who has now the charge of the Females, Mrs. Renner having removed to Gloucester. The Boys' and Mens' Schools were conducted by W. Bickerteth, from the Christian Institution, since returned to Regent.

On the 8th of April a Missionary Association was formed, when *3l. 6s. 8d.* was

collected. One of the Resolutions follows—

That this Meeting, contemplating the great change which has taken place in a few years on this spot, this being once the principal mart for Slave Dealers, cannot but feel grateful to Almighty God that now the glad tidings of Salvation are freely proclaimed.

A destructive fire broke out in the Girls' School House, which occasioned the loss of 17 houses.

By the last accounts, the Church was well attended. The Communicants were 17. The Saturday-Evening Meetings were well attended.

Some particulars were stated at pp. 141 and 142 of our last Volume.

### YORK.

A Town of Liberated Africans, in the Parish of St. Henry, north of Kent and on the coast of the Atlantic—Inhabitants, at the last Return, 491.

#### CHURCH MISSIONARY SOCIETY.

The late Rev. W. Johnson frequently visited this Settlement: see pp. 140 and 141 of our last Volume. In November 1822, Mr. Johnson wrote—

The people at York have wonderfully improved; and many, I have reason to believe, are truly converted. Several attended the Lord's Supper at Kexet, at the last administration, and I have promised to administer it next Sunday week at York. I baptized 31 Adults and Children when I was there last, and expect to admit about 40 to the Lord's Supper. I hope, when our friends arrive, that we shall be able to furnish York with a Schoolmaster at least.

The late Rev. C. W. Beckauer entered on this Station at the end of April: but, having the fever, he was obliged to retire to Kent; and did not preach at York till Whitsunday, the 18th of May. Daily Morning and Evening Prayer was maintained; and in the Day and Evening Schools, there were about 30 Scholars: but he was called away from his labours in little more than two months after his arrival.

### CHARLOTTE.

A Town of Liberated Africans, in the Parish of St. John—Inhabitants, 676.

#### CHURCH MISSIONARY SOCIETY.

1819.

Christopher Taylor, *Schoolmaster*.

Mrs. Taylor, *Schoolmistress*.

John Jackson, *Native Assistant*.

The Scholars, since the period noticed in the last Survey, have been, in number, as follows—1822, Midsummer, 185; Michaelmas, 220; Christmas, 255—at Lady Day last, 251; and at Midsummer, 258. Of this last number, the following read the Scriptures—Boys, 27 out of 64; Girls, 40 out of 58; and Adults, 39 out of 136.

A School House, 30 feet by 30, built

some time since, and used as a Place of Worship, is become insufficient to accommodate more than half the inhabitants. On Sundays the piazzas are filled from end to end; but the people do not attend so well on week-days: the hearts of the great majority seem, as yet, insensible to the blessings of the Gospel. The influence of religion is, nevertheless, increasing. The Evening Meetings are continued, with great advantage to both the Teacher and the people: some particulars on this subject, in evidence of the Influence of Religion among the people, are given at pp. 170 and 171 of our last Volume. At Lady Day, the Communicants were 9.

The industry of the people is manifest, from the following statement by Mr. Taylor, at the beginning of last year:—

A wall round the public buildings of the Settlement, containing 9000 solid feet of masonry, has been completed; and a School House begun for the Boys.

During the Christmas Quarter, 3067 bushels of Cassava were sold to Government, amounting to 134l. 3s. 7½d.

A road has been begun toward Hastings, two miles of which are finished.

In the first half of last year, 3820 bushels of Cassava were sold to Government, and 836 of Cocoa, for 216l. 6s. 7d.

At a Meeting of the Missionary Association, Dec. 10, 1822, the sum of 3l. 19s. 2½d. was collected. The Contributions of the year had been 9l. 6s. 3d. The system of Collectors was adopted at this Meeting, and six Natives were appointed to that office: the benefit was soon felt, in more than doubling the next month's contributions.

### LEOPOLD.

A Town of Liberated Africans, in the Parish of St. Peter—Inhabitants 632.

#### CHURCH MISSIONARY SOCIETY.

1818.

Thomas Davey, *Schoolmaster*.

Mrs. Davey, *Schoolmistress*.

The Scholars have increased for the last five Quarters reported; and have been as follows—1822, Midsummer, 141; Michaelmas, 146; Christmas, 185—Lady Day of last year, 314; Midsummer, 326. The great increase has been in Adults: the last number reported consists of 62 Boys, 46 Girls, and 218 Adults.

At the close of 1822, Mr. Davey reported—

The attendance at Divine Service on Sundays is now upwards of 600—who appear to listen with attention to the Word of God. The place has long been far too small: the Piazzas on each side are now so filled on Sundays, that some are obliged to stand upon the steps. I am about to enlarge the present place by adding galleries on each side, and at one end, which will make room for about 300 more than at present. The attendance at Morning and Evening Prayers is also very good: we have

three Services on Sundays, as usual, besides prayer in the morning.

At Midsummer, the Communicants were 6.

The Missionary Association contributed, in the year, 10*l.* 1*s.* 6*d.* Collectors are now established; both here and at the other Settlements; and copies of the Missionary Register begin to be sought for by them.

Of the industry of the people, Mr. Davey says, at the close of 1822—

Of our inhabitants, 124 are now able to support themselves; and have sold to Government, in the last Quarter, 1751 bushels of Cassada at 10*d.* per bushel.

We have lately completed a wall, containing 9600 feet of masonry, which encloses the Dwelling House, Schools, Stores, Kitchens, and other Offices; and have begun a large stone-building for a School, 56 feet by 30.

On the same subject, it is remarked, in the Sierra Leone Gazette, respecting a visit by the Governor in August—

In our journey to Leopold, we were highly gratified at beholding the improved state of the lands: the fine crops of Cassada far exceed the consumption of the inhabitants; and we trust we shall soon see an equal profusion of coffee, rice, cotton, and other valuable articles of commerce. The inhabitants, we hope, will now turn their attention to the manufacture of tapioca, starch, and fatina. His Excellency was pleased to express his approbation at the great quantities of soap lately manufactured at Leopold.

### BATHURST.

A Town of Liberated Africans, in the Parish of St. James—Inhabitants, at the Return of Jan. 1822, were 393.

#### CHURCH MISSIONARY SOCIETY.

John Gerber, Minister.

Mrs. Gerber, Schoolmistress.

William Davis, one of the Native Teachers, had charge of this Settlement, till the Rev. W. H. Schemel was placed here. On his decease, Mr. and Mrs. Gerber, who had been some time at Kiskey, removed, on the 26th of March, to Bathurst.

Under Mr. Johnson's superintendence, W. Davis, and before him W. Tamba, had laboured with success among the people. At Michaelmas 1822, the Communicants were 15; at Christmas, 19; and, at Easter last, 27.

At Midsummer 1822, the Schools contained 87 Scholars; at Michaelmas, 124; and at Christmas, 176—being 46 Boys, 90 Men, and 40 Women. No return was made at Lady-Day last; but, at Midsummer, Mr. Gerber reported the Scholars at 33 Boys, 15 Girls, and 50 Adults. Thirty can read the Scriptures.

The sum of 1*l.* 5*s.* 5*d.* was contributed to the Society.

### REGENT'S TOWN.

A Town of Liberated Africans, in the Parish of St. Charles—Inhabitants upward of 2000.

#### CHURCH MISSIONARY SOCIETY.

1816.

James Norman, Schoolmaster.

Mrs. Norman, Schoolmistress.

W. Tamba, W. Davis, David Noah,  
Native Teachers.

John Johnson, Rachel Gannon Johnson,  
W. Bickersteth, Sarah Allen Bickersteth,  
Native Assistants.

Intelligence of the decease of the Missionary, who had been rendered such a distinguished blessing to the Africans assembled at this place, reached the Colony on the 8th of September. The motives of his visit to England and the affecting circumstances of his death at sea, were stated at pp. 301—303 of our last Volume.

His Excellency the Governor, in a Letter of September the 15th, addressed to the Secretary, thus feelingly expresses his regard to the memory of that excellent man:—

The arrival of the "Ark," on the 8th instant, with the melancholy news of the death of the Rev. Messrs. Flood and Johnson, has given every individual who feels for the welfare of Africa the deepest affliction.

With regard to Mr. Johnson, I was totally unprepared for it, as I had understood that he had gone home on account of private affairs and ophthalmia in one eye. It is a severe dispensation of Providence upon us. His exertions have been great; and may perhaps be equalled, but will never be surpassed: he was esteemed by the whole community. His people feel as they ought; having lost, in him, a father and a friend.

The work of Divine Grace, which has been so remarkably displayed in this Settlement, continued its progress. Mr. Johnson had to lament the loss of Mrs. Johnson's assistance: his Sister continued her active and useful services, particularly in the Female Schools, until her marriage with Mr. Beckley, and her consequent removal to Kent. Mr. and Mrs. Norman also continued their labours. David Noah rendered effective aid in various departments: in the Schools, he was assisted by John Johnson and William Bickersteth, from the Christian Institution: other Youths from the same place, with the First Classes in the Day Schools, acted as Teachers in the Evening Schools. At Michaelmas, 1822, the whole number of Ushers and Teachers, male and female, was 47. John Sandy assisted Mr. Johnson in preparing the Candidates for Baptism and the Lord's Supper.

By these Labourers the work of the Lord was carried on at this place with abundant blessing from on High. Mr. Johnson's communications, up to the time of his sailing for England at the end of April, contained, as usual, many powerful illustrations of the Influence of Religion on the Christian Natives. The Manner in which the Word of God is applied for Conviction and Consolation, their Watchfulness, their

**Tenderness of Conscience, the Benefits of Christian Discipline and Admonition, their Sympathy with their Minister in his Afflictions, their Affectionate Confidence in him, the Growth of Religion among the Young, and the Increase and Efficiency of Native Teachers**—on all these topics Mr. Johnson's late despatches furnished those impressive details, which appeared at pp. 307—326 of our last Volume—details which will be recurred to with peculiar interest, as among the last communications which will appear from that faithful Servant of Christ.

The increase of the Schools is shewn by the following summary of the last four Quarters of which the Returns have been received:—1822, Midsummer, 767 Scholars; Michaelmas, 833; Christmas, 909; Lady Day of last year, 1052: which last number consisted of 251 Boys, 230 Girls, 551 Men, and 20 Women.

The 1551 inhabitants stated in the last Survey, were increased, in June, 1822, by newly-liberated Slaves, to 1750, and, by subsequent arrivals, to upward of 2000.

The Church has been five times improved and enlarged: it was, at first, only 40 feet by 30; but is now 80 by 64, with galleries which will accommodate 450 persons; yet it is still often crowded to such excess, that many are obliged to stand outside. The tower, which had fallen, is rebuilt—22 feet by 21, and 70 feet high. Mr. Norman's knowledge of building is of great advantage.

The attendance on Public Worship, both on Sundays and Week-days, has continued most exemplary—old and young crowding to the House of God.

The steady increase of the work of grace among the people will be seen from the regular accession of Communicants. At Midsummer 1822, they were 375—at Michaelmas, 400—at Christmas, 424—and at Easter of last year, 450.

An extract from the Twenty-third Report exhibits a striking picture of this assemblage of Africans. Of the general state of the people, Mr. Johnson wrote—

Love and unity among the Communicants continue to increase; and morality does, at large, more prevail at Regent: disputes diminish very fast, and those which do occur are trifling.

The Committee add—

That exemplary character of the inhabitants of this place, to which Captain Sabine has borne so strong a testimony, is formed upon the Word of God. The authority of that Word, in connection with Christian Discipline, supersedes, among them, almost all necessity for human laws; and, such is the influence of the Communicants, by their honourable walk as Christians, on the rest of the community, that not only are all relics of former Superstitions swept from the town, but flagrant vice and profaneness are almost entirely unknown.

The whole body of the people form one industrious community. More ground was cleared in the year ending at Lady Day of last year, than

in any preceding year. At that time, 400 acres of land, forming five years before one entire forest, were brought into cultivation; and about 600 persons were supported by the produce, which is sold in the markets of Regent and Freetown.

The people continue to give cheerfully of the produce of their industry, to support that work which has been made such a blessing to themselves. The contributions to the Missionary Association amounted for the year to 74*l.* 10*s.* 2*d.*

On Mr. Johnson's departure from the Settlement, the charge of it devolved on Mr. Norman; Mr. Düring undertaking to assist him in every way in his power. David Noah was interrupted in his laborious career, by a severe fit of sickness. It will have been seen, at pp. 383 and 384 of our last Volume, that the Settlement continued, on the whole, to go on well after Mr. Johnson left; and communications of a subsequent date convey the same intelligence. The Letters from the Christian Natives, printed at pp. 483—486, will shew, however, with what affection Mr. Johnson's people mourned his absence.

Mr. Norman writes, in July—

I am thankful that I am enabled to say, that the work of the Lord is still going on amidst difficulty and danger; and I feel much encouraged to persevere in the arduous duties of my Station; by the kindness and gratitude of the people in general, particularly the Communicants. It is true, I feel my strength very inadequate to my situation; but I thank God I am enabled to go about, and am much assisted by David Noah and the other Native Teachers.

#### THE CHRISTIAN INSTITUTION.

The Youths under education were about twenty-four in number throughout the year. They made considerable progress. The assistance rendered by some of them in the Regent Schools has been stated. Two of them have been married to Young Women brought up in those Schools—John Johnson, to Rachel Garnon; and William Bickersteth, to Sarah Allen: they are become Assistants in the Regent Schools. Many interesting and encouraging particulars relative to these Young People, and the other Youths in the Seminary, were stated at pp. 321—326 of our last Volume. Two Youths, Henry Johnson and Edward Bickersteth, have been admitted from the Regent Schools into the Seminary.

Mr. Norman reported at Midsummer—

The Youths in the Seminary go on as well as can be expected: they are mostly under the care of John Johnson, as, from my constant employment in the particular duties of the Town, I am unable to pay much attention to them.

#### GLOUCESTER.

A Town of Liberated Africans, in the Parish of St. Andrew—Inhabitants, 720.

CHURCH MISSIONARY SOCIETY.

1816.

Mrs. Renner, Schoolmistress.

Mark Joseph Tamba, Native Teacher.

Mr. Düring arrived on the 19th of Ja-

nuary, on his return from his visit to England: but, as has since appeared, after too short a stay in this country; as he was compelled to embark, as already stated, on another visit, after contending little more than seven months against his disorder.

He was received by the people, on his return, with the most ardent affection. Very interesting details were given on this subject at pp 384 & 385 of our last Volume; and the Journal of the resumption of his labours at pp. 385—392. In an earlier part of the Volume, at pp. 102—109 had been given, a brief view of the beginning and progress of the work in which Mr. Düring had been engaged, with his Journal of the early part of 1822, and Mr. Johnson's statements relative to the Settlement during the absence of its Minister. All these documents, while they furnish striking evidence of the progress of the work of God, will awaken sympathy in the trials of the pastor and his flock.

William Tamba had laboured at Gloucester diligently and usefully, under Mr. Johnson's superintendence, during Mr. Düring's absence. Mr. Düring thus expresses his feelings on rejoining his people—

The seed of eternal life, which is the Word of the Lord sown by our instrumentality, though in great weakness, is springing up continually, and bringing forth fruit to the praise of His name. The two or three Discourses, which I last preached just before I left, had great effect on many of the people. Nothing could have given me more comfort and encouragement, than to meet things in a state of which I had not the least expectation: the fear that I should probably find few, if any at all, of my people, who had stood fast on the Lord's side, continually harassed me while absent; but, thanks be to God, this had no foundation but in the weakness of my faith.

On Easter Sunday 25 Adults were baptized, and the Lord's Supper administered to 127 Communicants. At Midsummer, Mr. Düring reported that 30 Candidates had been under preparation from the 1st of April, and would be baptized on the first Sunday in August; and added—

Thus the Word sown, in great weakness and with many infirmities, is continually watered by the Holy Spirit, and sanctified by many and great trials and afflictions: nevertheless Christ is glorified, and His Gospel is adored; and, therefore, every yoke is easy and every burden is light.

The people here have suffered much during my long illness; but I can say, that it has done them much good: it has stirred up many to serious inquiry, while it has driven others nearer the Cross to seek for help in Christ, instead of flying to man. They have kept up regularly Morning and Evening Service, as also the Evening Schools; while William Tamba has performed Divine Service on the Sabbaths.

An affecting statement will be found at p. 392 of our last Volume, both of the sufferings of the Minister and the kind sympathy of the people.

The best arrangements, that the great want of Labourers would allow, were made for the supply of Gloucester, on Mr.

Düring's second departure. Mark Joseph Tamba, one of his Communicants, had been received among the Society's Native Teachers. Mrs. Renner, after Mr. Beckley's marriage, removed from Kent, and took charge of the Female Schools at Gloucester.

The number of Scholars was as follows:—1822, Midsummer, 249; Michaelmas, 235; Christmas, 247; Lady-Day of last Year, 415. This last number consisted of 100 Boys, 68 Girls, 187 Men, and 60 Women—the increase being chiefly in the Adults, there being only 74 Men and 8 Women in the Christmas Quarter.

In the last Official Return, the Inhabitants of Gloucester amounted to 697: when Mr. Düring left, they were 720; of whom 500, at least, were able to read the New Testament.

The Contributions of the Year to the Missionary Association amounted to 14*l*. 1*s*. 9*d*.

### LEICESTER.

A Hamlet not far from Gloucester—Inhabitants, at the Return of January 1822, were but 30; but have been since increased.

#### CHURCH MISSIONARY SOCIETY.

1823.

Government intending to place some Liberated Africans at Leicester, William Davis was to proceed thither from Regent.

### WILBERFORCE.

A Town of Africans in the Parish of St. Paul—Inhabitants, at the Return of January 1822, were 595; of whom 365 are Liberated Slaves, 115 Kroomen, and the rest other Natives.

#### CHURCH MISSIONARY SOCIETY.

1817.

G. W. E. Metzger, Minister.

Mrs. Metzger, Schoolmistress.

Mr. and Mrs. Metzger first went to this Station on the 20th of January; and were heartily welcomed by the people; the day after his arrival, about 100 persons assembled for Evening Prayer, but an attack of fever obliged him to return to Freetown for medical advice, where he was confined nearly three weeks, some or other of the people from Wilberforce coming almost daily with affectionate inquiries after his health.

The Communicants are 5. A Prayer-Meeting is held on Saturday Evenings. The attendance on Sundays and at daily Morning and Evening Prayers, though but small, was, by the last reports, on the increase. Heathenish fashions are still cherished by some of the people; but most of them shew affection to their Teacher. Schools had not been opened at Midsummer, but were in preparation.

## Plantains.

Several Islands, belonging to the Family of the Caulkers, Native Chiefs in the Sherbro—about 40 miles south-east of Sierra Leone, and three miles west of the main land,

### CHURCH MISSIONARY SOCIETY.

Stephen Caulker, *Native Schoolmaster*.

It was intended that Mr. and Mrs. Metzger should be fixed at the Plantains, with the view of prosecuting Missionary Labours in the Sherbro Country; but circumstances required, on their arrival in the Colony, that they should render assistance at one of the Stations within its borders.

Mr. Nylander received the following statement from Stephen Caulker:—

On Sundays, the Brothers George and Stephen Caulker, regularly perform Divine Service, in Bullom, among their own people and children. They read prayers and sing hymns; and read portions of Scripture, of George Caulker's translation, when George addresses and exhorts the people on the subject which he reads. School is attended by 23 Children, some of whom read both Bullom and English fluently.

Mr. G. Caulker has requested a small library, which will be forwarded to him. He has translated the Church Catechism into Bullom.

## Liberia.

### AMERICAN COLONIZATION SOCIETY.

1822.

The Colony, founded by the Society at Cape Mesurado, has received the name of "Liberia." The town which is building is, in some American Publications, named "Monrovia;" in others, "Christopolis."

The disasters which have befallen it, have had a depressing effect on many of the early friends of the object, and have strengthened opposition. But the Society perseveres; and supports itself by the example of Sierra Leone. The views and hopes of the Society respecting the Colony were stated at pp. 142—144 of our last Volume.

Dr. Ayres left, on the 4th of June, 1822, for America. On the 8th of August, Mr. Ashmun, Agent of Government and acting under a commission also for the Society, arrived, with 35 Colonists and 15 Liberated Africans. Mr. Ashmun immediately assumed the direction of the Colony, laid out the plan of a town, and began to erect such fortifications as might secure it against any attack of the Natives.

This precaution, it soon appeared, was not needless. At break of day, on the 11th of November, many hundreds of the neighbouring Natives attacked the Colony, in hope of plunder: they were soon compelled to retreat; but, on the 2d of December, they renewed the attack, in still greater numbers, but were again repulsed. The military force of the Colony consisted

of only 28 men and boys. The Sierra Leone Colonial Schooner, Prince Regent, at this juncture hove in sight, on her way to Cape Coast. Her Commander, Captain M'Coy, with Captain Laing and other British Officers who were passengers on board, entered into a negotiation with the Natives, and peace was restored.

Severe sickness soon after visited the Colony, and brought many to the grave. Mr. Gordon, midshipman, and 11 sailors, left by Captain M'Coy for the protection of the Colony, who had volunteered their friendly services on this occasion, almost all fell victims—Mr. Gordon and 9 of the sailors dying of inflammatory fever, in the last week of December and the first of January.

Mr. Ashmun expresses the utmost gratitude for the seasonable aid afforded by the British, and the deepest regret at the loss of these worthy men.

By the latest account, the Settlers were about 200 in number. The misunderstanding with the Natives had been adjusted.

Very earnest entreaties are made by the Colonists for a Missionary and Schoolmasters. There are some Teachers of Colour; one of whom appears to be Lott Carey, mentioned at p. 6 of the last Survey: but others are deemed necessary.

The brig Oswego left Baltimore, April 13th, with about 60 Settlers; respectable and intelligent coloured people, many of them well educated. They were all landed in good health; but, previous to the return of the Oswego, 10 of them died, and most of the survivors were sick of the fever. The arrivals have unhappily been in the most unfavourable season.

Dr. Ayres returned in the Oswego, to resume the government of the Colony.

Mr. Ashmun proposes that not more than three or four shipments, of 60 Settlers each, should be made annually, at present, from America; that the Colony may gradually assume an organization, which may prepare it for larger accessions of Settlers: but the Sierra Leone Gazette recommends a different course, and advises the immediate establishment of the Colony on an efficient footing, by the addition of 1500 Settlers.

### AMERICAN EPISCOPAL MISSIONARY SOCIETY.

Mr. Ephraim Bacon, mentioned in the last Survey as appointed to this Station, has made considerable collections in America, in support of the object. Some Females in Philadelphia have prepared about 200 garments, suitable for the Children of the intended Mission School.

In the commencement of the Mission,



the Society moves with caution. It is remarked, in the Report of the Board—

Mention has been made of the Mission School on the Western Coast of Africa; and of the appointment, by the Board of Directors, of Mr. and Mrs. Racon for that station. Although the Committee have not been enabled to prosecute this design, they conceive that the object ought not to be lost sight of; and hope, at no very distant day, to see the Mission commenced. An undertaking of this kind should be prosecuted with great caution; and, as far as possible, with a knowledge of all those circumstances which would either promote or retard its prosperity. By a little delay, this knowledge will be obtained; and it may be, that the American Colony now forming at Cape Mesurado, will form a point around which many similar establishments may spring up.

### Gold Coast.

The annexation of the Settlements on this Coast to the Government of Sierra Leone has produced, as was expected, very beneficial effects. Sir Charles MacCarthy, in visiting this part of his charge, has greatly exerted himself for its benefit. On his representations, Chaplains have been appointed to the chief Stations. The Rev.

Richard Harold sailed, in the *Owen Glendower*, with the late Sir Robert Mends, for Cape Coast Castle; and the Rev. A. Denney is about to sail for Accra. These Gentlemen have engaged to render every assistance to the Church Missionary Society, whenever the increase of Labourers shall enable the Society to enter on this new sphere.

In a Letter from His Excellency to the Secretary of the Society, written from the Coast in the early part of last year, Sir Charles remarks—

This part of Africa, although for nearly two centuries under British Protection, is, I regret to say, almost that time behind Sierra Leone in civilization and a knowledge of Christianity. It will, I fear, require some time to eradicate the superstition under which the Natives at present labour. Some, however, have evinced a desire for improvement; and the advantages of a change of System begin already to be apparent. There is an ample field for well-disposed Missionaries to labour in; and, with industry and zeal, a fair prospect of an abundant harvest.

An account of the Schools on this Coast, and of the prospects opening here for benevolent exertions, was given at pp. 330—332 of our Volume for 1822.

## South Africa.

THE INTERNAL IMPROVEMENT of the important Colony of the Cape, under the beneficent administration of His Excellency Lord Charles Henry Somerset, is obvious to all.

Our Readers will have seen the anxiety for its advancement, which his Lordship discovers in the Proclamation relative to the Slave Population, given at pp. 537—540 of our last Volume. Schools for the Slaves were, in consequence, soon opened, at Caledon and in other places.

This disposition in the Government manifests itself in various ways. Proclamations have been issued, providing for the support, protection, and religious instruction of destitute Native Children, born in the Colony, and for facilitating the marriage and baptism of Slaves.

Another salutary measure has been recently adopted. There are 4 Episcopal and about 14 Dutch Churches in the Colony. The Governor having suggested the expediency of employing British-born Ministers, conversant in both the English and Dutch Languages, in discharging the Parochial Duties of the Reformed Religion as one of the Established Systems of the Colony, His Excellency announces—

It has pleased His Majesty most graciously to approve that measure, and to enable me to act more extensively upon it: not only by having commanded Clergymen of the Established Church of Scotland (whose religious tenets are precisely similar to those of the Reformed Church of this country) who have received instruction in the Dutch Language, in Holland, to be sent hither, to be placed in the vacant Churches; but by having authorised competent and respectable Instructors being employed at the public expense, at every principal place throughout the Colony, for the purpose of facilitating the acquirement of the English Language to all classes of society.

These Instructors arrived in July 1822. A Proclamation was, in consequence, issued; in which it was ordered that the English Language should supersede the Dutch, in all Judicial and Official Acts and Proceedings, so as to be exclusively used therein from the 1st of January, 1827.

The English Teachers are six in number. They had been trained in the British System; and were instructed in Dutch, during the passage, by the Rev. Dr. Thom, whom they accompanied on his return from Europe. They were placed by the Governor, as follows:—Mr. Brown, at Stellenbosch; Mr. Ratray, at Tulbagh; Mr. Blair, at Caledon; Mr. Dawson, at George;

Mr. Innes, at Uitenhage; and Mr. Robertson, at Graaff Reynet. We quote the following statement on this subject:—

The Scholars pay no fees for instruction: we have every prospect of seeing a reasonable proportion of the children under instruction, according to the population and local difficulties of the different stations.

His Excellency the Governor, Lord Charles Somerset; Lieutenant-Colonel Bird, Colonial Secretary; and the Chief Justice, Sir John Fruter, give every countenance and support to education in general, and particularly to these Gentlemen. The Chief Magistrate of each district has the superintendence of the Schools, to whom quarterly returns will be made of their progress, number of scholars, &c.

The EXTENSION OF THE INFLUENCE OF THE COLONY will keep pace with its internal improvement. As Christianity acquires strength within the Colony, it will push itself forth with vigour among the neighbouring tribes, and will become its best safeguard and its real glory.

Among the Caffres, as our Readers are aware, Government itself has established a Mission, and has afforded liberal encouragement to the Wesleyan Missionaries to enter the same field.

Another sphere of exertion is opening near Delagoa Bay, on the eastern coast; where a large tract of land has been ceded to the British, and the Government encourage the establishment of a Mission. The Slaves in the Colony who come from these parts represent the Natives as entirely Heathens.

An irruption of the Mantatees, a numerous horde of Natives from a great distance north, into the Bootsuanna Country, in the month of June, created considerable alarm even in the Colony. They had destroyed Kurreechane, and had ruined the more distant Bootsuanna Tribes, and were approaching Lattakoo. Mr. Moffat, one of the Missionaries at that Station, went forward on horseback to reconnoitre; and then returned to rouse the Bootsuannas and Griquas. The Griquas came up very speedily to the assistance of the people of Lattakoo. The enemy were found in great numbers, said to be not less than 40,000 of both sexes; with a large quantity of cattle, which they had swept from the countries that had been ravaged by them. Their fire-arms gave the small body of Bootsuannas and Griquas such superiority over the invaders, that, in a fierce conflict which took place on the 26th of June, only one of them was slightly wounded, while great numbers of the enemy fell. The Mantatees were driven back, and about 1000 head of cattle taken. These people had cut their way through a vast tract of country, dispersing many powerful tribes. They are, for the present, driven back on the country which they have conquered; where they will probably fix themselves, holding its inhabitants in subjection and slavery. Though they are evidently from a great distance, they speak a dialect of the Bootsuanna: that tongue is found, indeed, to prevail, in its different dialects over a very large portion of South Africa.

This event will, doubtless, tend to the furtherance of the Gospel. The aid rendered by the Missionaries, in this affair, to the Natives among whom they live, has more closely attached them to one another: as these Natives shall be brought to receive the Gospel, a vast field lies before them, in which they may proclaim, in their own tongue, the glad tidings which they will have received.

On the subject of the numerous tribes of Natives which occupy the southern part of this continent, much information is communicated in the late publications of the Rev. John Campbell and other Travellers, and in the communications of the Missionaries settled among them or in their vicinity. We have made some arrangements to lay before our Readers a digest of this information; but, from the rapid increase of Missionary Intelligence, we may not be able, for some time, to effect our object.

#### CAPE TOWN.

The Capital of the Colony—Inhabitants, at the end of 1818, were 18,173: consisting of 7460 Whites, 1905 Free Blacks, 810 Apprentices, 536 Hottentots, and 7462 Slaves.

#### SOUTH-AFRICAN BIBLE SOCIETY.

In the last Report of the British and

Foreign Bible Society, the following extract of a Letter is given in proof of the value set on the Scriptures by the mingled population of the Colony:—

So great is the demand for Bibles and Testaments, that all the stock in our Depository would not be more than sufficient to last a fortnight, without

proper attention being paid to the real wants, the circumstances, and dispositions of the applicants. Many of our countrymen, both among the Dutch and English Colonists, and many among the Slaves and Hottentots, are without the Word of God, but are desirous of possessing it.

#### **SOUTH-AFRICAN MISSIONARY SOCIETY.**

1799.

James H. Beck, *Missionary*.

An account of the Design and Proceedings of this Society was given at pp. 541 and 542 of our last Volume. It will have been thereby seen, that its course of labour in Cape Town is very active.

In a Sunday School for the Heathen, the Scholars have increased from 30 to 100, and the Teachers from 6 to 20. In another School for the Heathen, on Thursday Evenings, the Scholars have increased from 60 to 280; and, of these, from 120 to 140 constantly attend. On Sunday Evenings from 300 to 400 Heathen are catechized. There are 16 Communicants from among the Heathen.

Mr. Beck states, at the close of 1822—

By the grace of God, we have not spent our strength for nought. Many, though comparatively few considering the number who attend the means of grace, have been brought to the knowledge of the truth during the last three years.

The alteration which has taken place in Cape Town, during the last four years is really surprising. Prejudice against Missionary Proceedings has vanished, in a great measure: an uncommon interest in behalf of the *ignorant and out of the way*, has been excited; young persons have been found willing to devote their time and talents to their instruction; and, on the whole, we have reason to exclaim, *The Lord hath done great things for us*, whereof we have reason to be glad.

#### **SOCIETY FOR THE PROPAGATION OF THE GOSPEL.**

1821.

William Wright, *Missionary*.

The National School continues to increase. The numbers in attendance are—in the English department, 70, of whom 10 are Slaves; in the Dutch department, 253, of whom 39 are Slaves: 79 of these are unbaptized.

The Society has granted a stipend of 20*l.* each to two Schoolmasters, in furtherance of Native Schools; depending on the Local Authorities for the general support of the measure.

#### **LONDON MISSIONARY SOCIETY.**

John Philip, D.D.

*Superintendent of the Missions.*

The Directors state—

The exertions of Dr. Philip, during the past year, have been directed to several objects of great importance, connected with the prosperity of the Society's Missions in South Africa; and we are happy to say, with such success, as to warrant the expectation that increased facilities for the prosecution of its operations in that quarter will, at no distant period, be afforded.

The New Chapel, opened in December 1822, is well attended.

Jan. 1824.

#### **WESLEYAN MISSIONARY SOCIETY.**

Barnabas Shaw, *Missionary*.

Mr. Shaw belongs to the Little Namaqua Mission; but has continued in Cape Town, because, had he removed, the Heathen Congregation could not have heard the Gospel in a language which they understood. Mr. Hodgson left Cape Town, in September 1822, to assist in establishing a Mission among the Bootsuannas.

Mr. Shaw writes—

Our English Congregation is comparatively small: they have one Sermon a week only. Our Dutch Congregation has preaching twice a week: it consists of Slaves, free Persons of Colour, the Children of the School, and a few Christians. Hitherto we have seen but little fruit of our labour. Some of the rising generation indeed promise fair, though few of them have parents who can speak to them of the importance of religion; yet many have formed so strong an attachment to us and to the means of grace, that to prevent their attendance in the School and Meeting, would be considered as one of the greatest punishments that could be inflicted upon them.

Our School consists of the greatest possible variety. Here are children of Heathens, Mahomedans, and Christians—children who are descendants of parents, from all the four quarters of the globe—faces of every colour, and countenances of every expression—some slaves, as white as snow; some free, as black as jet. Among all this variety, however, we have but one who is learning the English language.

#### **Hottentots.**

#### **STELLENBOSCH.**

Twenty-six miles westward of Cape Town.

The Grammar School, under Mr. Brown, was opened here with 150 Scholars.

#### **LONDON MISSIONARY SOCIETY.**

1802.

Erasmus Smit, *Missionary*.

Mr. Smit's labours have proved acceptable to the people.

#### **GROENEKLOOF.**

About 40 miles north of Cape Town.

#### **UNITED BRETHREN.**

1808.

#### **Missionaries:**

Clemens, Tietze, Schulz, and Hoffman.

In the absence of official reports from this Station, we extract part of a Letter from the late Sir Henry Blosset, who visited this Settlement on his way to India. It is dated Groenekloof, Sept. 17, 1822:—

I arrived here yesterday evening, after a ride of about eight hours, from Cape Town, with my two companions, Mr. Pemberton and Mr. Harington. We met with a most kind and hospitable reception; and found the Missionaries just sitting down to their supper at about half-past six o'clock. The supper consisted (among other very good things) of some excellent milk-soup, which to fatigued travellers, who had been rather poorly fed at luncheon, was a delicious repast. My first request was, that we might be permitted to hear the Hottentot Sisters sing; and accordingly we pro-

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ceeded, after supper, into the Chapel, and heard a great many verses; and I can assure you, that the accounts you have heard of their soft and agreeable voices are not at all exaggerated; and it is a very striking scene to see so many black faces at their devotions. The Chapel is large and handsome. The house is very commodious. The village is at the distance of about five minutes walk. The country about this place appears to be pretty: it lies at the end of a sandy plain, which stretches from here to Cape Town. The number of Hottentots belonging to this Settlement is about 400.

They have suffered very much by the late rains, which have demolished one end of the Chapel, overthrown several cottages, and destroyed the gardens by covering them with sand and mud, brought down by the torrents. The huts that are left standing, are very neat and convenient. The Groenekloof people are of a mixed breed in general. In comparison of our Irish cabins, their cottages are all very superior.

### PAARL.

About 45 miles north-east of Cape Town.

### LONDON MISSIONARY SOCIETY.

1819.

Evan Evans, *Missionary*.

#### The Directors state—

Mr. Evans derives great encouragement in the prosecution of his Mission, not only from the direct success which attends his labours; but also from the spirit of active and zealous co-operation in the cause of Christian Instruction, which is diffusing itself around him. This laudable feeling is not confined to the more respectable individuals of the place; but prevails also among the lower classes, and not least among the slaves.

The liberality of the Slaves in contributing to the Missionary Society is such as to require a check, rather than incitement.

The School has increased, including Adults and Children, from 170 to upward of 200.

Some respectable inhabitants, induced by the beneficial effect of Christian Instruction on the Slaves, superintend an Evening School for such as cannot attend in the day. From 100 to 120, including Children, attend three times a week.

### TULBAGH.

About 100 miles north-east of Cape Town.

### LONDON MISSIONARY SOCIETY.

Ariel Vos, *Missionary*.

#### The Directors state in the last Report—

Mr. Vos continues to prosecute his labours in this quarter with diligence and success. The beneficial effects thereof are evident, not only in the town of Tulbagh and its immediate vicinity, but also throughout the wide extent of country which forms the sphere of his itinerant visits. While, however, Mr. Vos is encouraged by several very pleasing instances of the converting power of the Gospel, which have occurred during the past year, and by the steadfast faith and exemplary moral deportment of those who had been previously baptized, he laments the prevalence of a spirit of indifference, as to religion, among many of the people: to this cause, Mr. Vos ascribes some appearances of decline, which he has observed, with much concern, in the state both of the Evening and Sabbath Schools.

### HEMEL EN AARDE.

A Hospital for the relief of Lepers, about 12 miles from Caledon, and a short distance from the sea.

### UNITED BRETHREN.

1825.

Peter Leitner, *Missionary*.

This Institution was formed by the present Governor. The patients, who were 156 in number in February, are chiefly Hottentots, afflicted with that frightful disease the Leprosy; called, in the Colony, the Lazarus-sickness. A medical officer visits them. Mr. Hallbeck writes, from Gnadenenthal—

Government has spared no pains or expense in rendering this provision for the poor destitute creatures as effective as possible; and his Excellency is anxious, that they should not only be well cared for, but also have that instruction in religion, which might afford them hope and consolation in the prospect of eternity, when their sufferings on earth will end. He applied to the Brethren, in this view. We could not refuse lending our assistance to so charitable an undertaking; and the result was, that Brother Leitner and his Wife were appointed to that service at the Governor's desire.

Mr. and Mrs. Leitner arrived, from Groenekloof, on the 21st of January. Mr. Hallbeck went, from Gnadenenthal, to meet them at Hemel en Aarde, where several of the Gnadenenthal Hottentots are patients. He gives the following account of the welcome which they received:—

As I arrived at the spot an hour or two before them, it was soon reported among the patients that the teachers might be expected on that day, when they all quickly appeared in their holiday dress. In the afternoon, a farmer, in passing, brought the news, that they were not far off; and immediately every one, who could at all move, hastened up a high hill, which overlooks the buildings and the valley, to meet them. As soon as the waggon halted, for the sake of locking the wheels, they all began to sing, with great fervency. "Now let us praise the Lord," &c. This affecting welcome was the more impressive, as it was quite unlooked for. The whole had been planned by the Hottentots from Gnadenenthal: who had taken pains to teach their fellow-sufferers the tune and the verses to be sung.

Mr. Leitner writes, on the 20th of March—

In many, a work of the Holy Spirit is manifest; and it is this that encourages us in our labours, as we may confidently hope, that our Saviour will see of the reward for the travail of His soul, among these poor patients also, though they are, as it were, cast out from human society. We hold our meetings in the open air, there being no building or room large enough to contain the company.

Mr. and Mrs. Leitner not only instruct these poor sufferers, but superintend their various concerns; and engage, herein, in perhaps the most self-denying office in the whole circle of Missionary Labour.

### GNADENTHAL.

About 130 miles eastward-by-north of Cape Town.

### UNITED BRETHREN.

1736—renewed 1792.

*Missionaries:*

Hallbeck, Bonatz, Fritsch, Beinbrech, Thomsen, Stein, and Voigt.

Dr. Hallbeck, on the 1st of February, gives the following view of the Mission:—

At the commencement of this year it was our fervent prayer, that we might experience the pardon of the Lord, and an abundant measure of His grace and Spirit: and we have reason to hope, that He has heard our prayers; for He has in mercy granted us many a blessed day, during the first month of this year. With particular gratitude we remember the 6th, being Epiphany; and the Anniversary of the opening of our Church, twenty-three years ago: 4 adults were baptized, and 8 received into the congregation; and, of 24 spectators at the Holy Communion, 11 will be confirmed for the next enjoyment of it. From the 6th of January 1800, when the Church was consecrated, till this Anniversary, 1005 adults and 889 children have been baptized in it.

On the 12th of April, he writes—

The Passion-week and Easter have been celebrated with much blessing. On Easter-Monday we had a baptism of six adults. Several of our aged people have departed lately, rejoicing in God their Saviour.

The harvest had been the most abundant ever remembered in the western part of the Colony; and many of the trees, in the orchards at Gnadenthal, broke under the immense load of their fruit.

The Landdrost, on paying a visit to the Settlement, bore the following honourable testimony to the Christian Hottentots;—

Though, during the very great distress which prevailed, many Hottentots had been led to pilfer provisions, and were consequently brought before him for punishment, only one Hottentot from Gnadenthal was charged with an act of that kind, which was of so trifling a nature, that the complaint was dismissed.

“Such facts,” says Mr. Hallbeck justly, “speak volumes! The Lord be praised!”

Extracts of the Diary, with various particulars respecting the Settlement, were printed at pp. 171—178 of our last Volume.

### PACALTS DORP.

About 300 miles east of Cape Town, three miles from the Town of George, and two from the sea.

#### LONDON MISSIONARY SOCIETY.

1813.

W. Anderson, *Missionary*.

The people had suffered severely from the failure of successive harvests; but have resumed cultivation with diligence. Their attention to the means of grace is encouraging.

Further improvements are in contemplation—a New Church, with several substantial dwelling-houses, and shops for different artisans. The Directors have appropriated toward this object, the amount of the property—\$751 rix-dollars, or about 300*l.* sterling—left to the Society by its late Missionary at this Station, Mr. Pacalt.

### BETHELS DORP.

About 600 miles east of Cape Town, in the District of Uitenhage, and near Algoa Bay.

#### LONDON MISSIONARY SOCIETY. 1802.

James Kitchingman, *Missionary*,  
John Monro, *Schoolmaster*,  
and *Native Teachers*.

#### The Directors state—

The external improvements at this Institution during the last year, especially in the erection of superior habitations, have been very considerable. The former read-houses have been removed; and streets are forming, the houses of which are arranged in regular rows. A laudable desire to rise to the level of civilized society influences many of the Hottentots, and particularly those belonging to Bethelsdorp. This commendable feeling, under prudent regulation, cannot but be productive of important consequences, not only to their own social condition, but as it regards the moral efficiency of the Missions, and the general welfare of the Colony.

The number of Hottentot Children, more or less under instruction in the Mission-School, is about 250; the average attendance about 120. They make considerable progress. The male and female departments of the School, are, respectively, under the superintendence of Mr. and Mrs. Monro.

The establishment of a Public Store is a step of great benefit to the Settlement, as the people are thereby spared the delay and expense of travelling to a distance. A respectable individual from Cape Town has established himself in the Store, with advantage to all parties.

A further proof of improvement, among the Hottentots of Bethelsdorp, is seen in a contract into which they have entered with Government, for the conveyance of stores from Algoa Bay to Graham's Town. On estimates being delivered in, by Colonists, Emigrants, and Hottentots, it was found, to the surprise of the country, that the Hottentots of Bethelsdorp had obtained the contract: they furnish Government with 30 waggons, are their own drivers, and have their children for waggon-leaders; and have given Government entire satisfaction.

A third evidence of improvement ought to be recorded. The people entered into a subscription for the purchase of a Farm on the Gamtoos, or Chamtoos, River. On this subject, Dr. Philip writes—

When these subscriptions were begun, they were ridiculed. The exertions of the people at Bethelsdorp, during the above-mentioned period, have greatly surprised all persons who are acquainted with them. The general distress of this country is known in Europe. The total failure of two harvests, and the fear of losing a third, have given rise to a state of suffering, which bears hard upon all classes of the community. The Hottentots of Bethelsdorp, however, over and above supporting themselves by their own industry, have, during this period, raised 7000 rix dollars, or about 500*l.*, toward payment for the Farm lately purchased in their names—have built a School-House, equal in value to that sum—and, in many instances, have also built houses for themselves.

### ENON.

On the Witte River, near Algoa Bay.

#### UNITED BRETHREN.

1818.

*Missionaries:*

Schmitt, Lemmerz, Hornig, and Halter.

Mrs. Schmitt, in January of last year, gives the following view of this Settlement:—

The Lord has indeed laid a special blessing upon the Mission of this place. Had any one told us, when we returned from Uitenhage with our few Hottentots, after our flight, that, in three years' time, so many would be collected here, I should not have believed it. I often stand before our door, where I have a view of our whole street, and see them coming to Church, and am lost in wonder. The Lord can indeed do great things in a short time. Last year, 35 new people came to live here; 13 children and 17 adults were baptized, 3 received into the congregation, and 7 departed this life. In all, 240 persons, old and young, live at Enon. As to our Missionary Family, love, harmony, and peace, prevail among us.

Br. Lemmerz has 70 Scholars: 36 of them can read the Scriptures.

In 1821 and 1822, the Hottentots could scarcely procure a morsel of bread, and the garden-vegetables almost entirely failed: they were driven for their chief sustenance to the wild fruits of the fields and woods. Mrs. Schmitt, in the Letter just quoted, touches very feelingly on this subject:—

It is distressing to see what hunger the Hottentots sometimes endure; but also edifying to find them so firm in their faith and confidence in our Saviour. Some, whom I knew to have formerly been in good circumstances in other places, on my asking them, whether they would not rather return, as they found living here so hard, answered, "No, indeed! I had there food for my body, but not for my soul: the Gospel that I hear in this place is more to me than victuals and drink." "It is true," said one, "I often go to bed with an empty stomach, but I pray to our Saviour, to make me satisfied, and feel no inclination to complain. It will not be always so; and though my garden-fruits are all burnt up, I will plant again and again, till it shall please God to let it grow."

This faith and patience have been since answered by a season remarkably fruitful.

It is pleasant to see the manner in which the exemplary couple, Br. and Sister Schmitt, write of each other. Mrs. Schmitt, who is an Englishwoman, thus speaks of her Husband to her friend Mr. Latrobe:—

My Husband has had his health tolerably well; though now and then his old rheumatic complaint troubles him, especially when he is too much exposed to the sun. He studies, by day and by night, what he may do for the improvement of Enon: his whole heart lives in the work. I often remind him of what you once wrote, desiring him to spare himself a little, that he might hold out longer in the service; but he will not mind me, till fatigue overpowers him. He is not able to walk without a stick, and leans much to one side: but still he gets on as quick as many a young man.

Some time afterwards, Mr. Schmitt writes of his Wife, and of the scene of their labours:—

As I frequently have suffered from illness and headache, and likewise have a lame leg, I spoke of requesting my dismissal and permission to rest in some European Settlement; but my Wife will hear nothing of it. She declares that she can never leave the Hottentots; and, with all, my representations

of weakness, lameness, and advanced age, I can make no impression upon her. To tell the truth, I very readily submit; for I can truly say, that, in the twenty-five years, in which I have been engaged in the Missionary Service, having lived in six settlements, in Labrador and at the Cape, I have no where witnessed such firm reliance on the help of the Lord, and such persevering patience under severe privations, as at Enon. This experience, and many other similar proofs of the work of the Lord and his Spirit, may well cause us to be most firmly attached to a Congregation, which has been called upon, from its beginning, to give such proofs of its faith and steadfastness.

On the progress and prospects of the Settlement, we quoted Mr. Hallbeck's statements at pp. 144 & 145 of our last Volume.

**THEOPOLIS.**

In the District of Albany—about 60 miles north-east of Bethelsdorp—Inhabitants, 500.

**LONDON MISSIONARY SOCIETY.**

1814.

George Barker, *Missionary*.

T. Edwards, *Schoolmaster*.

Jan Tzatzoe (Caffre), *Native Assistant*.

Mr. Edwards, from Cape Town, was appointed by Dr. Philip to the charge of the Mission School.

On the state of the Mission, Mr. Barker says—

I have no conversions to mention; but cannot speak or think of the manifest change in the general conduct of the people here, without gratitude. Great seriousness is apparent in our religious assemblies.

The external improvements are proceeding on the plan mentioned in the last Survey. Of these, the Directors say—

A new Mission-House, a new School-House, and a Dwelling-House for the Schoolmaster, are in a state of considerable forwardness. When these public buildings are completed, the people will proceed to erect improved dwelling-houses for themselves.

Inconveniences, from the want of a Store, similar to those so long felt at Bethelsdorp, were also experienced at Theopolis; and, indeed, in a still greater degree, as the people of this Institution were obliged to go much further from home in order to purchase goods. A Store has therefore been opened, at the instance of Dr. Philip, under regulations similar to that at Bethelsdorp, by a respectable individual at Cape Town, who is a warm friend to the Society.

**Albany.**

"A District in the Eastern Part of the Colony."

**WESLEYAN MISSIONARY SOCIETY.**

1820.

**Stations.**

GRAHAM'S TOWN—SALEM.

**Missionaries.**

W. Shaw, Stephen Kay, S. Young.

Mr. Threlfall left on the 4th of April, to proceed to a New Station on the Eastern Coast. Mr. Kay had joined Mr. Shaw: see p. 16 of the last Survey.

The labours of the Missionaries began about the same time, in both Graham's Town and Salem. Salem is a Settlement

of New Colonists, 16 miles from Graham's Town.

In both places Chapels have been erected. That at Graham's Town was opened November 10, 1822. On this occasion Mr. Shaw remarks—

I cannot describe what I felt while sitting in the pelpit, and beholding before me Europeans and Africans in a mixed group, formerly so rare a sight in this Colony; and hearing them tell, each in his own tongue, the wonderful dealings of God towards them. This Chapel is the first substantial building, ever erected for the Worship of God, in the whole of the important and rising district of Albany. We commenced a Sunday-School in Graham's Town immediately after the Chapel was opened, in which there are about 60 scholars. We need very much a building for a School-House and Chapel, for the Hottentots of Graham's Town, to be erected near the Barracks. A great and good work might be expected to be done among them, if this were effected. We have received donations toward this object. The Hottentot and Slave Children will be taught English. We are determined to attempt spreading the English Language among the Heathen of the Colony, and that for various important reasons.

The Chapel at Salem was opened on the last day of 1822. Mr. Shaw says—

Everyone was affected with the consideration that a Christian Congregation was now assembled, in a commodious and substantial Place of Worship, where, less than three years ago, the silence of the desert was undisturbed by the exercise of Divine Worship.

At one end of the building a School-Room is partitioned off. We have fitted it up with desks, &c., in a convenient manner. Mr. W. H. Matthews, who has long been our Superintendent of Sunday-Schools, is appointed, with a salary from the Colonial Government, Master of this Institution. Thus our people will have the benefit of a Free Day-School, as well as Sunday-School, for their children.

Both Chapels are well attended. Of the general state of the Mission, Mr. Shaw says, in May—

Our Albany Mission has, for some time, assumed a stability and regularity which it never possessed before; and, I hope, it will now proceed steadily in the great work of spreading religion and good order, through all the parts of this extensive District.

Of the prospects of the New Settlers, he makes, in June, the following satisfactory report:—

The Settlers at Salem are going on as well as can be expected, considering all the trials which they have had. They have now been almost a year without receiving any supplies from Government, and yet they all find means to live: many are in comfortable circumstances, and a few will shortly become rich and increased in goods: the poorest can have work at high wages, if they choose to work. They have all sown Bengal wheat, rye, and barley, this season; and I hope, will not be disappointed, as this kind of grain did not fail during the three last fatal seasons.

## Caffres.

### CHUMIE.

COLONIAL GOVERNMENT,  
and the

GLASGOW MISSIONARY SOCIETY.

J. Brownlee, W. R. Thomson, *Missionaries.*

John Bennie, *Assistant.*

Some account of the prospects of this

Mission was given at pp. 148 & 149 of our last Volume.

It has pleased God to pour out His Spirit in this wilderness. Five Caffres were baptized in May, and there were many Candidates for Baptism.

The Glasgow Society was about to send out a Clergyman, with two well-educated Assistants. The union of Missionaries with intelligent Mechanics is the most promising course of labour among the uncivilized Heathen.

Mr. Bennie had made a recent tour among the most remote Caffres. The Missionaries have no fear in these journeys; and live in security near Gaika. The depredations committed on the new English Settlers are said to be by straggling parties.

### WESLEYAN MISSIONARY SOCIETY.

An excursion among the Caffres, by the Society's Missionaries then in Albany, with the view of preparing the way for a Mission among them, was reported at pp. 145—149 of our last Volume.

Having received the sanction of the Governor to commence a Mission in Caffria, Mr. Shaw took a journey in that country, at the end of July and beginning of August, with the view of selecting a convenient spot for the Mission. From Chumie, he was accompanied by Mr. Thomson and others. Of the station which he obtained, and on which he had fixed his mind in his former journey, he gives the following account:—

I travelled through the country, from the residence of the Government Missionaries, which is in the neighbourhood of King Gaika, toward the coast where the district of Caffreland, under the immediate jurisdiction of the Chief or King Pato, is situated; and in which district I was desirous of selecting a spot for the Station, should the Chief prove favourably disposed.

Pato is son and heir of old Congo, who was killed some years ago in a war with the Colonists. The eldest son of Congo, who bears his name, was for several years Regent of this country, during the minority of his younger brother Pato; who, in consequence of his being the son of old Congo's Tambookie wife, is, by the established law of succession, the proper heir to the authority; and having come of age, he lately assumed his power, as a proof of which we noticed hung up in his cattle-kraal, an elephant's tail, the ensign of royalty in Caffreland.

I am happy to inform you that not only Pato, but all his brothers, including Congo the late Regent, and also a number of his inferior Captains and Counsellors, assembled on the occasion, acceded with evident pleasure to the proposal of our commencing a Mission among them; and they have given the best proof of their friendly disposition, by allowing me to take possession of a place for the Station, which lies between the immediate residence of Pato and that of his elder brother Congo. We saw as many kraals, or villages, within two miles of the place, as must contain a population of at least a thousand souls; and this number will doubtless be increased from other parts, as soon as the Mission is established. The scenery around the place is pretty: there is a very sufficient supply of water, abundance of grass, and, from what we could learn, good timber at no great distance. It has also the advantage of proximity to the sea, being not more than ten

miles from the mouth of the River Kalumna, where there is also abundance of fish.

## GRIQUAS,

with

*Boetsmanns and Coenanas.*

### GRIQUA TOWN.

North of the Orange River—about 700 miles north-east of Cape Town.

LONDON MISSIONARY SOCIETY.

1802.

Henry Helm, *Missionary*;  
with *Native Teachers*.

#### The Directors report—

In consequence of the distress occasioned by long droughts, many of the people of Griqua Town have been under the necessity of leaving the place, in search of pasturage for their cattle. In consequence of this dispersion, the Congregation has been greatly diminished, and the number of children in the Mission-School reduced from 100 to about 50.

### CAMPBELL.

About 40 miles eastward of Griqua Town.

LONDON MISSIONARY SOCIETY.

Christopher Sass, *Missionary*.

No Report has reached the Directors.

## Bootsuannas.

The London Missionary Society have sent out various persons, destined to labour among the Bootsuannas at Kurreechane and Mashow. Mr. Peter Wright, artisan, and his Wife, mentioned in the last Survey, reached the Cape at the close of November 1822. The Rev. Adam Robson, with Mr. Hughes and Mr. R. Edwards, artisans, and Mrs. Hughes, sailed in October last. The late irruption of the Mantatees into these parts, already described, will probably, for the present, derange the Society's plans with respect to Kurreechane and its vicinity. The Mantatees, it is said, have there fixed their camp, and dispersed the Marootse Nation, as well as that of the neighbouring Wankatsens: but of these events, Mr. Melville, now the Government Agent at Griqua Town, says—

I have no doubt but the Lord will overrule all these commotions to the furtherance of His glorious cause. They may open the way to Missionaries, who are known every where to be men of peace.

### NEW LATTAKOO.

About 900 miles north-east of Cape Town, near the Krooman River—among the Matchappees, one of the principal tribes of the Bootsuannas—Inhabitants, about 4000.

LONDON MISSIONARY SOCIETY.

1817.

Robert Hamilton, Robert Moffat,  
*Missionaries*;  
with *Native Teachers*.

The Missionaries are still called to bear up under much discouragement. The Directors state, on this subject—

The Brethren continue their labours—preaching, catechising, and conversing; but little fruit appears. The attendance on Public Worship fluctuates extremely; sometimes, the number is very considerable; at other times, very small. Mr. Moffat occasionally itinerates among the neighbouring kraals; where, as in the towns, his congregation is considerably vary, as to numbers and attention.

Obstinate adherence to custom forms an obstacle to improvement, even in the temporal condition of the people. It is, however, a subject of surprise and a ground of hope to the Missionaries, that the barbarous practice of marauding expeditions, formerly so common, has not been resumed. The loss of confidence in their pretended Rainmakers, and the increase of friendship toward themselves on the part of the Natives, afford encouragement to the Missionaries.

Great difficulties attend the acquisition of the language. Mr. Moffat has translated some small pieces for the use of the Natives. Mr. Robson, just spoken of, will devote his attention chiefly to the Bootsuanna, for the purpose of translating the Scriptures into this tongue, which seems the most extensively used throughout South Africa.

### MAQUASSE.

A Bootsuanna Town, near the Maquasse Mountains—a day's journey north of the Yellow River.

WESLEYAN MISSIONARY SOCIETY.

1823.

S. Broadbent, T. L. Hodgson,  
*Missionaries*.

It was stated at p. 16 of the last Survey, that Mr. Broadbent, who was ill at Graaff Reynet, was to be joined, on his recovery, by Mr. Hodgson, that they might endeavour to establish a Mission among the Bootsuannas. At Graaff Reynet, Mr. Broadbent and his family received the kindest attention, for several months, from the Rev. A. Faure, the Dutch Minister at that Station.

Mr. Hodgson left Cape Town, in September, 1822. Having joined Mr. Broadbent, they set forward from Graaff Reynet, visited Campbell in December, and Griqua Town in February; and proceeded, north-eastward, up the Yellow River. They encountered many difficulties from the Natives who accompanied them; but fell in, at length, with a Chief, Sibunel, who had lived at Yattaba, in nearly the latitude of Delagoa Bay, but had retired southward, on the approach of a predatory band, to his present situation, at some distance north-east of Campbell.

From this place, named Maquasse, they write, on the 1st of July 1823, that,



after a trial of three months, they consider that place as likely to be their permanent Station. Sibbunel and his people had heartily welcomed them. This Chief appeared to be much respected. The surrounding population is considerable: in one village there are 500 houses. The people are Heathens, but without any idolatrous customs; and even without any religious worship, so far as the Missionaries could ascertain.

### DELAGOA BAY.

A Bay on the east coast of South Africa, in 26 Degrees South Latitude.

WESLEYAN MISSIONARY SOCIETY.

1823.

W. Threlfall, *Missionary*.

The cession, to the British Government, of a large tract of land, in the neighbourhood of Delagoa Bay, has been already mentioned. It was one of the stipulations of the Natives, that they should be supplied with Christian Teachers. Mr. Threlfall, who had been stationed at Salem, left that place in the beginning of April; and embarked, at Cape Town, with Captain Owen, the Officer who had conducted the negotiation with the Natives, and who was returning to the New Settlement.

The Committee quote the following account of the countries in the vicinity of Delagoa Bay:—

Inyack extends, from the cape and island of that name, to the southward, on the coast to the river: the natives are a naked, timid race: they have no religion whatever yet use circumcision, and are under the influence of witchcraft: their King is tributary to the King of Mapoota: the population is about 10,000. Mapoota, is bounded on the north by Delagoa Bay: the people are a warlike and admirable race of Caffres: in religion and manners they resemble those of Inyack: Mapoota contains 20,000 inhabitants. The people of Temby are tractable and industrious: Temby and Panyelly have 25,000 inhabitants at least: Mapoota and Panyelly are tributary to Temby; so that the last is the principal state, and it is to the dominions of the King of Temby that the Mission has been sent.

We have placed this New Mission under the head of the Bootsuanans, as it does not yet appear how far the people are distinct from that scattered and varied race.

On the prospects opening before the Society in this south-eastern part of Africa, the Committee remark—

The new stations in South Africa, to which Providence has lately directed the Brethren, appear, without design, to have brought a very extensive and populous part of the eastern country within the range of Missionary Operations. The Caffre Mission, which has been entered upon by Mr. W. Shaw; the Bootsuanana Mission, commenced by Messrs. Hodgson and Eroadbent; and the Delagoa Bay Mission, where Mr. Threlfall is now employed, and to which Mr. Whitworth has just sailed, will form three important points, at a great distance from the operations of other Missionary Societies, from which, should the Divine Blessing attend the work, a chain of Mission Stations may be in future

drawn, so as to bring the numerous tribes of this large portion of the continent, from the eastern coast considerably in the interior, into the fold of Christ.

Mr. Whitworth, formerly Missionary in Antigua, with Mrs. Whitworth, sailed from Deal, on the 5th of December, in the *Vanilla*, Captain Gilmore, for the Cape, in their way to the New Mission at Delagoa Bay. They were accompanied by Mr. and Mrs. Young, destined to the Albany Mission.

### Namaquas.

The Station of the Wesleyan Missionaries at Gammap, in Great Namaqualand, has been relinquished. The Committee report—

The exceedingly-disturbed state of the Great Namaqualand Country, in consequence of the wars in which the different tribes have been engaged and the roaming habits of the people, has led Mr. Shaw and the Brethren to resolve upon forming a Settlement on a Bay on the western coast. The place which they have fixed upon is Woolwich Bay, about the 22d degree of south latitude; a situation which appears to be of great importance, both from its neighbourhood to the great Namaquas and the Damaras, and from the circumstance that it is strongly probable that an intercourse is carried on by traffic among the natives quite across the Continent to the Portuguese Settlements on the eastern side.

Of the Station of Bethany, among the Great Namaquas, belonging to the London Missionary Society, the Directors say—

Mr. Schmelea, after struggling with many difficulties, partly arising from the failure of the crops and partly from the disturbed state of the Namaqua Tribes since the death of Africaner, has left Bethany, accompanied by many of his people, who have settled with him near the mouth of the Great Orange River.

The Station at *Africaner's Kraal*, a little north of the Orange River, is also vacant. The death of Africaner, himself a distinguished monument of the grace of God, was noticed at p. 119 of our last Volume.

### PELLA.

A little to the south of the Orange River.

LONDON MISSIONARY SOCIETY.

A Catechist.

The Catechist is highly esteemed by the Namaquas, and labours among them with success. Of a late visit of twelve of these people to Cape Town, Dr. Philip thus speaks:—

They had procured a waggon among them, and had come here to expend their money, and carry back with them the necessaries which they could procure. The people had an appearance of gravity, of good sense and cultivation about them; qualities for which all the people whom I have seen from the Missionary Stations in that country are remarkable. All spoke highly of their teacher, and in conversation they discovered a considerable knowledge of the doctrines of the Gospel.

The want of rain afterward induced the Catechist and the people to remove to

Steinkopff, about three days' journey; as copious rains had surrounded that place with verdure and plenty.

### STEINKOPFF.

In Little Namaqualand—formerly Byzondermeid.

LONDON MISSIONARY SOCIETY.

1817.

#### A Catechist.

This Catechist arrived at the Station in July 1821. The Directors state that he has since conducted the religious order of the Mission as follows:—

Three Services on the Sabbath-Day—Prayer-Meetings on Monday and Wednesday Evenings—on the other days of the week, reading the Scriptures morning and evening. Ten adults have been baptized, and fourteen children. Other adults were receiving instruction, as candidates for baptism. Four couple had been married.

### LILY FOUNTAIN.

In Little Namaqualand, near the Khamies Berg.

### WESLEYAN MISSIONARY SOCIETY.

Edward Edwards, James Archbell,  
*Missionaries.*

Mr. Archbell arrived in Cape Town, with his family, from Gammag, in September 1822, on relinquishing that Station; and left, in December, for Lily Fountain.

Mr. Edwards had paid several visits to a tribe of Bastard Hottentots, north-west of the Khamies Berg.

#### Of Lily Fountain, the Committee report—

With the exception of much damage done to the Chapel and other buildings, by the great hurricane, the Station is in a state of increasing prosperity; both as to the temporal condition of the Natives (who in this respect are reaping the advantages of Christianity), and also their moral and religious improvement. This Station, the first occupied by our Missions, has not only a considerable Society connected with it, but has furnished two pious Hottentot Assistant-Missionaries, from one family; one has been employed with Mr. Archbell, among the Great Namaquas; and the other is usefully employed in the neighbourhood of Khamies Berg.

## African Islands.

THE hope, stated in the last Survey, that the Imaum of Muscat would be induced to lend his aid in suppressing the Slave Trade, has been realized. He entered into a Treaty, on the 10th of September 1822, with the Governor of Mauritius, for the total Abolition of that Trade throughout his dominions and dependencies; and issued, in consequence, the most positive orders to his Governor at Zanzibar, to prevent the traffic in Slaves with any persons whatsoever: and there is reason to believe that the Governor has faithfully fulfilled these instructions of the Imaum.

The Trade, it appears, is resolutely suppressed by King Radama in Madagascar. Mr. Hastie, the British Agent in that island, states that offers have been made to the Chieftains for leave to trade on the coast, but they had invariably been rejected. Mr. Hastie has been zealously and usefully employed, in promoting habits of industry and a taste for agriculture in the Natives.

### MAURITIUS.

Or, Isle of France—east of Madagascar—Inhabitants 70,000; chiefly French Colonists and Blacks, but belonging to Great Britain.

LONDON MISSIONARY SOCIETY.

1814.

John Le Brun, *Missionary.*

Mr. Le Brun continues his labours at Port Louis with success. His Congregation varies from 100 to 150: the Communicants are about 40. In the Schools there were 114 Boys and 40 Girls; and, in a Sunday School, from 60 to 70 Scholars.

Mr. Jenkins, from the *British and Foreign School Society*, had opened School, and obtained 30 Scholars.

### MADAGASCAR.

A very large Island, off the Eastern Coast of Africa, in the Indian Ocean, about 800 miles by 120 to 200; in a partial state of civilization, and said to contain 4,000,000 of inhabitants.

LONDON MISSIONARY SOCIETY.

1818—renewed 1820.

David Jones, David Griffiths, John Jeffreys,  
*Missionaries.*

G. Chick, John Canham, T. Rowlands,  
*Artisans.*

The arrival of Mr. and Mrs. Jeffreys, with the Four Artisans who accompanied them, was stated in the last Survey. They reached the capital early in June 1822, and were cordially received by the King. One of their number, Mr. Brookes, was removed from his labours on the 24th of that month.

In addition to 30 dollars per month, allowed by Governor Farquhar to each of the Missionaries, His Excellency, before he quitted the Government of Mauritius (in which he has been succeeded by Lieut. General the Hon. Sir G. Lowrie Cole) assigned 20 Dollars per month to each of the Artisans.

The King continues to manifest the utmost kindness to the Mission. Houses have been provided, chiefly at his expense, for the three Missionaries; and a piece of

and was allotted for the dwellings and workshops of the Artisans: three houses were bought for 240 Spanish Dollars, to be erected for their use. Native Youths, of a very tractable disposition, have been apprenticed to each Artisan.

An encouraging account was given, at pp. 474 & 475 of our last Volume, of the progress of the Seven Youths now in England.

King Radama is anxious to promote education: he has established an Adult School for his Officers, and has himself undertaken to instruct some of his own family. In the Schools of the Mission there were 85 Scholars: they continue to manifest great avidity for learning: many of them have obtained considerable knowledge of Christianity. The Females of the Mission instruct Native Girls.

Two English Services are held on Sundays. Six hours are spent on the Sabbath in catechising Native Children.

Diligent attention is paid to the language, with a view to the translation of the Scriptures.

Governor Farquhar, to whose enlightened zeal the Mission is under lasting obligation, stated to the Directors—

Every fresh effort in this cause is marked with increased success: which is the best presage of our obtaining, in due time and by perseverance, under the favour of Providence, the most happy results.

The Directors give the following general view of the Mission:—

Prospects are improving. Prejudices against the object of the Mission, which were manifested by some of the people, have greatly abated, and are likely still further to abate. Some circumstances

have occurred, that evince a strong inclination on the part of the King to adopt English Customs: they tend, at the same time, to show, that even those of Orah, which have the united support of antiquity and superstition, hang, after all, on the will of the Monarch. Much encouragement is given to the people to become industrious, and to improve in the arts of civilisation. The King frequently visits the artisans while they are at work, and is greatly delighted when he sees his boys learning their trades.

Various particulars relative to the manners and condition of the Natives were detailed at pp. 178—181 of our last Volume.

### JOHANNA.

One of the four Comoro Islands, in the northern part of the Mozambique Channel.

The Mission, begun in this Island in 1821, by the London Missionary Society, has been relinquished. It is stated in the last Report—

With much concern, the Directors communicate the failure, for the present, of the attempt to establish a Mission in the island of Johanna. For upward of twelve months, Mr. Elliott unsuccessfully struggled to obtain there an unmolested residence. The encouraging appearances which marked his arrival in the island speedily vanished. Unhappily, he became an object of jealousy to the King, as well as to some of the people; and, in the issue, the assistance which he had for a time derived from his Arabic Teacher, together with the use of all other means necessary for attaining the object of his Mission, were prohibited. His efforts being thus paralyzed, and his hopes destroyed, he had no alternative but to quit the island as soon as he should find it practicable.

Mr. Elliott returned to the Cape, by the circuitous course of Madras, homeward-bound ships seldom passing through the Mozambique Channel.

## Abyssinia.

Of the Amharic and Ethiopic Scriptures, the Committee of the British and Foreign Bible Society thus speak, in the last Report:—

The printing of the Amharic Version, destined for the use of Abyssinia, is now in active progress; the difficulties which had retarded it having been, at length, surmounted. It is proposed to print, in the first instance, the Four Gospels; and that of St. Matthew has already passed through the press. Your Committee acknowledge their obligations to your Honorary Librarian, Mr. Platt, for the care and attention with which he continues to prosecute the laborious task of editing that important work.

In the course of the present year, Mr. Platt proceeded to Paris, at the request of your Committee, to examine the Oriental MSS. of that city, for materials to assist in the prosecution of another department of their Abyssinian Labours, the publication of a correct edition of the Scriptures, or parts of them, in the Ethiopic Language. The aid which he thus procured was such as will, it is hoped, enable your Committee to proceed in a short time to an edition of the Four Gospels of this Version. His success in this Mission is to be attributed, under Divine Providence, to the unceasing assistance and advice of Professor Kieffer; and the kindness with which facilities of every sort were granted to him in his researches, by M. Langlès, Conservator of the Oriental MSS. in the Royal Library.

The Four Gospels in Amharic have been just finished at press.

Mr. Platt has published, since his return from Paris, in a handsome quarto volume of about 80 pages, the results of his researches, with specimens of the modern languages of Abyssinia, and illustrations of those languages which indicate a close and able investigation of the subject. We rejoice to see the attention of our Scholars so effectively occupied on the means of

enlightening Abyssinia; and quote, with great pleasure, Mr. Platt's concluding remarks in reference to that people:—

Should such communications as this have any effect in turning the attention of the Orientalist to Ethiopic Literature, and to the people to whom that literature was once familiar—to their present state of depression, and the best means for recovering them from it—they will indeed answer a valuable end. Cut off from intercourse with Christian Nations, and surrounded by Mahomedans and Pagans on every side, the Church of Abyssinia has stood for centuries alone—an oasis in the moral desert. Wasted indeed it has been, and desolated by rude and frequent inroads; but the principle of life and strength still remains. And the attempt to rouse those powers into action, by applying the motives which Christianity, as set forth in the Word of God, alone can give, and by displaying those hopes which Christianity alone can offer, is surely an enterprize than which few can be more interesting.

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## Mediterranean.

THE principal Station, at present permanently occupied within this sphere of Missionary Labour, is Malta: not so much, indeed, for its own sake, because the dominant authority of the Roman-Catholic Faith restricts attempts to communicate the Scriptures to the great mass of its inhabitants; but as a secure asylum and centre of action, where, under British Protection, benevolent plans for the benefit of the surrounding shores may be matured—labourers may meet, and recover their spirits and strength—translations may be executed or revised—the press may be put into powerful action—and, hereafter, natives of various countries may be prepared for future service among their own people.

We observe, with pleasure, in the Journals of the Missionaries employed in these parts, that they hold friendly conferences with one another at Malta, in which, by an interchange of knowledge and experience, they endeavour to improve their respective plans for obviating the various difficulties of their work and attaining the great object at which they aim. This system is coming into operation. The different Societies, engaged in the diffusion of Christian Truth round the shores of this Sea, are sending forth their Travellers on journeys of investigation—distributing, by their means, far and wide, copies of the Scriptures and Religious Tracts—and regulating their plans and measures on actual knowledge of the scenes of labour.

On one of the means of diffusing Christian Truth round the Mediterranean for which the situation of Malta renders it eminently advantageous—the preparation and circulation of Religious Tracts—we quote some very pertinent remarks by the Committee of the Religious Tract Society:—

The very interesting volume of *Christian Researches in the Mediterranean*, recently published by Mr. Jowett, presents an appalling enumeration of difficulties, moral, political, ecclesiastical, and incidental, which must be overcome, in order to the successful promulgation of the Gospel of Christ, in countries once blessed with its hallowed light, but now darkened with ignorance, infidelity, and error. This respected individual, who occupies a station which gives access to a line of coast equal to nearly one half of the circuit of the globe, and is surrounded by every variety of character, language, national distinctions, and religious prejudices, deeply feels the value of Tracts, and has devoted much of his time to preparing them for publication. In the countries bordering upon the Levant, especially, Tracts will furnish the best precursors to future Missionaries, by removing prejudice and exciting inquiry; and they form, possibly, the only means by which multitudes of THE PRESENT GENERATION, now rapidly passing into eternity, can be made acquainted with the hope of the Gospel.

It is worthy of remark, connected with these observations, that, in these very regions, the Scriptures were originally published as Tracts. The Gospels of the Evangelists were dispersed as Tracts: the Epistles of St. Paul were sent as separate Tracts: the Addresses to the Seven Churches were of the nature of Tracts: and the Epistles of St. Peter were Tracts, immediately directed to the Christian Strangers scattered through provincial Asia, Pontus, Galatia, Cappadocia, and Bithynia. And if ever the golden lamps of the Apocalyptic Churches are to be rekindled, and the continent of Asia is to be revisited by the glory which has long since departed—an expectation, which, guided by the light of prophecy, we confidently cherish:—if the darkness which has for ages obscured the fairest portions of the earth is to be scattered, and the idolatries of Paganism are to be destroyed, and the delusions of Mahomedan Superstition are to be broken, and all Anti-Christian Heresies, in every quarter of the globe, are to be abolished—it must be by a recurrence to the ancient principles and the wise expedients of former and better

times—by the faithful exhibition of the truth and grace of our exalted Redeemer, in the doctrines of zealous Missionaries, and in the useful lives of devoted Christians.

In the present state of Missionary Labours throughout the Mediterranean, we shall arrange the intelligence under the different Societies engaged, and not under the Stations; as this course seems best adapted to the particular circumstances of the case.

The Holy Land, and especially the Sacred City, are become great objects of attention. We quoted, from Dr. Richardson's late Travels, at pp. 348—351 of our last Volume, some very impressive remarks on the Holy City and the Jewish People. Among these and other Travels, which have recently thrown light on these sacred scenes, those of Major Mackworth, whose Visit to the Syrian Christians was printed in the Number for March, are worthy attention for the just train of feeling with which he describes them. We quote his remarks on leaving Jerusalem:—

I have seen degraded Zion, and most of her dependencies; and though much therein has been calculated to excite grief and indignation in any Christian Traveller, never probably will the remembrance of her local associations be effaced from my mind. If I have, individually, gained nothing else, I have seen enough to be able to contradict, with sufficient certainty to myself, many things insinuated by Anti-Christian Writers, as impeaching the truth of Scripture and of the histories and narratives which it contains. To me all seemed strongly corroborative of its unvarying veracity. Superstition itself was unable always to conceal the truth, by loading it with fabulous trash; and my outward senses have become the rivals of my understanding in believing the Word of God. May His Holy Spirit cause it to sink so much the deeper in my heart!

I quitted Jerusalem, to confess the truth, without feeling that degree of regret which might be expected. Perhaps it is, that, having once actually seen the sacred places, the mind is as well satisfied, UNDER EXISTING CIRCUMSTANCES, as it would be in visiting them again and again. The sad and degrading superstitions, which now envelope them with a cloud of unhallowed incense, infect and destroy the pure delight, which the traveller, and (if the term may yet be allowed) the PILGRIM, would else receive: but, though contaminated, they are still silently-speaking evidences, that those parts of Scripture which relate to them must be true; and, as such, they are entitled to our veneration and regard.

#### AMERICAN BOARD OF MISSIONS.

1820.

Pliny Fisk, Daniel Temple, Jonas King, W. Goodell, Isaac Bird, *Missionaries.*

The return of Mr. Fisk to MALTA, in April 1822, after the death of his associate the Rev. Levi Parsons, was stated in the last Survey. Of that lamented Missionary, a Character and Obituary were given at pp. 121—125 of the Number for March. At Malta, Mr. Fisk found Mr. and Mrs. Temple, who had arrived from America in February. They continued to labour together during the remainder of the year; and were joined, on the 2d of November, by the Rev. Jonas King, from the French Protestant Missionary Society at Paris: see pp. 130—133 of our last Volume. On the 21st of January 1823, Messrs. Goodell and Bird, with their Wives, arrived at Malta, having left New York on the 9th of December.

On Mr. Fisk's return to Malta, he and Mr. Temple were occupied chiefly in the study of languages, in the care of the Mission entrusted to them, and in the establishment of the Printing Press. In a large room in their house, they preached twice on Sundays to about 100 persons: they preached here also on Wednesday Evenings; and, on Thursday Evenings, to 30 or 40 persons in the suburbs. A Sunday School was established, in August,

which met in the afternoon; and had soon 45 Scholars, chiefly English, but a few were Roman, Greek, and Jewish Children.

The Press began to work in August 1822; and was got into active operation in November. The opening of a Fund, in America, for the express purpose of maintaining a Printing Establishment in these parts, was stated at pp. 214 & 215 of our Volume for 1821; and, at p. 117 of our last, the completion of this Fund, in the appropriation to this object of 3000 dollars per annum for five years, with the supply of the requisite Paper and Types. Two men are constantly employed; and a Greek Boy, from Scio, is under instruction. Six Tracts in Italian and nine in Modern Greek have been printed. Mr. Temple has the direction of the Press; but earnestly calls for a Missionary Printer—"an able, faithful, and pious man."

On the arrival of Messrs. Goodell and Bird, Mr. Fisk had a short time before sailed for Egypt; but the house, which had been occupied by him and Mr. and Mrs. Temple was found insufficient for the accommodation of the three families which were now assembled. A larger dwelling was, therefore, entered on, and soon came into full missionary occupations. The Evening Congregation on Sunday, increased to between 150 and 200; and

the School to 70, of whom from 20 to 30 were Greek Children.

Mr. Fisk had, during his stay in Malta, paid much attention to Arabic and Italian, in preparation for another Journey. He had written soon after his return to Malta—

I hope now to be finally established at Jerusalem, more confidently than I did before I left America. I have no wish to leave the work for any other on earth, nor to change the field of my labours. But I will not deny, that, after the journeys and voyages, the studies and anxieties, the scenes of plague and massacre, and the various disappointments of the last two years, the seclusion from Christian Society, and especially after the sickness and death of my Colleague and Brother, I did feel the need of being for a little while in a quiet place, with a few Christian Friends, where I might collect my scattered thoughts, review the way by which the Lord has led me, and, as I hope, set out again with renewed strength of body and mind.

This time was now arrived. Accompanied, therefore, by Mr. King and Mr. Wolff (who had returned to Malta from Syria, on his way to England, but gladly retraced his course), he left Malta on the 3d of January 1823, and arrived at Alexandria on the 10th; with a large supply of the Scriptures and Tracts. Till the 20th, when they left for Rosetta, they were actively engaged at Alexandria, they preached to assemblies of from 6 to 130 persons, in five languages—sold and distributed copies of the Scriptures in ten tongues—and reasoned with Jews and Gentiles concerning the Kingdom of God: a considerable excitement followed both among Romanists and Mahomedans, and orders were given to collect and destroy the books which had been distributed. On the 30th of January, the travellers entered Cairo. On the 6th of February, they set forward up the Nile; and reached Thebes on the 28th: after spending a few days in that quarter, they returned to Cairo toward the latter part of March, where they spent about a fortnight; and preached in German, French, Greek, and Italian. In the early part of April, they set forward, across the Desert, for Jerusalem.

In the three months which they passed in Egypt, the Missionaries distributed 3700 Tracts and 900 copies of the whole or parts of Scripture. Of the copies of the Scriptures, 644 were sold for about 2380 piastres. Their opportunities for distribution had greatly exceeded their expectations.

The travellers entered the Holy City on the 25th of April. On the 28th, Mr. Fisk writes—

We have distributed 70 Testaments and Psalters, and more than 300 Tracts. Br. Wolff is engaged day and night, in preaching to the Jews, and disputing with their Rabbies. We are surrounded by dangers, and we tremble at every step; yet the Lord our Redeemer protects us.

After some months spent in Jerusalem

and other parts, the Missionaries proceeded to Aintura, in Mount Lebanon, near Beirut. Their Journals contain much interesting information relative to the state of the Christian Churches and the condition of the Jews.

Mr. Fisk has so strongly urged on his Brethren at Malta the establishment of a Missionary Family in some part of the Holy Land, that Mr. and Mrs. Goodell and Mr. and Mrs. Bird were, at the last dates, about to proceed thither.

Two Greek Youths, of eleven and fifteen years of age, have been sent to America, at the request of their relatives, for education.

The embarkation of Messrs. Goodell and Bird at New York awakened in that city such zealous feelings, that it led to the establishment of an Association, among Members of different Churches, entitled the "Palestine Missionary-Association." The funds, after paying the annual stipend allowed to Messrs. Goodell and Bird, are to be appropriated to the use of the United Foreign Missionary Society.

The views of the Board in relation to this sphere of labour were quoted by us, at pp. 393—396 of our last Volume, from their Instructions given to Messrs. Goodell and Bird, with Mr. Fisk's account of the state of the Maltese. In the Thirteenth Report, the Board state—

As more is learned respecting countries on the borders of the Mediterranean, the importance of this vast field of labour is more clearly seen; and, though the progress of good designs may here be uncommonly slow at first, there is no reason to doubt that their ultimate success will be peculiarly great and joyful.

#### BIBLE SOCIETIES.

The British and Foreign Bible Society has been actively employed, by means of the different associated Institutions in these parts, in the CIRCULATION OF THE SCRIPTURES.

Of the *Bible Society of Malta*, the Committee say—

Though embarrassed in its operations by the present disturbed state of Greece, it continues assiduously to distribute the Scriptures, through various channels, to the surrounding islands and maritime nations. Italian, Greek, Armenian, Arabic, Syriac, Hebrew, and French Bibles and Testaments, have been transmitted to Alexandria, Cairo, Smyrna, Aleppo, Candia, Cyprus, Algiers, Tunis, Joannina, and other places, by this Society.

Messrs. Wolff, Fisk, and King have been active agents of this Institution, in Egypt and Syria. At Jerusalem, especially among the Greeks and Armenians, they found a very gratifying eagerness to possess the Scriptures.

To the *Ionian Bible Society* have been sent 1000 Greek New Testaments and 200 Hebrew Bibles.

At Constantinople and in its vicinity, Mr. Leves reports the distribution of 1300 copies, in various languages; and the transmission of 450 to Smyrna and Syria. In the northern part of Syria, the operations had been interrupted by the appalling earthquake which had desolated those parts. A little previous to that calamity, Mr. Barker thus speaks of his measures—

I leave nothing untried to further and extend the views of the Society in these parts. I have to contend with ignorant and fanatical people; but I am happy to say, that they are now less inclined to think, as formerly, that the Scriptures which I offer them are vitiated to favour Protestant Opinions. Although the seed sown among the Christians of the East produces at present but a thin crop, in comparison to that sown among the more enlightened ones of the West; yet the little which it gives becomes very dear to the sower, for he gaits it with hard labour.

Mr. Barker joined Mr. Leves at Constantinople, in the beginning of March. In Smyrna, having been detained in his way, by indisposition, he circulated 712 Bibles and Testaments almost all by sale. Of this place, as a Depository, he writes from Constantinople—

An active Agent should be constantly at Smyrna: not only to be ready to supply the wants of that town, as well as Magnesia, and all the great towns in Anatolia and Caramania; but also to make excursions among the numerous Greek Islands. Mr. Leves is of opinion, that, after I have visited the most important places near Constantinople, I should return again to Syria, there to establish the most effectual means of conducting the affairs of the Society, and then return to Smyrna; as that town will now become the active seat of commercial transactions, since Aleppo has been destroyed. While at Smyrna I had occasion to sell the Holy Scriptures to strangers from all parts of Turkey, some of whom were from Merden, Mossul, and even from Bagdad. Priests from Anatolia and Caramania, from the towns of Caissarich, Brusa, and Magnesia became considerable purchasers. My knowledge of the Modern Greek, as well as of the country (Smyrna being my native place) will, I trust, contribute not a little to further the views of the Society in those parts.

In April and May, Mr. Barker visited Adrianople and other places in the vicinity. He found a great want of the Scriptures, but the utmost readiness on the part of the Christian Authorities to promote their circulation.

In the preparation of NEW VERSIONS AND EXCURSIONS, the Bible Society is proceeding as it has opportunity.

Mr. Leves apprised the Society, some time since, that the Modern Greek Testament, so far as depended on Hilarion, was finished; and that the Archbishop of Mount Sinai had revised to the end of the Epistle to the Galatians.

A manuscript copy of the Gospels of St. Matthew and St. Mark, translated into the Jewish-Spanish Dialect, spoken by the numerous Jews in the Ottoman Empire, has been received from Mr. Leves.

That Gentleman has suggested mea-

sures for procuring a translation of the Gospels into the language of the Curds. Of this tongue, he writes—

The Curdish Language appears to be founded upon the Persian, with a mixture of Arabic, Chaldee, Turkish, and Armenian words; and is written in the Arabic character. It is a dialect very extensively understood, as it is spoken not only by the Curds, but by the numerous Christians of the Jacobite and Nestorian Communions, (as Garsoni relates in the Preface to his Curdish Grammar) who inhabit the same country, and are obliged to learn it for the purpose of communication with their neighbours. It is also the language of the Jezedes or Zezidear; a numerous tribe which inhabit the mountain of Sangiar and the banks of the river Kubul, celebrated for their predatory habits, and the worship which they pay to the Evil Spirit. This singular tribe are prohibited by their religion from learning to read or write.

#### CHURCH MISSIONARY SOCIETY.

1815.

W. Jowett, T. C. Deininger,  
*Representatives of the Society.*

Dr. Cleardo Naudi, *Compiler of Tracts.*  
Henry Andrews, *Printer.*

Mr. Jowett has continued, at MALTA, his usual course of labour. On the 7th of December 1822, he was joined by Mr. Deininger; who was diligently applying himself to Italian, and had greatly endeared himself to his fellow-labourer, when his state of health obliged him to retire for a season to the cooler climate of the north of Italy. The family had removed, in May, to a house situated in Floriana, a suburb of Valetta, larger and more commodious than that which they had occupied; but Mr. Deininger's health was not materially improved by the change: he left, therefore, for Leghorn, on the 9th of July. At the end of October he was about to return to Malta.

Meetings had been held, on Tuesday and Saturday Evenings, for religious edification and prayer; and a spirit of friendly intercourse maintained with other Labourers.

On the subject of the Maltese Version of the Scriptures, the Committee remark—

The translation of the Scriptures into Maltese is prosecuting, with the advantage of additional and learned aid: and, though objections are made to the circulation of copies among Roman Catholics, the Committee will not cease to avail themselves of every means in their power of procuring, in due time, a faithful Version of the Word of God into the language of these Islands. The assistance to be derived from such a Version in the acquisition of Vernacular Arabic is, of itself, an object of importance sufficient to induce the Society to proceed, should the time even be distant, which will however undoubtedly arrive, when every inhabitant of these countries will be freely permitted to read, in his own tongue wherein he was born, the wonderful works of God.

Mr. Andrews had been for a considerable time preparing himself to superintend the various parts of a Printing, Stereotype, and Lithographic Establish-

ment. On the 19th of December he and his Wife received their appointment from the Committee; and embarked, on the 26th, on board the *Elizabeth*, Captain Longridge. Mr. Andrews took with him Founts of Greek and Arabic Types, and every material requisite to complete the intended Printing Establishment.

Mr. Jowett's Volume of "Christian Researches" has awakened, as might be expected, much new interest in the field of his labours; and has greatly enlarged the views of his Readers, with respect not only to the nature and difficulties of the work to be done, but to the best means of accomplishing it. The third Edition is now in the press. It is said of this work in the Report—

The Committee have no doubt but that the same line of research, continued as the health and opportunities of the Society's Representatives may allow, will hereafter add much useful and important information to the stores already accumulated.

With the view of occupying most profitably the interval which might elapse before the arrival of the Printer and the establishment of the Press, Mr. Jowett determined on a visit to Syria, in order to carry his researches into that part of the surrounding shores which he had not yet explored. He embarked for Alexandria, well furnished with the Scriptures and Tracts, on the 13th of August, intending to reach Jerusalem with all convenient speed, and to spend about six months in Syria. At Alexandria, where he arrived on the 26th, he had the pleasure of meeting Mr. Salt; having spent some time with him and Mr. Lee, Mr. Jowett left on the 9th of September and reached Beirout on the 15th. Some of his friends from Malta had preceded him in a visit to these parts; Mr. Fisk, Mr. Lewis, and Mr. Wolff being at Aintura, five hours from Beirout, and Mr. King at Deir el Kamr. The next day he was visited by Mr. Fisk and Mr. Lewis, who had been apprised of his arrival.

#### EDUCATION SOCIETIES.

##### MALTA.

In the Valetta Schools, the daily attendance is, from 190 to 200 Boys and from 100 to 120 Girls. The number admitted from the beginning has been 606 Boys and 330 Girls. The increasing regard to cleanliness in the Children, strikes the most inattentive observer. Mr. Joseph Naudi continues the Master: the Mistress is from Ireland. A great desire having been manifested to learn English, several English Ladies attend, in turn, to teach the head class of Girls. The funds have been so low, that the Schools could not have been conti-

nued on the same scale but for the liberal assistance of the Lieutenant Governor, Sir Manley Power, who is Patron of the School Society. Difficulties arise with respect to the introduction of Scripture Lessons.

In the Schools at Castle-Zeitun, under Don Luigi Camilleri, there are about 100 Boys and 50 Girls. The self-denying exertions of this benevolent man entitle him to no common share of respect and esteem, and offer a bright example to his countrymen.

A School has been lately established in the island of Gozo.

##### IONIAN ISLANDS.

Of the Schools in these Islands the following account is given, in the last Report of the British and Foreign School Society:—

The British System has been introduced into all the Ionian Islands, and Schools established under the sanction of Government. In Santa Maura alone, there are 12 Schools; providing instruction for a population of 12,000 souls.

From the vicinity of these Islands to Greece, your Committee venture to hope, that, at no distant period, the System of Mutual Instruction will be the means of enlightening and blessing the inhabitants of that interesting country, once the asylum and citadel of freedom, and the land of classic lore.

The friends of knowledge will be no doubt further gratified by the information, that two Greek Lads from the island of Cyprus, are now, through the kindness of two benevolent individuals, receiving instruction at the Central School, Borough Road.

#### JEWS' SOCIETIES.

##### LONDON SOCIETY.

1821.

Joseph Wolff, W. B. Lewis, C. Neat, *Missionaries.*

Mr. Wolff, though not under the immediate direction of the Society, has been chiefly dependant for his expenses on its funds. Mr. Lewis proceeded to the Mediterranean with the Rev. Lewis Way, and is now settled in Syria. Mr. Neat, with Mrs. Neat, sailed, on the 10th of October, for Leghorn; and reached Gibraltar on the 30th. Dr. George Clarke, an Irish Physician, accompanied Mr. Neat: he goes to Leghorn on his own account; but being anxious to promote the conversion of the Jews, has requested to be considered an Agent of the Society.

On Mr. Wolff's first visit to Egypt and Syria, he left Malta Aug. 25, 1821; and returned to that island Nov. 27, 1822. The view which he gave of the Jews at Alexandria, Cairo, and Jerusalem, with the remarks of the last Report relative to his proceedings, and the opening of a Palestine-Mission Fund, were stated at pp. 228—236 of our last Volume.

We have already reported Mr. Wolff's departure from Malta on his second visit,



with some particulars of his proceedings. His associates state that he had made a strong impression at Jerusalem. He writes himself from the Holy City, in June—

I met with a kind reception by the Jews; and lodged among them—engaged in preaching the Gospel to them from morning till night, and often whole nights. The Lord be praised for it! I have, at this time, more confined myself to labouring among the Jews than I ever did before; and I entered with them into arguments, even upon *Talmudical* ground, in order, in the first instance, to obtain as much information from them as possible, to get access to them, and to shew the folly of the Talmud. The Lord enabled me, beside this, to preach to them the fulness of the riches of Christ more clearly than I ever did before.

Mr. Way, having passed the winter at Nice, arrived, with Mr. Lewis and others, at Malta, on the 27th of April. On the 8th of May they left that island; and, on the 20th, landed at Sour. Mr. Way hired a residence for twelvemonths at Aintura, in the mountains, about twenty miles from Seide. In July, Messrs. Fisk, King, and Wolff arrived from Jerusalem. Mr. Way's health, however, began so seriously to decline, that he thought it necessary to return to Nice; and sailed on the 13th of August, leaving the convent at Aintura for the use of his friends.

It has been determined by the Society to establish a permanent Mission at Jerusalem. Mr. Lewis, accompanied by Mr. Wolff, will proceed thither, with that View, without delay.

#### MALTA SOCIETY.

A Society was formed, on the 2d of May, while Mr. Way and Mr. Lewis were in Malta, entitled the "Malta Jews' Society;" the object of which is, to form a centre of correspondence and communication for all Societies, which may send Missionaries into those parts for the conversion of the Jews to Christianity. Its concerns are to be directed by a President, Treasurer, two Secretaries, and a Committee of six Members.

#### BOSTON LADIES' SOCIETY.

The American Board of Missions, in their Thirteenth Report, give the following statement:—

In consequence of representations made by Mr. Fisk, in a Letter addressed to the Society of Ladies in Boston for the promotion of Christianity among the Jews, it has been resolved by that Society to

support a Missionary, who shall be especially devoted to labours for the spiritual good of the Children of Israel. The person, whom they may select, is to be approved by this Board, and to go forth under its direction. This generous proposal has been acknowledged by the Committee, who will cheerfully do all in their power to facilitate its execution.

#### LONDON MISSIONARY SOCIETY.

1811.

Isaac Lowndes, S.S. Wilson, *Missionaries.*

The Society entered on its Mission in these parts, at MALTA, in 1811, where Mr. Bezaleel Bloomfield was settled. On his death, Mr. Lowndes was stationed in that island, in 1816. In 1819, he removed to ZANTE; and was succeeded, in Malta, by Mr. Wilson. In October 1822, Mr. Lowndes left Zante, and settled in CORFU. Mr. and Mrs. Wilson embarked, in July 1822, on their return to England, as it was the design of the Directors to relinquish the Mission in Malta; but, having seen reason to alter their intention Mr. and Mrs. Wilson embarked, on their return, on the 3d of June last, and reached Malta on the 4th of July.

Mr. Lowndes has been actively engaged in preparing and publishing Books and Tracts in Modern Greek; of these and of the Scriptures, he distributed, while in Zante, 1762 copies, with manifest benefit. He has at Corfu, on Sunday Evenings, a congregation, in his own house, of about 100 persons.

At Malta, Mr. Wilson's Congregation had increased in numbers and communicants, before he left. Mr. Temple, and his associates from America, took charge of the concerns of the Mission, during Mr. Wilson's absence. Various Books and Tracts, in Modern Greek, had been prepared for the press by Mr. Wilson; and this employment he has resumed.

#### WESLEYAN MISSIONARY SOCIETY.

A Subscription having been successfully opened by one of the District Treasurers of the Society, to raise 500 guineas toward the establishment of a Mission by the Society at Jerusalem, Mr. Cook, who has acted for some time as a Missionary in France, has been appointed to begin this Mission.

## Black and Caspian Seas.

FOR those portions of the Russian, Turkish, and Persian Empires which surround these inland seas, the Scriptures are now under preparation, or have been prepared and are in the course of circulation, by various Bible and Missionary Societies—particularly in Russ, Turkish, Tartar, Tartar-Turkish, Greek, Persian, Arabic, and Armenian.

The Scottish Missionary Society occupies the greatest number of Stations in this sphere of labour. A dark cloud rests at present on exertions among

the Mahomedans of these parts. The Tartars and Persians, in particular, to whom the Missionaries have had access, present many discouragements. The Mollahs and Effendis seem to have taken alarm for the stability of their Faith. It is remarked, in the last Report of the Society, in reference to the Mahomedans of the Crimea—

The present important movements in Turkey lead many of them to conclude, that the Day of Judgment is at hand; and they believe, that, before that day, Mahomedanism will be almost completely abolished. The chief Effendi wept, when he heard of the defeat of the Turks at the Straits of Thermopylae; and seemed to think that the Ottoman Empire was hastening to destruction, and carrying along with it the interests of the Mahomedan Faith.

The discouragements, however, arising from the present state of the Tartars and Persians are not without relief. It will be seen, under the heads of Karass and Astrachan, that the first-fruits of both people, in the Scottish Mission, have, this year, been offered to God.

Missionaries have not an unrestrained course under the only Christian Government which has authority in these regions. It appears, that, by an old law of the Russian Empire, no Heathen can be baptized, throughout the whole territory, but by the Russian Greek Clergy. The Scottish and German Missionaries have had this privilege granted them; but the old law seems to have been revived against such Societies, as have not obtained express exemption from its operation. See on this subject pp. 297, 298, 488, & 489 of our last Volume. The Scottish Missionaries have met with no serious interruption in their labours, except in the case of Mr. Blyth, mentioned at p. 26 of the last Survey, who was prevented from labouring among the Inguish: some Priests of the Russian Church have been since sent among that people; and Mr. Blyth has been authorized by the Society to leave Russia, with the view of proceeding to another quarter of the world.

The Missionaries Betzner and Saltet, sent, by the Edinburgh Jews' Society, to labour among the Jews near the Black Sea, whose proceedings were noticed in the last Survey, passed from Kiew to Riga, through Minsk, Wilno, and Mittau—conferring with the Jews, and distributing New Testaments and Tracts. They found much attention in various places; and, in some, very hopeful converts.

### BAKTCHESERAI.

The ancient Capital of the Crimea, which is a Peninsula of European Russia, on the northern shore of the Black Sea, 208 miles long and 124 broad, the Native Inhabitants of which are Tartars; and in religion Mahomedans.

#### COTTISH MISSIONARY SOCIETY.

1821.

J. J. Carruthers, *Missionary*.

Dr. Ross has removed from this Station to Astrachan.

Mr. Carruthers having become sufficiently master of the language, began to itinerate through the Crimea. At first, he was very favourably received; and copies of the New Testament were readily accepted, but were afterwards, in many instances, returned. It is stated, in the last Report—

Of late, Mr. Carruthers' reception by the Tartars in the neighbourhood of Baktcheserai has been much less favourable than at first. The Mollahs and Effendis, in particular, have abandoned him. The Tartars, indeed, in general, shun him; and very few will speak to him in the street. At a distance from Baktcheserai he still met with a favourable reception from the Tartars; but it is not improbable that when they ascertain the nature of his object, and when their prejudices are roused by his Mollahs and Effendis, they will manifest the same indifference and shyness as are shown by those in its immediate neighbourhood.

The Greeks have, from the first, been hostile; and represent him as an infidel, and his books as impositions.

But, in the midst of these difficulties, the work of conversion is beginning to appear. Mehmed, a Tartar, the first-fruits of the Mission, was baptized on the 6th of August; and another Tartar, desirous of instruction, has been taken under the care of Mr. Carruthers.

On occasion of the baptism of Mehmed, Prince Galitzin, in reply to a Petition from him to be allowed to be baptized by Mr. Carruthers, stated, in a Letter to that Gentleman—

The Imperial Ordinance of 25th December, 1806, most graciously presented to the Colony of Scotchmen in the Caucasian Government, authorizes you to introduce into the faith preached by you, without requiring any decision on the subject. On a former occasion, in regard to the Persian converted in Astrachan, when the Greek Russian Archbishop hesitated, in consideration of the general law concerning Mahomedans converted to the Christian Faith, I was under the necessity of obtaining the Imperial decision. On a subject, then, settled by law, it is unnecessary on every occasion to require a particular decision.

This is a strong confirmation of the privileges granted to the Society.

Mrs. Carruthers instructs a few Tartar Children, and is frequently visited by the

**Women.** Of a plan for the instruction of some Youths, the Committee say—

Several poor parents also requested Mr. Carruthers to take their children under his charge; and he apprehends that he could obtain numbers of them, provided he could give the parents some equivalent for the loss of their labour. He states, that a sum of 3*l.* 10*s.* or 4*l.* would be an ample compensation for the labour of a boy, from fifteen to eighteen years of age. The Directors have, accordingly, authorized him to take a few young persons under his charge, on the terms which he mentions; limiting, in the meanwhile, the expense to 30*s.* a year, until it shall have been seen whether the experiment proves successful.

**A pleasing account is given of the Sultan:—**

While Mr. Carruthers resides at Bektchesera, the Sultan Katerghy has taken up his abode at Sympheropol, the modern capital of the Crimea; and though he is not officially connected with the Society, the Directors have much pleasure in stating, that he continues to manifest a deep interest in the spiritual welfare of his countrymen, and, with his characteristic ardour, appears no way discouraged by their blindness and obduracy. For the School which he proposed establishing, he has obtained a Tartar Teacher, whom he conceives well qualified for that office; and who had agreed to employ the Scriptures as a school-book, and not to use the Koran.

With respect to the Institution which was proposed by the Sultan while in this country, the Directors are sorry to state that no further steps have yet been taken for its establishment; nor can any wish propriety be taken, until they shall receive an answer to a communication which they have made to the Russian Government.

### KARASS.

A large Village in Asiatic Russia, between the Black and Caspian Seas, near Georgievsk.

**SCOTTISH MISSIONARY SOCIETY.**

1816.

John Jack, Alexander Paterson,  
James Galloway, *Missionaries.*

The Missionaries have not only prosecuted their labours in the neighbourhood of Karass; but have paid repeated visits to the Tartars on the Kuma, the Kullish, and the Koolak: not, however, with much encouragement, as the people discover great indifference. They pay, indeed, as little attention to their own religion. In the villages, however, which are most frequently visited, the inhabitants will more readily listen than in those with which the Missionaries have less communication. One Tartar, from a distance, seems to have become a serious inquirer.

Copies of the New Testament and other parts of Scripture have, as usual, been circulated; and many more were requested, but it was found that the books given away were often destroyed. On this painful subject it is said, in the Report—

Though, since the commencement of their labours, the Missionaries have circulated a great number of books, it is seldom that they now meet with an individual who is in possession of one of them. When inquiry is made concerning them, the Tartars generally reply, that they had given them to persons at a distance, in consequence of their particular solicitation. These circumstances ex-

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ceedingly nonplus the Missionaries, and render them much at a loss to whom to give a book, and occasion them to refuse many of the requests which are made to them.

### ASTRACHAN.

A City in Asiatic Russia, and Capital of the Province—built on an Island in the Wolga, about 52 miles from its mouth, on the north-west of the Caspian—Inhabitants, 70,000; of many nations—a place of great trade.

**SCOTTISH MISSIONARY SOCIETY.**

1815.

W. Glen, Dr. Ross, D. M'Pherson,  
John Mitchell, John Dickson,  
*Missionaries.*

Visits to the Tartar Villages were less frequent than in the preceding year. The same distressing insensibility is manifested by the people, as prevails near Karass: with this are united mockery and opposition. Ignorant even of their own religion, the Tartars will refer the Missionaries to their Mollahs; and the priests, in their turn, take advantage of this disposition of the people.

Messrs. Glen and M'Pherson have paid more particular attention to the Persians resident in Astrachan. They were, at first, easy of access, and readily received Testaments; but shunned the company of the Missionaries, when they found their wish to convert them to Christianity.

The details given at pp. 111, 112, & 181—185 of our last Volume, will have shewn both the favourable characteristics of this people, and some of the difficulties under which the Missionaries labour among them: but the account of their first convert Mahomed Ali and his baptism, at pp. 486—489, is highly encouraging in the midst of these difficulties. A spirit of inquiry has been excited among other Persians.

The number of Books and Tracts printed, in the year, was 10,500—consisting of 3000 Tartar Tracts, 1000 Turkish, 2500 Tartar-Turkish, 3000 Persian, and 1000 copies of Grotius in Arabic. The circulation amounted to 797 copies of the whole or parts of Scripture, and 3430 Tracts.

Mr. Dickson had suspended the translation of the Old Testament into Tartar-Turkish, till he could obtain the assistance of a copy of the Turkish Bible of Hali Bey. He had undertaken a revision of the Karass translation of the New Testament into Tartar, for a third edition. Dr. Ross assisted in these labours. Mr. Glen had begun, with the help of a learned Persian, a translation of the Old Testament into Persian.

### SAREPTA.

A Settlement of the Brethren, on the River Sarpa, 24 miles below Caritzen on the Wolga, and close to the borders of Asiatic Russia.

F

## UNITED BRETHREN.

1765—renewed, 1816.

Schill, Loos, Dehm, *Missionaries.*

The restrictions on Baptism by the Brethren, stated at p. 297 of our last Volume, are still in operation. The Mission is, on this account, and from increased hostility manifested by the Calmuc Tribes, in a state of suspension. The superstitions of these people are, indeed, strange and inveterate: see pp. 112 & 113 of the last Volume.

The Wife of Sodnom had died happily.

Badma, also, one of the two noble Burists, whose remarkable conversion was recorded at pp. 140—144 of our Volume for 1818, departed in the Lord, Oct. 29, 1822. He had been long occupied, at St. Petersburg, in the translation of the Scriptures into Mongolian; and earnestly requested baptism of the Brethren: but as the ordinance could not be administered without the special permission of the Emperor, at that time absent, he was received into the Greek Church, by the name of John, a few days before his departure. In his last hours, he was much occupied with the promising work among the Calmuc Tribes; and expressed peculiar pleasure in the correspondence which Sodnom had carried on with him.

The destructive conflagration, by which Sarepta has been much injured, was described at pp. 431 & 432 of our last Volume.

## LONDON MISSIONARY SOCIETY.

1819.

Cornelius Rahmn, *Missionary.*

By Mr. Rahmn's labours, in the summer of 1821, among the Calmucs of the Dorbát Horde, the attention of many had been excited. In May 1822, he resumed his labours: and particularly exerted himself in the instruction of the children; not without encouragement from their progress, though he had to contend with their unmanageable dispositions.

On his return to Sarepta, Mr. Rahmn occupied himself in preparing a Dictionary and Grammar of the Calmuc, with a Version of the Psalms; and in attention to the Thibet Language.

## ORENBURG.

A town in Asiatic Russia, north-by-east of the Caspian, and about 600 miles from Astrachan—situated in a vast plain—contains 2000 houses—the great thoroughfare, by Caravans, between Siberia and European Russia.

## SCOTTISH MISSIONARY SOCIETY.

1815.

C. Fraser, G. M'Alpine, John Gray, *Missionaries.*Walter Buchanan, *Native Assistant.*

The prospect of benefiting the Kirghisians, for whom this Mission was designed, appears, for the present, to have entirely vanished. These people seem, in fact, to be in a state little short of anarchy—disunited among themselves, and doing all the injury in their power to the Russians.

As the Missionaries were, under these circumstances, almost entirely prevented from labouring among the Kirghisians, they visited the Tartars and Bashkurts in the vicinity: some received the Scriptures readily, but others refused or returned them.

From 1820 to the close of 1822, the Missionaries had received for distribution 1060 New Testaments, 2153 copies of separate Books of Scripture, and 1840 Tracts. Nearly all were put into circulation.

## GERMAN MISSIONARY SOCIETY.

1822.

Benz, Dittrich, Hohnaker, Lang, and Zarembo, *Missionaries.*

Of the six Missionaries, stated at p. 25 of the last Survey to have proceeded to the shores of the Caspian, the Brethren Dieterich and Boerlin were long afflicted with sickness. They have now taken the charge of two Colonies of German Emigrants in the Crimea—Mr. Dieterich, at Zuerchthal; and Mr. Boerlin, at Neusatz.

On the 19th of November, Mr. Lang, from the University of Halle, after a journey of two months, joined the other four Brethren at Astrachan. They were all cordially received and assisted by the Scottish Missionaries. Three of them applied themselves assiduously to Turkish, and the other two to Persian. Of the importance of Turkish in these parts, they write from Astrachan—

The Turkish Language is spoken, as the common medium of communication, almost from the Terek through the whole of Daghestan along the Caspian Sea, in Shirvan, Karabagh, and the whole of Northern Persia as far as Tebriz; though the dialect of one Province differs from that of another. It would, therefore, at present, be of no use for us to apply ourselves to the pure Tartar Language; which is spoken on this side the Terek, in the direction toward the Crimea.

The Missionaries continued their preparatory labours at Astrachan till April last; on the 25th of which month, Messrs. Benz, Dittrich, and Zarembo set forward for Tiflis, in their way to Shirvan and its vicinity. Messrs. Hohnaker and Lang paid a visit to Karass. The Missionaries, during their stay at Astrachan, took charge of the German Protestant Church, which had lost its Minister. Their time was also occupied in the preparation of suitable Tracts; and in obtaining, by constant observation and intercourse, practical views

of the difficulties before them in reference to their Mission. These are such as forbid the indulgence of sanguine expectations. The work will probably be very slow in its early progress.

Mahomed Ali, the Persian Convert, was their Turkish instructor. They assisted, and greatly rejoiced in, his conversion to the Faith. On the three Brethren setting out for Tiflis, they felt this event as a token for good, under the difficulties which they could not but anticipate. They wrote, on the day of their departure, having taken an affectionate leave of their new friend—

On our passing from the Society of Christians into the regions darkened by Mahomedan Error, it has pleased God to fortify our confidence and courage by this remarkable conversion; and to shew us, that it is HE who can shut and who can open, and that HE can destroy whenever He will the system of deceit and falsehood to establish His Church on their ruins. This happy event says to us—"Go forward! Believe, and fear not. Darkness covers the earth, and above all these lands; but MINE is the power, to cause even here my light to shine with the splendour of noon-day."

It is under the conviction that the Lord is with us, His feeble servants, that we have this day entered on our journey.

In preparation for this journey, cases of the Scriptures and Tracts had been sent off to Shirvan in November. The Governor of Tiflis had also been written to; and had replied with much kindness, ad-

vising them to proceed to Tiflis by the Caucasus, rather than by the less secure route of the provinces on the Caspian. They proceeded, accordingly, by way of Mosdok, which place they reached on the 1st of May; having passed the vast steppe which extends from the Wolga to the Terek, among Calmuc, Nogay, and Truchman Tartars. On the 6th, they arrived at Vladikavkas. They were detained there, by the weather, till the 14th; when they set forward, and, on the 15th, crossed the boundary of Europe and Asia, and entered Georgia.

## Nogay Tartars.

BAPTIST MISSIONARY SOCIETY.

1823.

Daniel Schlatter, *Missionary*;

Of this self-denying Missionary, and his adoption by the Society, an account was given at pp. 489 & 490 of our last Volume. The last notice in reference to him which we have met with, says a great deal in few words:—

He has not yet found the least spark of religious knowledge among the people. Notwithstanding his hard situation, he is of good cheer—lives in a stable with their horses—drinks mares' milk, and eats horseflesh, with the Tartars—but nourishes the hope that the Lord will strengthen his faith and courage, in order to win souls for His glorious kingdom,

## Siberia.

### SELINGINSK.

A Military Station south-east of Irkutsk and Lake Baikal—about 160 miles from Irkutsk—Inhabitants about 3000, exclusive of those of several villages—in the centre of all the Buriats, on the east side of the Baikal.

LONDON MISSIONARY SOCIETY.

1819.

Edw. Stallybrass, W. Swan, Robt. Yuille, *Missionaries*.

The Missionaries Stallybrass and Swan spent part of the summer of 1822 in visiting different tribes of the Selinginsk Buriats. Toward the decline of the year, Mr. Yuille also made a short tour among the same people: his associates intended to pay, about the same time, a second visit to the Chorianky Buriats: a large supply of copies of the Gospels and Acts, in Mongolian, had been received from St. Petersburg, a considerable portion of which was

allotted for distribution among that people. Mr. Swan purposed to continue there through the winter. One great obstacle to the good effect of the Word distributed among the people, is their indolence and indisposition to read or think.

The Printing Press, with types and paper, had been forwarded from St. Petersburg.

Of a new opening for labour it is said, in the last Report—

A large district round Nertchinsk is inhabited by the Tungusians, a people who are not in possession of a written language of their own. Their neighbours, the Chorianky Buriats, have introduced among them books relating to their superstitions, written in Mongolian; which the Tungusians are, at length, able to read and understand. Thus an opening has been prepared, by the zeal of the Buriats themselves, for the dissemination of Christianity among the Tungusians; who will now be able to read the copies of the Mongolian Scriptures circulated among that tribe, which otherwise, from their ignorance of letters, would have been to them a sealed book.

## China.

### CANTON.

LONDON MISSIONARY SOCIETY.

1807.

Robert Morrison, *D.D. Missionary*.

The Directors give the following general statement relative to the Chinese Scriptures—

Nearly ten years have elapsed since the completion of Dr. Morrison's Chinese Version of the New

Testament. Two editions were printed from 1813 to 1819, of about 5500 copies; exclusive of detached portions, previously printed, amounting to 1650 copies. A third edition was printed in 1822.

Of the Chinese Version of the Old Testament, executed by Drs. Morrison and Milne jointly, the whole has been either printed or is passing through the press; except the Book of Judges and the Second Book of Chronicles, which portions are under revision.

In the early part of 1822, Dr. Morrison completed his Chinese and English Dictionary, in five quarto volumes; a work which has occupied more or less of his time for fifteen years. It has been printed at the expense of the East-India Company.

The completion of this work enables Dr. Morrison to devote time daily to the explanation of the Scriptures. Since 1813,

the Gospel has been preached, both in English and Chinese, more or less regularly, either at Macao or Canton; not without effect on some of the Chinese.

Referring to the lamented decease of Dr. Milne, his surviving colleague writes July 5, 1822—

Yesterday, July 4th, nine years had elapsed since Mr. and Mrs. Milne landed at Macao, and were received by me and Mrs. Morrison. Three of the four, all I believe under forty years of age, have been called hence, and have left me alone and disconsolate. But good is the will of the Lord! They all died in the faith and hope of the Gospel; and they all died at their post, attending to the business of their Christian Warfare in distant lands. They have left their bodies in the field of battle. They were faithful to their Saviour's cause until death.

## India beyond the Ganges.

On the suggestion of the late Dr. Milne, the Directors of the London Missionary Society, at a Meeting held Jan. 29, 1823, adopted the following Resolution—

The Directors of this Society, viewing with Christian compassion the vast population of the Kingdoms of Siam, Cochina-China, and Japan, now sunk in the most debasing idolatry, and without the knowledge of a Saviour, do

Resolve, by the help of a gracious Providence, to attempt, as early as practicable, complete Versions of the Old and New Testament into each of the three languages of the said Kingdoms.

Preparations for the Siamese are in progress at Singapore.

In reference to one of the principal means of future probable usefulness within this sphere, and to its action on China itself, the Directors of the same Society thus speak, in their last Report, of the Anglo-Chinese College—

In this Institution—by its local situation sufficiently removed from the interference of the Chinese Authorities, and yet admitting an easy and extensive communication with that portion of the Chinese Population which is scattered over the islands of the Indian Archipelago, and, occasionally, even with those of the Chinese Continent itself—is collected together every requisite and facility for enabling the Christian Missionary speedily to acquire a knowledge of the language, literature, and philosophy of China, as well as of becoming familiarly acquainted with the Chinese Version of the Scriptures; by which means he may, under the Divine Blessing, be qualified to go forth and preach the Gospel to the numerous Chinese of the Archipelago: whence, we may be permitted to hope, that at some future, and, we trust, not distant period, Native Teachers will pass over to the Continent of China, to teach their idolatrous countrymen the knowledge of that religion by which they themselves shall have been previously made *wise unto salvation*; thus also shewing both the wisdom and the benevolence of that providential insular arrangement, which, in the first place, admitted of such offsets from the continental population, and afterward facilitated so beneficial an ingraftment on the original stock.

### MALACCA.

The chief Town in the Peninsula of Malacca—restored to the Dutch in 1818.

James Humphreys, David Collie,  
Missionaries.

G. H. HUMMANN, Printer.

Mr. Thomsen, who filled the Malay Department of this Mission, left May 11, 1822, for Singapore, to occupy a similar department at that Station: his labours in the Ministry appear to have stirred up the Mahomedan Priests, who had recourse to compulsory measures to enforce attendance at the Mosque: the Malay Population are from 12,000 to 15,000: a suc-

cessor to Mr. Thomsen is required. Mr. Humphreys devotes himself to the Chinese Department: in this Preaching was suspended by the death of Dr. Milne; but would be resumed when Mr. Humphreys had sufficiently acquired the language. A Chinese Woman and two Malays were baptized in 1821.

The three Chinese Schools were prospering under Mr. Humphreys. The Malabar School was well attended. In the English and Malay School, in the care of which Mr. HUMMANN succeeded Mr. Thomsen, several hundred Boys had learned to read the Scriptures. Mrs. Humphreys had opened a Female Malay

School, the first establishment of the kind at Malacca. The Mahomedan Priests have begun, after the example of the Missionaries, to afford gratuitous instruction to the Children of the Malays. Of the importance of introducing the System of Mutual Instruction into these parts, the late Dr. Milne wrote—

Say China contains 150,000,000 souls; Cochin-China, Corea, Loo-choo, Japan, and other places connected with China, tributary to it, 60 or 80,000,000 more, which, perhaps, is rather a large estimate. Then we shall have a fourth of the human race. Now the introduction of the System into China would, in time, secure its introduction into almost all the other countries abovenamed: and its adoption in our Chinese School here would, I conceive, be the readiest way to secure its entrance into China; as most of our teachers return to their own country, after a few years' residence abroad.

At the Malay Press, five Books and Tracts, with four numbers of the Magazine, were issued in 1821; and, at the Chinese, up to August 1822, the Versions of Jeremiah and Ezekiel, the second edition of Dr. Morrison's Hymn Book, his translation of the First Homily, and a Sketch of the World by Dr. Milne. Other works, in both languages were in preparation. Mr. Thomsen writes—

The Tracts do not speak against Mahomedanism, but simply explain Scripture Truths: which plan I consider best calculated to promote real good.

Of the circulation, he adds—

The Malay Prows, from the neighbouring countries, go mostly to Singapore. The field in Malacca for circulating Malay Books is but small; but, from the present appearance of things, our intercourse, from Singapore with the Malayan Archipelago, is likely to be very extensive.

The Religious Tract Society has supplied 32 reams of paper and 6500 English Tracts; and has devoted the sum of 200*l.* to the circulation of Chinese Tracts.

#### ANGLO-CHINESE COLLEGE.

Of this College, we extracted, at pp. 542—544 of the last Volume, from an Official Circular, a full account of the Buildings and Regulations.

The Students were 15, of whom 12 were on the foundation.

In reference to the support of the College, the Directors say—

The contributions abroad toward the support of this Institution, during the last year, amount to 2090 dollars—those received in this country to 99*l.* 2*s.* 7*d.* While we would gratefully acknowledge these contributions, we cannot, at the same time, refrain from expressing our concern, that an object so important to the promotion of learning and the diffusion of Christianity, in the more eastern part of the world, should have excited, among the friends of Literature and of Missions, so little attention, and have obtained the countenance and aid of, comparatively, so few of their patrons.

In February, Dr. Morrison landed from Canton; and took charge, for the present, of the affairs of the College. He writes—

I cannot express to you the great satisfaction

afforded me by this House—the Librarian—the Chinese Printers (unswayed by any Mandarins) printing the Book of God—and the Chinese Youth, singing in their own language the high praises of Jehovah.

He feelingly adds—

But—my dear William Milne! my faithful fellow-servant—Alas! how short the number of his years: but—he lived much in a little time. His works praise him.

As Founder of the College, he issued an Address, explanatory of his own views and those of his departed friend, of which we extract the conclusion:—

The Founder of the College, and the Builder of the Edifice, loved their own country; and they also loved the rest of the nations. China, that object of wonder and of pity to Christendom, excited in their minds a deep interest. China, one of the fairest portions of the Globe—the most ancient, the most populous, the best skilled in the management of human nature, of any country under heaven—China is full of dumb idols, is estranged from the true God, and hates and persecutes the name of JESUS, that God may be glorified by the obedience of His creatures, that Britain may be ever active in deeds of benevolence, and that China may be christianized, is the sincere prayer of the Anglo-Chinese College Founder.

In a Letter of April 13, 1823, Dr. Morrison, then at Singapore, states that it had been agreed that the College should be established at that Settlement, instead of Malacca, and that a Malay College should be added to it. Sir Stamford Raffles, Lieutenant-Colonel Farquhar, the Magistrates and other Gentlemen of Singapore, have liberally lent their aid to this object.

#### SINGAPORE.

A small island, at the southern extremity of the Peninsula of Malacca—taken possession of by the English, in February 1819—rapidly increased since, both in commerce and population—inhabitants, 10,000.

#### LONDON MISSIONARY SOCIETY

1819.

S. Milton, Claudius H. Thomsen, Missionaries.

A Place of Worship, for regular services in Chinese and Malay, has been commenced. Meetings for morning and evening prayers are regularly held with the Natives; of whom, including boys instructed in the Schools, about 30 usually attend.

In the Chinese School, about 20 boys were under instruction: the number of Scholars in the Malay School is not stated. A line of buildings, 90 feet by 18, intended as apartments for the Schoolmasters, Teachers, &c. in connexion with the Chinese department of the Mission, has been built. Mr. Milton has himself generously defrayed the expense of these erections.

A plot of ground has been given, by the Government, for the use of the Mission.

### PULO PENANG,

Or, Prince of Wales Island, lying off the coast of the Malay Peninsula—contains about 100 square miles—Inhabitants, according to a census in 1818, were 30,200; but since increased to between 35 and 40,000: of whom about 1300 are Native Christians, 8000 Chinese, and the rest Malay and other Settlers—transferred, in 1786, to the East-India Company, and has a regular Government, subordinate only to the Governor General.

#### LONDON MISSIONARY SOCIETY.

1819.

GEORGE TOWN.

T. Beighton, John Ince, *Missionaries*.

Mr. Medhurst having embarked, with his family, for Java, at the close of 1821, James Town, where he laboured, is now visited from George Town, in order to carry forward the work which has been begun.

In the two Chinese and four Malay Schools at George Town, the Scriptures continue to be taught. The School Houses are used as Chapels, for the benefit of the adult natives. The Schools might be easily multiplied, if funds were supplied. A Monthly Missionary Prayer-Meeting has been established.

The late Dr. Milne, in April 1822, gave the following view of the Mission:—

The Mission is doing well. There seems a good deal of Christian Truth communicated directly to the Heavens, daily, as well as on the Sabbath—a thing of much importance in this stage of our Missions. We are already in possession of many books: more preaching, catechising, &c. is wanting. The Brethren have set up the Forms of Public Worship; by which I mean regular Sabbath Services, consisting of public prayer, preaching, reading the Scriptures, singing, &c. I consider this as high Missionary attainment in these parts, and a good sign at a Mission.

### RANGOON.

The chief Sea-port of the Burman Empire—about 676 miles south-east of Calcutta.

#### AMERICAN BAPTIST MISSIONS.

1813.

Adoniram Judson, Dr. Price, G. H. Hough, Jonathan Wade, *Missionaries*.

Dr. and Mrs. Price arrived Dec. 14, 1821; but Mrs. Price did not long survive: she died on the 2d of May, supported by unshaken confidence in her Saviour. Mr. Hough, with his family, returned from Serampore on the 20th of January 1822. Mr. and Mrs. Wade sailed from Boston, June 22, 1823; accompanied by Mrs. Judson, on her return to Rangoon. The necessity for Native Labourers, to perpetuate and extend the Mission, has led to the establishment of an Association in the city of Washington, for the maintenance of a Burman Missionary, the annual expense of which is estimated not to exceed 60 dollars.

During the first half of 1822, Mr. Jud-

son was chiefly occupied with the translation of the New Testament into Burman. He had attempted this work after about four years' residence in the country; but laid it aside, from a conviction that a fuller acquaintance with the language was necessary for the production of a good translation. In the early part of 1821, after nearly eight years' study of the language, he entered, with settled purpose, on the work.

Family Prayer was held every evening, in Burman; and Public Worship on Sunday Afternoon, when from 30 to 40 attended.

But an important change now took place in the circumstances of the Mission. The King had sometimes inquired about the "American Teachers," in such a manner, as to awaken hope that another application might be more successful than the first had been: see pp. 108—111 of our Volume for 1821. The Missionaries thus describe their state at this critical juncture:—

Were the King to utter his fiat against any Burman's embracing the Christian Religion, not a Burman would dare to listen to us: but were the King to allow freedom of conscience, not a country would present stronger invitations to Missionaries. Our circumstances are just those, which arise from possessing no knowledge, what the King will do.

They were, soon afterward, happily relieved from this state of uncertainty. Reports of Dr. Price's medical and surgical skill had reached the ears of the King; in consequence of which an order was despatched from Ava, requiring his attendance at the palace. The improving state of the Mission rendered absence from Rangoon at this time somewhat difficult, but the duty of the Missionaries was clear. Mr. Judson had proceeded far in the translation of the New Testament, and thus writes of the state of the people, under date of Aug. 21, 1822:—

This morning I administered baptism to the eighteenth Burman Convert. Two more still remain; the one deterred by the fear of Government, and the other by fear of her husband. Add to these a desirable number of hopeful inquirers; and I feel that I am leaving, at least for a time, one of the most interesting fields of labour, that was ever opened to a Missionary. But the path of duty seems to lead to Ava.

Mr. Judson and Dr. Price, leaving the Mission in charge of Mr. Hough, set out for Ava on the 28th of August, and reached that place on the 27th of September. They were favourably received by the King, with whom and some of his chief courtiers conversations were several times held on the subject of Christianity. About four months were spent in Ava: leaving on the 25th of January, the Missionaries arrived at Rangoon early on the 2d of February. A piece of ground had been obtained, and Dr. Price and Mr. Judson were to return to



Ava, and settle there under the sanction of the King. It is remarked on this subject—

This unexpected occurrence changes the whole aspect of the Mission in Burmah. No disposition to tolerate the Christian Religion has yet, it is true, been manifested by the King; but he has never persecuted the disciples of any creed; and we may hope that the removal of the Missionaries to Ava is only a preliminary to the unimpeded introduction of the Gospel into the Burman Empire. Dr. Price speaks favourably of the mild disposition and affable manners of the Monarch. May the King of Kings shed on him the spirit of His grace,

and make him the *nursing father* of the infant church in Burmah!

Mrs. Judson, when in England in the summer of 1822, was requested to prepare a History of this Mission, as many of the particulars which she communicated were not generally known. In her voyage to America, in August and September of that year, she entered on the narrative, and completed it during her residence in her native country. It has been published both in England and America.

## India within the Ganges.

In our last Volume, we were enabled to give much information, reported by eye-witnesses of the highest character, respecting the State of both the Christian and Heathen Natives of India, and of the Progress and Influence of Education and Christianity: see pp. 113, 114, 149—157, 365—268, & 396—401. We shall rejoice to see an increase of such travellers and observers as Major Mackworth, the Rev. Henry Townley, and the Rev. Principal Mill.

Much interesting intelligence also occurs in the last Volume in reference to the See of Calcutta, and the measures in relation to Protestant Episcopal Missions in India. The character of Bishop Middleton and that of his Successor, the views and feelings with which Bishop Heber has entered on his sacred function, the Parliamentary Recognition of Episcopal Ordination in India, and other points connected with this subject, so pregnant, it may be reasonably hoped, with benefit to the Cause of Christianity, will be found detailed at pp. 82, 325, 326, 249, 250, 289—292, & 396.

A sufficient number of competent Christian Instructors is the most urgent want of India. The gradual creation, by the Divine blessing on the intelligence and piety of European Teachers, of a body of duly-qualified Native Missionaries, is an object of supreme importance, and now happily kept in view by the different Societies which labour in India. Our Schools, our Seminaries, and our Colleges, are all means to this great end. We extract, on this subject, from the Twenty-third Report of the Church Missionary Society, a few sentences of an animated Letter, addressed to the Society by the Rev. Marmaduke Thompson, on his return to his labours in India:—

We require holy men, who are at the same time Scholars and Divines—men, who, capable of adorning a University, but emulating rather the self-denial and toil of Apostles, and crucified as they to the world and the world to them, can, like them, gladly give themselves wholly to the service of the Heathen, for the love of Christ, at any personal cost and sacrifice. The country itself will not be wanting to us. From its proper Native Population, and from the descendants of Europeans, it has yielded, and still yields to the Romish Missions, and will yield to us under equal care, sufficient supplies of fit and able men for every department of our labours. May the encouragement, which the assurance of this fact is calculated to afford, move, through the Divine Mercy, the hearts of many in our revered Church, whom the Lord has abundantly qualified, by endowments of mind and spiritual gifts, for the Missionary Work in India!

Another eye-witness of what he describes draws the following picture of the preparation already made for future good:—

In the WORK OF PREPARATION—of which, in so numerous a population, much, according to the common course of Providence, must precede the extensive prevalence of true piety—much has, I think, been accomplished, and almost all by Missionaries. The introduction of the printed character into general use, by which unbounded stores of knowledge are communicated to the population generally, instead of being confined to the Brahmins—the preparation of almost all the entertaining and instructive works published by the School-Book Society—the commencement and superintendence of almost all the Schools yet established for Natives, whether males or females—the intelligible translation of the Scriptures into many languages—the preparation, printing, and extensive circulation of Religious Tracts, in Bengalee, Hindoostanee, Persian, Sanscrit, and Hinduwhee—the commencement of Newspapers, in the language of the Natives, of which FIVE are now printed in Calcutta and its neighbourhood—and the establishment of Printing Presses among the Natives themselves—all this, with the exception of what has been done by a few honoured individuals, must be attributed to Missionaries. And we wait, under the confident hope, that, a few years hence, the mighty effects of these labours will appear.

**CHITTAGONG.**

Is a district, 120 miles by an average of 25—the capital is Islamabad, but it is frequently called by the same of the district—it is 8 miles from the sea, and 317 miles travelling distance from Calcutta.

**BAPTIST MISSIONS.**

1812.

— Fink, *Missionary*.John Johannes, *Schoolmaster*.

Mr. and Mrs. Colman removed, in November 1821, from Chittagong, to Cox's Bazar, where they arrived after a sail of three days. Violent opposition was at first stirred up by designing men, but it soon subsided. In less than eight months, however, from his entrance on this new field, Mr. Colman was removed from his labours; he died in peace, after a few days' severe suffering under the Jungle Fever, on the 4th of July 1822.

Mr. Fink, from Serampore, has charge of the Mission at Chittagong. In the Benevolent Institution, under Mr. Johannes, there were 140 children: they read the Scriptures, and receive religious instruction.

**SAHEBGUNJ.**

The principal Town in the District of Jessore—nearly 80 miles east-north-east of Calcutta.

**BAPTIST MISSIONARY SOCIETY.**

1807.

William Thomas, *Portuguese*;  
with Four Native Assistants.

Mr. Thomas and the Native Teachers continue to itinerate among the numerous Villages connected with this Station. Out of 30 families in one of them, it was reported that 25 wished to embrace the Gospel.

**CALCUTTA.**

The Chief of the British Presidencies in India—Inhabitants, including 20 miles round, calculated, in 1806, at 2,225,000: those of Calcutta itself very variously estimated.

**AUXILIARY BIBLE SOCIETY.**

This Society circulated, in its Eleventh Year, 17,155 copies of the whole or parts of the Scriptures. Its income was 11,200 rupees. In aid of its efforts to cultivate a field so disproportionate to its resources, the British and Foreign Bible Society has made grants to it, during the year, to the amount of 5500*l.*; and has resolved to print, in England, under the care of Professor Lee, the following works for distribution in the East—5000 Martyn's Persian Testament, 2000 Persian Psalter, 1000 Persian Genesis, and 5000 Sabat's Arabic Testament.

The Calcutta Society was about to put to press 1000 Bengalee Testaments and

4000 Gospels and Acts, 500 Persian Testaments and 2000 Gospels and Acts, and 500 Arabic Testaments with 2000 Gospels and Acts.

Of the Malay Old Testament, nearly the whole of the impression was on its way to its destination; while Missionaries and Schools were rapidly multiplying in the islands and settlements where Malay is spoken.

The printing of the Old Testament in Hindoostanee had advanced nearly to the end of *Leviticus*.

The Rev. W. Bowley had continued his preparation of the New Testament in Hinduwee, for the use of the people of Benares and a large district around. The Gospels had been before printed, as altered from Martyn's Hindoostanee; and 2000 copies of the Acts were printing.

It is stated, in the last Report of the British and Foreign Bible Society—

The Calcutta Auxiliary has recently resolved on forming a Committee for the Revision of Versions circulating in India, upon the plan adopted for a similar purpose by the Madras Auxiliary; a measure which has been already proved, by the experience of the Society which originated it, to be highly conducive to the accuracy of the translations, and also to their adaptation to the use of the various tribes for whom they are destined.

An Association for Calcutta and its vicinity, in aid of the Society, was formed in July 1822; the Rev. Daniel Corrie, in the Chair. This Association has been the means of exciting Christians of all denominations to new earnestness in the dissemination of the Scriptures; the contributions, in its first half-year, amounted to nearly 6000 rupees.

**SOCIETY FOR PROPAGATING THE GOSPEL.**

On the death of the late Bishop of Calcutta, the Archdeacon gave directions for carrying on the College Buildings; but his own decease soon following, the authority to act on behalf of the Society devolved on the Principal of the College, who had been absent for some time on the extended journey of which we gave an account in the Number for September. On his return, he transmitted to the Society a favourable report of the buildings, which had suffered no interruption.

The Statutes of the College, prepared by the late Bishop at the request of the Society, were sent home for its approbation; they were adopted, with such alterations as seemed expedient; and were returned to India in the early part of 1822.

The Christian Knowledge Society has appropriated 6000*l.* for the endowment of Five Scholarships in the College, and the Salary of a Tamul Teacher.

**CHRISTIAN KNOWLEDGE SOCIETY.**

On the circulation of Books the Board state—

Care has been taken to keep up a supply of Books and Tracts for distribution, and of Elementary Works for young people. The greater part has been afforded gratuitously. A large number of Bibles, Prayer-Books, and Tracts has been distributed, during the year, among the patients in the General and Military Hospitals: the Jail also has received supplies, as well as the Military and other Schools at Fort William, Dum Dum, and other places; and many persons have been furnished with a small select library.

Supplies have been forwarded to Cawnpore, Dinapore, and Agra. Under the head of Cawnpore will be seen the influence of that Station on its populous vicinity.

Lending Libraries have been established at Chittagong, Dacca, Cawnpore, and Meerut. These Institutions are increasingly acceptable and useful. A large supply of Books, on the Supplemental Catalogue of the Society, has enabled the Committee to establish very useful Libraries, though on a limited scale.

The number of Books and Tracts received during the year amounted to 16,723: of these, 5974 had been sold or gratuitously distributed. The Committee have published not less than 14,000 Tracts, translated, under their care, into the native languages.

A vast quantity of Prayer Books has been circulated since the establishment of the Diocesan and District Committees, but the demand is still very large.

On the circulation of the Scriptures by the Committee, it is remarked in the last Report of the Calcutta Bible Society—

By the happy establishment of the Calcutta Diocesan Committee of the Society for promoting Christian Knowledge, an extensive circulation has been given to the English Scriptures throughout the country. At every important station of European Troops, the Diocesan Committee has its Depot of Bibles and Tracts, which are distributed by the Station Committees, in conformity with the rules of the Society.

The Committee state that the importance of education begins to be more justly appreciated by the Natives. Two additional Schools were in preparation.

**BAPTIST MISSIONARY SOCIETY.**

1801.

John Lawson, Eustace Carey, W. Yates, James Penney, W. H. Pearce, J. Statham, Missionaries:

with Native Assistants.

Mr. John Harle, formerly of the Chinsurah Mission, who joined the Society at the close of 1821, died Aug. 12, 1822: his last words were, "All is well! All is well!" Anunda, the promising Brahmin, mentioned in the last Survey as recently baptized, soon followed, dying on the 7th Jan. 1824.

of September. Krishnoo, the first convert of the Society, had departed in peace about a fortnight before. The Missionaries remark—

Thus the first and last of the Native Converts in this country finished their course nearly together. Both died in full hope of eternal life.

The congregation at the English Chapel is greatly on the increase. A Sunday School has been established; and, out of a company of fourteen or fifteen Young Men who meet together for prayer, Mr. Yntes has selected a few, whom he considers to possess talents for usefulness, and to whom he gives such instruction as may qualify them for the Christian Ministry.

Of the Places for Native Worship—which are four in Calcutta, one at Hourah, and three connected with Doorgapore—it is said in the Report—

The Missionaries meet, day after day, various and ever fluctuating congregations; and have to encounter the same irksome round of frivolous excuses and objections, a thousand times repeated: while, at the same time, their pity is roused, by witnessing the complicated miseries of those who hasten after other gods.

At Hourah, the prospect of usefulness is extending. Of one of the Chapels in Calcutta, it is said—

The whole of one morning in the week has been spent in this place, in conversing with visitors, entering more largely into the nature and requirements of the Gospel, and exposing the fallacy of those hopes of eternal salvation which any other system affords.

At Doorgapore there is another Brahmin, who seems likely to tread in the steps of Anunda: but of others the Missionaries report—

Many inquirers prompted by interest, and some by curiosity, have applied to the Missionaries; but when it was found that the profession of the Gospel promised no temporal advantage, and that the truths which it reveals, though so important, were plain and simple, their anxiety to become acquainted with it ceased.

Of three Boys' Schools—at Shealdah, Intalee, and Gowree Ber—the first has been relinquished for want of funds. The Society has six Girls' Schools; and the Missionaries consider it peculiarly advantageous, that they have been able to procure native women competent to conduct them.

On the subject of Female Education, Mr. Pearce remarks—

There can be no reasonable doubt that Female Education will soon become popular in Calcutta; though I am of opinion, that, for some years, we shall not be able to get any large Schools. As particular neighbourhoods present themselves, where a few will attend for instruction, we must establish Schools in them; till, by degrees, the false shame at being taught, which prevents the Girls at present from leaving the yard or garden in which they reside, will be diminished, and thus an opportunity afforded of making two or three small Schools into one.

In the Benevolent Institution, under the superintendence of Mr. Penney, nearly

300 indigent Christian Children are educated. Many Youths who have left the School give great satisfaction to their employers. Two are now actively engaged as Schoolmasters.

The number of Tracts, printed during the year or at press in Bengalee, Hindoostanee, Hinduwee, and Sanscrit, was 12,500. A Harmony of the Gospels, on the plan of Macknight, of 400 pages 12mo, had been prepared in Bengalee, and 1000 copies printed: the same work was to be prepared in Hindoostanee, chiefly from Martyn's Version, and 1000 copies were to be printed. A volume of Essays, in English, by Mr. Yates, on the Doctrines of the Gospel, in answer to Rammohun Roy, had been printed; and a periodical work also in English, called the "Missionary Herald," for conveying religious intelligence to persons at a distance from Calcutta, had been undertaken.

#### CHURCH MISSIONARY SOCIETY.

1816.

Deocar Schmid, J. And. Jetter, Theophilus Reichardt, Isaac Wilson, Michael Wilkinson, *Missionaries*.

T. W. Smyth, *Assistant*.

Mrs. Wilson, Mrs. Wilkinson, *Superintendants of Female Schools*.

Anne M'Kay, Sarah Baron, *Assistants*.

Thomas Brown, *Printer*.

*Native Masters of Eight Schools.*

Mr. Reichardt arrived Oct. 20, 1822; and was fixed at Mirzapore—Mr. Malsch proceeding to Burdwan. Mr. Wilson, by agreement between the two Corresponding Committees, removed from the Madras to the Calcutta Mission; Mr. Sawyer staying at Madras: Mr. Wilson was, early in April, united in marriage to Miss Cooke, who had charge of the Female Schools. Mr. Smyth embarked at Gravesend on the 13th of March; and Mr. and Mrs. Wilkinson sailed from Cowes on the 18th of May. The two Assistants in the Female Schools are Young Women from the Female Orphan Asylum. Miss Jane Cooke, Mrs. Wilson's Sister, was about to embark for Calcutta, to assist in the Female Schools; but died after her passage was taken.

The Christian Institution at Mirzapore, in the midst of the native population of Calcutta, is the head-quarters of the Mission; and is favourably situated for constant visits among the Natives and the superintendence of Schools. The Missionaries all reside there.

Divine Service is held, in Bengalee, every Sunday Morning, in the spacious School Room at the Institution. Mr. Jetter also preaches to the Natives, as oppor-

tunities offer, in different parts of the town; and, on Monday Evenings, explains the Scriptures at Kidderpore: but his time has been chiefly occupied in the superintendence of the Schools: his communications, printed at pp. 190—194 and 352—355 of our last Volume, will have been read with much pleasure. In all Mr. Jetter's labours Mr. Reichardt was preparing to take a share. Mr. Wilson would have charge of the English School.

The Boys' Schools had increased, in June 1822, to six with about 600 Scholars; in November, to eight with 735 Scholars; and, subsequently, to nine with 751 Scholars. The favourable disposition of the people will be seen from the following statement of the Corresponding Committee, in reference to the Schools opened by them:—

They have, in every instance, been established on the representation and at the earnest request of a number of the most respectable inhabitants in the respective neighbourhoods, expressed in writing.

The progress of the Female Schools was detailed at pp. 194—196 and 355—360 of our last Volume. Our Readers will have seen, with pleasure, the zeal which animates the Society's Labourers and Friends in this interesting cause, and the wide scope which the Providence of God is affording therein to their exertions. In March, fifteen Schools had been opened, eleven of which were held in School-Houses erected for the purpose. Proposals were circulated for the establishment of a Central School; and contributions to a considerable amount collected, for that object and the general support of Female Education—the Subscriptions amounting to 3320 rupees per annum, and the Benefactions to 2794 rupees.

The Printing-Presses and Types sent out by the Society now form, with the Founts of Native Characters supplied on the spot, an efficient Printing Establishment; but not as yet adequate to the wants of the Mission, as will appear from the following extract of the last Report:—

The two Presses already employed were found so inadequate to supply the wants of the rapidly-increasing number of readers, that a third was ordered in Calcutta; but, so urgent is the demand, that the Committee have just received a request, that, in addition to two powerful Presses, known to be on their way to India, two more might immediately follow—"that," says the intelligent and indefatigable Printer, "our Office may be so far worthy of the high name by which Mr. Thomason pleasantly calls it—the 'King's Printing-Office.'"

On the advantage and necessity of the employment of the Press in immediate connexion with the Mission, the Corresponding Committee remark—

In proportion as Schools multiply, Books will be in demand, which must be furnished gratuitously; and the Missionary Labourer, without a supply of Tracts, is unprovided for his work. To obtain these supplies in any adequate degree, through the medium of presses not connected with the Society,

would be enormously expensive; not to mention that it would be impracticable to secure the independence of operation and rapidity of execution, which are connected with a press under the control of the Society. It has always, therefore, been important to attach a Printing Establishment to every Central Missionary Station.

Besides various Tracts and School-

Books in the native languages, with other works, which employ the press, it is stated—

Preparations are also making for printing three large editions of the New Testament, in Bengalee, Persian, and Arabic, under the patronage and at the expense of the Calcutta Auxiliary Bible Society.

The Corresponding Committee have suffered loss in the return home of two of its valuable members, Mr. Sherer and Major Phipps; and in the indisposition of Mr. Corrie, which obliged him to spend some months on the sea-coast in the first part of last year. Other Gentlemen have, however, joined them; and render very zealous and effectual co-operation in conducting the Society's concerns.

On the arrival of Mr. Wilson, the Corresponding Committee, availing themselves of the establishment of an English Missionary in Calcutta, issued a Circular preparatory to the formation of an Association, in aid of the Society, under the direction of the Corresponding Committee. The Association was formed on the 11th of August.

The following extract from the last Report of the Society gives a general view of the North-India Mission:—

At Six Stations, Missionary Labours are pursued; and, at two others, Schools are maintained. In the Schools at the different Stations, upward of 9000 Children are receiving education.

The labours of the Committee at these several Stations have not been in vain; and, in but very few instances, less than an attentive observation of the progress of religious truth under similar circumstances might have led to expect.

The Expenditure, by the Corresponding Committee, in the North-India Mission, from the 1st of July 1821, to the 30th of June 1822, amounted to about 50,460 rupees; or 6,308*l.*, reckoning the rupee at 2*s.* 6*d.* It consisted of the following sums:—Calcutta, 1998*l.* (being 707*l.* for the Christian Institution at Mirzapore, 853*l.* for the Schools including Kidderpore, and 378*l.* for the Female Branch)—Burdwan, including purchase of Mission House and Premises, 1607*l.*—Benares and Chunar, 1084*l.*—Lucknow, 81*l.*—Bareilly, 60*l.*—Meerut (for Delhi and Henareepore) 38*l.*—Agra, 21*l.*—Printing-Office, 669*l.*—Books, Stationery, Writers, Pundits, and Incidentals, 543*l.*

The Receipts, in Calcutta, besides the Bills drawn on the Society, were, in round numbers, as follows:—Benefactions and Subscriptions, 374*l.*—Female Branch, 892*l.*—Collection, after the Annual Sermon, preached by the Rev. Daniel Corrie, 173*l.*—Donation from Government to the School at Benares, 347*l.*—Printing, Binding, and Sale of Books, 345*l.*: making a total of 2383*l.*

#### LONDON MISSIONARY SOCIETY.

1816.

S. Trawin, James Hill, Micaiah Hill,  
Jos. Bradley Warden, *Missionaries.*

Edward Ray, *Assistant.*

George Gogerly, *Printer.*

The three Associates of Mr. Trawin, with their wives, arrived on the 5th of March, 1822. Mr. and Mrs. Keith and Mr. Bankhead were also then labouring in the Mission. The accession of strength led to the more efficient occupation of the Out-stations at Bhubanipore, Tallygunge, and Kidderpore: the farthest of these not exceeding five miles from the head-quarters at Union Chapel, the Missionaries could take their turn in the English Services there.

But these arrangements were scarcely made, when they were interrupted by the death of Mr. Keith in the beginning of October, and by that of Mrs. Keith and Mr. Bankhead in the beginning of November. Mr. Keith had, with Mr. Townley, established the Mission in 1816, and was a truly valuable labourer: Mr. Bankhead had not been quite 15 months at the Station, but had given full promise of future efficiency.

At Union Chapel the Congregation has increased to upward of 500: the Communicants are about 50. There is Bengalee Preaching in four places, and another was to be erected. The Directors state—

The Brethren continue, every evening in the week, when practicable, to preach to the Natives in the *chief places of concourse*; either in the streets of Calcutta, or the public roads of its vicinity. The Congregations which assemble on these occasions apparently listen with attention. Many, from time to time, have appeared deeply impressed with the force of truth: and some, during the past year, have manifested very encouraging indications of real conversion to Christ. The Brethren, however, lament that the Natives "too seldom exhibit a desirable spirit of inquiry, and still less frequently conduct their inquiries with calmness and candour."

Seriously and painfully impressed with the little success which has hitherto attended their labours among the Heathen, the Brethren at this Station have resolved to set apart one day in every month, for self-examination, humiliation, and special prayer.

The Native Schools are on the increase: in all, Catechisms and the Scriptures are used. Mrs. Trawin's School at Kidderpore had 16 Girls.

From the establishment of the Press up to August 1822, seventeen Works, in various languages, comprising 26,750 copies, had been printed; and 101,500 copies of Tracts, Catechisms, and Magazines.

#### CALCUTTA SCHOOL-SOCIETY.

The Annual Examination of the Schools of the Society took place on the 27th of February. Out of more than 2800 Boys, now in the Schools, about 150 Boys, brought from nearly 90 Schools by their respective Masters, were examined—the Hindoo Boys, educated in the Indigenous Schools, in Bengalee; some, in Bengalee and English; and the Pupils the expense of whose education at the Hindoo College

is defrayed by the Society, in English. The improvement of the Youths of the Hindoo College, in particular, was manifest: some yet in the College and others who have left it, gratuitously instruct other Youths in English.

#### CALCUTTA FEMALE JUVENILE SOCIETY.

1819.

The object of this Society is the establishment and support of Bengalee Female Schools.

For twelve months after the formation of this Society, only 8 pupils had been collected; and the impediments to its usefulness appeared almost insurmountable. In April 1820, a well-qualified Mistress was obtained, and 13 Scholars collected. The prejudice of parents against the education of their daughters gradually giving way, the number has increased to 101, in Four Schools, under Female Teachers.

From the Second Report of the Society we extract a passage, which will present the importance of Native Female Education in India in a new light:—

A list of the names, ages, and castes of the Girls attending one of the Schools has been taken, and will serve as a specimen of the others. Of 30 Scholars, no less than 11 are called after one Goddess, the Wife of Siva; and 9 more after another, the Wife of Vishnoo. Among the former are names, which, when translated, mean, the "Producer of Fear," the "Beloved of Siva," the "Omnipresent," "the Filler with Food," the "Wife of the Naked One," &c. and among the latter, the "Destroyer of the World," the "Gold of Ram," the "Gem of Gokool," the "Spotless One," the "Beloved of Vishnoo," &c. While these names, from their novelty to an English ear, may excite a smile, they will also, when they are properly considered in connexion with the Idolatrous Feelings which prompted the Parents of the Children to adopt them, and which they serve to cherish in the minds of the Children themselves, excite a sigh of regret from the Christian. What kind of conduct ought we to expect from these poor Children, named by their Parents after imaginary Goddesses, whose adultery, cruelty, and gratification of other passions, as detailed by their own sacred writings, were so abominable!

The Committee consider the progress of the Society as encouraging

—not so much from the little that has been effected by its own exertions, as from the view which it presents of what it is possible for Females in India to accomplish, by more vigorous and extended co-operation, in communicating knowledge and happiness among the benighted millions of their own sex who surround them.

#### CHRISTIAN-SCHOOL SOCIETY.

1822.

The formation and object of this Society were noticed at pp. 266 and 267 of our last Volume. It is designed to effect much good, at a small charge; by allowing the Teachers of such Schools as are under the entire management of Natives about a penny a week for each Scholar taught to read the Scriptures.

#### SERAMPORE.

A Danish Settlement—about 15 miles north of Calcutta, on the western bank of the Hoogly—the chief Station of the Baptist Mission.

#### BAPTIST MISSIONARY SOCIETY.

1799.

William Carey, D.D. Joshua Marshman, D.D. *Missionaries.*

John Mack, *Professor in the College.*  
*European and Native Assistants.*

With pain we cease to connect the name of the Rev. William Ward with his faithful Associates. He did not survive his return 18 months; dying, after a few hours' sharp attack of Cholera Morbus, March 7, 1823. An extract from a Circular Letter, addressed by him to several friends in different parts of Britain, will be read with mournful interest, as conveying his last views of the Institution for which he had unweariedly laboured:—

On my return to Serampore, after an absence of nearly three years, it was to be expected that a considerable advance in the objects embraced by the union there would be observable. I found that advance much greater than I had anticipated.

The College Premises had made a progress, considering the largeness of the pile, which could not have been expected: the principal building forms one of the finest modern pieces of architecture in India. As this College is built from the proceeds of our own labours, we have been obliged to encroach on our funds beyond our calculations.

A Second Examination of the College has been held, equally satisfactory with the first; several of the head pupils having, in a third of the time occupied by Students in the Hindoo Colleges, conquered the Sanscrit Grammar, will soon commence the study of a regular series of Sanscrit Literature. We have, at present, no Students for the Ministry, as we have not a Divinity Tutor, and Mr. Mack has not sufficiently mastered the language to devote any of his time to these native heralds of salvation.

I have much comfort in meeting the Students and the Boys of the Preparatory School, morning and evening, for reading, singing, and prayer. Oh! it is truly cheering to hear these Youths and these Children singing, in Bengalee,

"Oh thou, my soul, forget not me

The friend who all thy misery bore."

Two Students are already Members of the Church, and are Youths of great promise; and four more Students, apparently under serious impressions, have solicited baptism. Between thirty and forty Youths and Children, born of Converted Heathens, are thus brought under daily close serious Christian Instruction.

One morning, the College Native Physician said, as we sat down to worship, "Sir, the Boys have made a Hymn, and wish to sing it." I sat and listened to this Hymn in honour of the Saviour of the World, made and sung by this interesting group, with sensations of delight, which no person, unless he had been in the same circumstances, could realize. The sounds were carried on the bosom of the Ganges to a sufficient distance to be heard by the Brahmins at their oblations. *Instead of the brier, shall come up the myrtle-tree; and it shall be to the Lord for a name.*

On the Lord's Day, all these Youths and Children are engaged in catechetical Christian exercises in Public Worship.

A very full and recent account of the College, from its Third Report, was printed at pp. 544—551 of our last Vo.

lume: at pp. 490—495, had been given a copious digest of the Ninth Memoir on the Translations; from which it appeared, that the New Testament had been published in 21 languages, and was in the press in 10 more, and that 10 Versions of the Old Testament were completed or in progress.

Of the labours of the Native Assistants of the Mission, Mr. Ward gave the following satisfactory account:—

The Native Converts at Serampore, whose knowledge of the Gospel and practical exemplification of it encourage their Teachers to send them out as Itinerants, spend part of each Lord's-Day in the neighbouring towns and villages, scattering the good seed. On the Monday Evening, at a meeting for prayer, they give accounts of their discourses with the Heathen; and these accounts supply matter for prayer and further exertions.

Mrs. Mack, assisted by Mr. Ward's eldest Daughter, holds Meetings with the Native Christian Females, twice a week. They learn to read, and to use the needle; and appear pleased with their new engagements.

Dr. Carey writes, in March—

The progress of the work of God in this country, though not rapid, is very encouraging. At nearly all the Stations connected with our Mission, there have been additions; and, at some of them, very considerable ones. All the Missionaries of every denomination live in harmony, and rejoice at one another's success.

### CHINSURAH.

A Dutch Settlement, 22 miles north of Calcutta.  
LONDON MISSIONARY SOCIETY.

1813.

J. D. Pearson, G. Mundy, *Missionaries*.

Mr. and Mrs. Townley arrived in England, on a visit for the recovery of health, on the 17th of April.

In the Native Services, valuable assistance has been rendered by a European at Chinsurah, well acquainted with Bengalees.

The Schools under the patronage of Government, and superintended by Mr. Pearson, were 24; and contained, at the latest dates, 2600 Scholars. They were in a flourishing state; but the Scriptures are yet very partially introduced.

Of the Schools more immediately connected with the Mission, it is stated in the last Report—

Three of these Schools are kept in bungalows, which are used as Places for Native Worship, and are situated in the most public parts of the town. The remaining School is situated at a village a few miles from it. One of the bungalows will contain as many as 300 children: in this, all the children of the town-schools assemble, every Sabbath for catechetical instruction.

The Parents of the Children who are taught in these Schools are fully apprized, that their offspring are instructed in the Christian Religion; and it is worthy of remark, that although they do not scruple to acknowledge that the influence of the Schools will hasten the fall of Hindooism, they nevertheless, for the sake of the advantages of education, permit their Children to attend them.

The Brethren observe, that nothing is required for the indefinite extension of Native Schools in Bengal, in which direct Christian Instruction might be communicated, but adequate funds.

The Native Female School is under the care of Mrs. Mundy.

The Directors add—

The general aspect of things at this Station is encouraging. Applications, by both Hindoos and Mahomedans, for copies of the Holy Scriptures, continue to be made; and although prejudice is still powerful among the Natives, there are plain indications of its decline.

### BURDWAN.

A large Town about 50 miles northward of Calcutta, in a very populous district.

CHURCH MISSIONARY SOCIETY.

1815.

John Perowne, W. J. Deerr, Jacob Maisch, *Missionaries*.

J. Dunamure, *Assistant*.

Thirty-nine Native Schoolmasters and *Assistants*.

Mr. Maisch, on his arrival at Calcutta in October 1822, was appointed to assist in this Mission.

The removal of the Missionaries into their new house, mentioned in the last Survey, was an occasion of offence to some of the Boys in the English Central School: but, the consequent diminution of their number having left Mr. Perowne greater leisure, he has availed himself of the opportunity to open a Bengalee School, in which he soon collected not less than 110 Children; and lays himself out to establish these Schools on the eastern side of the town, as Mr. Deerr does on the western.

In reference to the state and effects of Education at this Station, many facts might be adduced, in proof of the efficiency of the Schools, under the Divine Blessing, in the improvement of the habits and the enlightening of the mind. Some of these were stated, and various information given with reference to the Opinions and Character of the Hindoos, at pp. 360—367 of our last Volume.

### CUTWA.

A Town in Bengal, on the western bank of the Hoogly, about 75 miles north of Calcutta.

BAPTIST MISSIONARY SOCIETY.

1804.

W. Carey, jun. *Missionary*.

Kangalee, Poree, Soroop, Raddhamahon, *Native Assistants*.

Mr. Carey is here entirely surrounded by Natives, no other European residing at Cutwa. Divine Worship is statedly maintained in the Hall of his house: there are three other Places of Worship; but the congregations are there more frequent.

testing. He thus describes his method at these places—

I take two or three of the Native Readers with me, and then begin by singing a Hymn, which collects a number of people. One of us then reads a portion of Scripture; and we all speak to them in succession, and then conclude.

He adds—

The Native Brethren are often called aside, and questioned about religious subjects; and often people call at their houses, to know more fully about these matters.

There are but few Communicants, as the greater part of them reside at Birbhoom: this has led to the formation there of a separate Station. The number of persons baptized at Cutwa has been 79. Mr. Carey believes that all the stated attendants are well acquainted with the leading doctrines of the Gospel; and says that the prejudices of the Natives are perceptibly abating.

The Native Assistants attend where large assemblies are collected, at markets and on other occasions. Mr. Carey accompanies them as often as he can: the language is now as familiar to him as his own. On these occasions, he always discourages disputing, as it only causes confusion.

The late Mr. Ward wrote, from Serampore, in February, a very short time before he died—

Mr. William Carey, of Cutwa, has recently paid a visit to his Father, accompanied by two Native Preachers, whose appearance, conversation, and prayers were very gratifying. They speak of their congregations round Cutwa as listening to the Gospel with an attention which affords the hope that they feel a considerable interest in it, though they have not courage to avow it by taking up their cross (the loss of caste may properly be compared to a crucifixion) and following the Redeemer.

Mr. Carey finds no difficulty in establishing Schools, but the want of funds. He is beset with almost daily petitions, from all quarters, to obtain this favour. He writes—

I have often thought that it would be a good thing, if the Society could bear the expense, to have Places of Worship built at different populous places. They might be used as Schools, if the expense of Schoolmasters could be met.

I also think that it would be a great and good thing, if money could be found to support some Young Christians, that they might be brought up as Itinerants, and well instructed for that object alone. This is an important object now, as the Lord is, in his wise Providence, removing so many of the European Teachers from his vineyard. Some of these Native Young Men might, in time, be able to do much more in the way of the spread of the Gospel, than Europeans will ever be able to do.

On this last point, the Committee remark—

This judicious suggestion, respecting the training of Native Converts for the Work of the Ministry, has been anticipated, by the arrangements made for the reception of such persons in the Serampore College. The funds raised for this object by the exertions of Mr. Ward, and vested in public securities in this country, supply annually more than 100*l.* per annum, which is regularly remitted to

Serampore for this specific object: in addition to which, the Committee, in the full confidence that they would be supported in such an engagement by the unanimous concurrence of their friends, have assured their Senior Brethren that they will cheerfully meet any additional expense which may be incurred on account of Converted Natives, training for the Christian Ministry, beyond what is provided for from the source just mentioned.

## BIRBHOOM.

A Town in Bengal, 60 miles north-west of Cutwa and 135 of Calcutta.

BAPTIST MISSIONARY SOCIETY.

1822.

— Hampden, Missionary.

Visits were paid from Cutwa to the Communicants; but the distance occasioned these visits to be at great intervals. Mr. Hampden is settled at Soori; but, as part of the Members reside at Bhoori, or Doobersajpoor, he preaches to both congregations, as well as in the surrounding neighbourhood.

## MOORSBEDABAD.

A large Town, extending eight miles along both sides of the most sacred branch of the Ganges—formerly the Capital of Bengal—130 miles north-north-west of Calcutta—population said to be nearly equal to that of Calcutta.

BAPTIST MISSIONARY SOCIETY.

1816.

Stephen Sutton, Missionary.

Bhovudgur, Native Assistant.

Kureem, one of the Native Assistants, died in the Lord, while on a visit at Serampore. The late Mr. Ward wrote of him—

One evening he was very ill, his speech was almost gone: he called me to sit close to his bed; and then said, laying his hand on his breast, that he was happy, that Christ was his only hope, that he wished for heaven, and desired to stay on earth no longer.

Mr. Sutton was seized with severe illness, in the beginning of 1822; but retired, with great advantage, for a few months, to Serampore. At Berhampore, since his restoration to health, he has had to rejoice in the fruit of his labours.

Mr. Sutton preached, as his strength would allow, in the places of public resort, and distributed books and tracts. His ill state of health prevented distant journeys, and hindered his labours nearer home. On his restoration to health, he resumed his course of active employment. In March, he gives the following account of his occupations:—

The Sabbath is chiefly devoted to English Worship, at Berhampore. On Monday, I attend by the side of the river, to converse with the Natives whom I can there collect. On Tuesday, I proceed to Gungang for the same purpose, which is situated at the farthest end of the city of Moorsbedabad—on Wednesday, to Katra Bazar—on Thursday, to Berhampunge Bazar—on Friday, by the side of the river—and, on Saturday, the Bazzars near Berhampore. I have two Native Schools, supported



to the kindness of a few friends: in one, there are about 85 children; in the other, 25. The people near me hear with readiness; but there is nothing like a general and anxious inquiry about the Way of Life. I have Bengalee Worship daily at my house, with the four Native Christians residing with me.

It is one striking evidence of the increase of knowledge in India, that Natives have established Printing Presses. Of the produce of these Presses, and the manner in which these people distribute it, Mr. Sutton says—

So extensive are their exertions to dispose of their works, that there are four men employed in this neighbourhood in selling printed publications: one of them informed me last week, that his monthly sales amounted to upward of 30 rupees. I endeavoured to induce them, for a small sum, to sell Tracts, or parts of the Scriptures; but could not succeed. The works, which these persons sell, have nothing in them of Christianity: on the contrary, they are trash, in every sense of the word; yet still I think it is the beginning of the universal diffusion of knowledge among them, for never has a free press been established in any country without accomplishing much good.

### DINAGEPORE.

A City in Bengal, 240 miles north of Calcutta—Inhabitants, 40,000.

**BAPTIST MISSIONARY SOCIETY.**

1804.

*Ignatius Fernandez, Portuguese.*

*Nidheram, Native Assistant.*

The cause of true religion appears to be steadily advancing. There were 12 Candidates for Baptism. At Saddamah, nearly 100 persons attend daily worship.

Nidheram itinerates under the direction of Mr. Fernandez, to the distance of several miles, and sometimes further. He annually visits the Fair at Nekmurud, where perhaps 50,000 people assemble; and stays there five or six days, making known the Gospel, and distributing Tracts.

### MONGHYR.

A large City, about 250 miles north-west of Calcutta, a Station for Invalids of the British Army.

**BAPTIST MISSIONARY SOCIETY.**

1816.

*Hingham Misser, Nyansook,  
Native Labourers.*

A third Native Assistant is supported by a Friend.

In reference to this Mission, the Committee state, in their last Report—

Although the Station at Monghyr has been depopulated, by the head of death, of the faithful services of our brother Chamberlain, the work of God continues to proceed there in a very encouraging manner. Mrs. Chamberlain still resides at the Station; and affords an edifying example of the benefit which may result from the exertions of a Christian Female, when her heart is engaged in the cause of Christ. Under her direction the three Native Itinerants persevere in their labours—worship is regularly maintained in the Chapel—and at the date of the last account, three Hindoo Women, who ascribed their serious impressions to

the Ministry of Mr. Chamberlain, had proposed themselves for baptism. Another candidate for that ordinance, a very promising young Brahmin, had, just before, been removed by death; exhibiting, in his last hours, the efficacy of divine grace. The prospect at this Station is such, as to render it very desirable that immediate measures should be taken to place another Missionary there.

Hingham Misser continues steadfast, and goes about daily to read to the people. Of Nyansook, Mr. Rowe, of Digah, says—

For a young man, he commands a great deal of respect among his countrymen, and is a very acceptable preacher.

In two Schools for Boys and one for Girls, some of both sexes can read the Scriptures well.

### DIGAH.

Near the extensive Cantonments of Dinapore—320 miles north-west of Calcutta.

**BAPTIST MISSIONARY SOCIETY.**

1809.

*Joshua Rowe, W. Moore, Missionaries;  
with Native Assistants.*

Several inquirers have excited attention. Among them, one, in the service of a Native Rajah resident for a time at Digah, received, and read apparently to his conversion, the Hindoostanee Testament; and laboured zealously, amidst scorn and hostility, among his companions. Another, from the neighbourhood of Lucknow, died at Digah in the faith of the Gospel.

On the case of this convert, Mr. Rowe proposes a question which it is not easy to answer; and it may serve as a practical illustration of the difficulties thrown by Caste in the way of the reception of the Gospel. Before the illness which terminated in his death, Mr. Rowe says of him—

He wishes to be baptised; after which he would consider me as being under an obligation to provide for him. I do not mean to insinuate by this, that it would be his wish to live without work; but that he would expect that I should, in case of necessity, get him something to do, by which to support himself and his family.

You are, no doubt, already aware of the difficulties with which we are surrounded with respect to inquirers. On the one hand, they are rejected by their friends and Heathen countrymen, and thus deprived of the means of subsistence; and, on the other, we are unable to support them from our funds. I should be exceedingly thankful if the Society would communicate to me their thoughts on this subject. How ought a Missionary to act, when he sees something really hopeful in an inquirer, but by baptising him he is necessitated either to find him employment for his support, or to turn him out into the world in great distress?

The Schools, containing about 60 Girls and a much greater number of Boys, appear more uniformly prosperous than at any preceding period.

The activity of the Native Assistants does not, at present, seem to be rewarded by success. It is said of them—

Our Native Brethren are active, in going from house to house, in visiting places immediately around us, and in attending to the ordinary round

of duty. They certainly claim our sympathy and our prayers. Day after day, week after week, month after month, and year after year, they are engaged, more or less, in conversing with their countrymen on the redemption to be found in Christ, without meeting with any who afford them joy here, and give them a hope that they will be their crown in the day of the Lord Jesus. Let us earnestly beseech the Lord to bless them, and make them a blessing.

### BENARES.

The ancient seat of Brahminical Learning; and denominated the "Holy City"—460 miles north-west of Calcutta, by way of Birbhoom; but, by that of Moorshedabad, 565—contains 12,000 stone and brick houses, from one to six stories high; and more than 16,000 mud houses—of the houses 8000 are occupied, it is said, by Brahmins, who receive religious contributions—Inhabitants, in 1803, were 582,000: during the Festivals, the concourse is beyond all calculation.

#### BAPTIST MISSIONARY SOCIETY.

1816.

W. Smith, *Country-born*;  
with *Native Assistants*.

Mr. Smith continues to attend the *melahs*, or fairs, in the vicinity, in order to distribute the Scriptures and Tracts. There are 27 Children in the Native School.

#### CHURCH MISSIONARY SOCIETY.

1817.

Thomas Morris, *Missionary*.

J. Adlington, *Superint. of Benares School*.

— Stewart, *Schoolmaster*.

*Two Assistants and Seven Native Teachers*.

Joseph Dutton, *Schoolmaster at Secrole*.

Amanut Messee, *Native Schoolmaster at Secrole*.

Mr. Stewart, who joined the Mission in March 1822, devotes his time to the Benares School; leaving Mr. Morris more leisure to devote himself to immediate Missionary Labours.

From 20 to 30 Native Christians attend Hindoostanee Worship, every Sunday, morning and evening; and also on Wednesdays. Mr. Morris first assisted in Public Worship, in the native language, in the beginning of August 1822.

In the Benares School there were 110 Boys; in a School near Mr. Morris's house, between 30 and 40. Two Girls' Schools are supported by Ladies at the Station. Of the Benares School, Mr. Adlington writes, in June 1822—

The Scholars, in general, are regular in their attendance. The first class in English affords me much satisfaction. The avidity with which the Boys receive instruction, and the eagerness manifested by several of them to comprehend the meaning of the daily portion of the New Testament that is read, give cause for hoping that they will be eternally benefited by the instruction which they receive.

The want of suitable books for the upper

classes is much felt. Mr. Adlington employs his leisure hours in endeavouring to supply the deficiency.

#### LONDON MISSIONARY SOCIETY.

1820.

Matthew Thomson Adam, *Missionary*.

Mr. Adam continues his study of the language; and the distribution of Tracts, particularly at the great public festivals, when the resort of Hindoos to Benares, from the various parts of India, is immense.

The Directors having voted an annual sum for the support of Native Schools at Benares, it is the intention of Mr. Adam to open one of considerable extent, near the centre of the city.

### CHUNAR.

A Town on the Ganges, a few miles above Benares; and a station of Invalids of the British Army.

#### CHURCH MISSIONARY SOCIETY.

1814.

W. Greenwood, W. Bowley, *Missionaries*.

Nicholas Joachim, *Native Catechist*.

W. Cross, *Clerk & Schoolmaster*.

*Native Teachers of Six Schools*.

Mr. Greenwood and Mr. Bowley have continued in their respective spheres of labour, with the English and the Natives. Four Adults have been added to the baptized: the number of Communicants is now upward of 50: of these, Mr. Bowley says—

Their humility, teachableness, and meekness, encourage me greatly to spend and be spent for them.

Between 30 and 40 Adult Christians learn to read the Hindoostanee Testament. There are Five other Schools, one of which is for Girls and had Nine Scholars.

Mr. Bowley attends the Annual Fairs at different places and many Festivals at Benares, on which occasions considerable numbers of single Gospels, Tracts, and Catechisms are circulated, and conversations and discussions held with the people. Many have come, by these means, to acknowledge openly, that, without Christ, there is no salvation.

Mr. Bowley has continued the work mentioned in the Survey of 1821, the preparation of Martyn's Hindoostanee Testament for the use of the great body of the people. The Acts of the Apostles have been printed by the Calcutta Bible Society, as stated under that head.

Details of Mr. Bowley's proceedings, with Extracts from his Journal, were printed at pp. 401—407 of our last Volume.

**ALLAHABAD.**

An ancient City, situated at the junction of the Jumna with the Ganges, about 490 miles west-north-west of Calcutta.

*I. Mackintosh, Country-born.  
Missul Sing, Native Assistant.*

But little success has yet attended the labours at this Station.

The self-murder frequently practised at this place, by the wretched devotees drowning themselves in the River Jumna, was put a stop to by the Judge issuing an order, that any person found assisting to drown another should be taken up for murder. This had the desired effect: the multitude, collected together on the occasion, dispersed without the least disturbance.

**CAWNPORE.**

A large and important Military Station, on the west bank of the Ganges—49 miles south-west of Lucknow.

**CHRISTIAN KNOWLEDGE SOCIETY.**

The Committee at this Station have opened communications with Allahabad, Calpee, Lucknow, and Futtyghur. Offers of assistance from these places, and the aid received from the Diocesan Committee, enable the Cawnpore Committee to promote the Society's views in a number of places throughout this part of the country.

**FREE-SCHOOL ASSOCIATION.**  
1821.

Gratuitous instruction is afforded to 158 Scholars. Of these, 50 are Christians, of both sexes; and such as are destitute orphans are entirely supported and clothed by the Association. The funds are supplied by subscriptions and sacramental collections. The Christian Knowledge Society has furnished ample supplies of books.

A Clergyman is greatly wanted as Superintendent of the Schools. Many of the Scholars are Hindoo and Mussulman Children. A fine field opens here for Missionary Labours.

**FUTTYGHUR.**

A Town, 90 miles west-north-west of Lucknow, and close to Furruckabad.

**BAPTIST MISSIONARY SOCIETY.**  
1821.

— Richards, Missionary.

Several Natives at this Station have awakened good hope concerning them.

**BAREILLY.**

A large and populous City—156 miles north-west of Lucknow, and 142 east of Delhi.

**CHURCH MISSIONARY SOCIETY.**  
1818.

Fuez Messeeh, Native Teacher.  
Jan. 1824.

Fuez Messeeh passed much of the year 1822 at Rampore and Mooradabad, making known the Gospel to some Natives of high rank, who wished to inform themselves more accurately of the Christian Religion.

The Calcutta Committee state—

On the departure to England, in January, 1822, of F. Law, Esq. he delivered over to the Committee a School-House at Bareilly, erected at the sole expense of his late truly Christian Lady, where Fuez Messeeh has, since 1818, under her direction, superintended the education of the Scholars, conducted Christian Worship on Sundays, and afforded information to many inquirers on religious subjects.

**MEERUT.**

A large Town, about 22 miles south-east of Delhi.

**CHURCH MISSIONARY SOCIETY.**  
1813.

Moonef Messeeh, Native Teacher.

Hindoostanee Service is held once on the Sunday, Mr. Fisher's duties as Chaplain occupying the rest of the day. Several of the Native Christians are active and useful in Missionary Labours, and the number of Communicants increases. Various particulars were given at pp. 432—434 of our last Volume.

Mr. Fisher, disappointed of a spot on which he wished to collect the converts in a Christian Village, had a prospect of assembling them in a convenient place within the walls of Meerut.

**DELHI.**

Nominally an Imperial City, under its own Emperor—916 miles north-west of Calcutta, by way of Birbhoon.

**BAPTIST MISSIONARY SOCIETY.**

J. T. Thompson, Country-born.

Mr. Thompson has baptized a Brahmin, the first-fruits of this Mission.

Dr. Carey writes, in January, that the principal Mahomedan Priests, and those of the most learning, indignant at seeing Christianity claim a higher place than Islamism, have begun closely to examine the Scriptures. They read the Arabic Bible; and frequently meet Mr. Thompson to argue on disputed points, especially on the Divinity of our Lord.

**CHURCH MISSIONARY SOCIETY.**

Anund Messeeh, Native Teacher.

Mr. Fisher writes, from Meerut—

Anund is now at Delhi, planning a new School. The acting Resident has been kind enough to give us a situation for our purpose, and we hope to succeed. Here Anund is to conduct Divine Service in Hindoostanee: he writes us word, that a decent congregation will be assembled. From Delhi he continues occasionally to visit the Saadhs.

**HENREEPORE.**

A Saadh Village, near Kowbeer, about 40 miles north-west of Delhi.

## CHURCH MISSIONARY SOCIETY.

David Jysingh, *Native Schoolmaster.*

The intention of the Saadhs to form this village was stated in the Survey of 1822. Mr. Fisher, of Meerut, writes—

David's little School is at Henreepore; but I fear the want of a regular visitor, and, above all, the want of a faithful and resident Church Missionary, will defeat our hopes in that quarter.

## AGRA.

A large City, 800 miles north-west of Calcutta.

## CHURCH MISSIONARY SOCIETY.

1813.

Abdool Messeeh, *Native Missionary.*

John Lyons, *Superintendent of Schools.*

—Priestly, *Schoolmaster.*

A Letter, addressed by Abdool to the Rev. Daniel Corrie, and dated Sept. 5, 1822, was printed at pp. 434 & 435 of our last Volume. At that time, 21 men and 22 women attended Daily Prayers, morning and evening; the inhabitants of the Kuttra were 13 men, 16 women, and 11 children; the Scholars were 35. More people wished to attend Worship on Sundays than could be accommodated. Ten Hindoos, five men and five women, had been baptized; and one man and three women had fallen asleep in Christ.

The Corresponding Committee say of this worthy Labourer—

He continues to maintain the same uniform character, for piety and faithfulness, which has through the grace of God, distinguished him from his first connection with this Society.

A friend, passing through Agra, having spent some time with Abdool, writes—

He is still the same interesting and faithful servant of Christ, that he has been so long considered by us all. His conversation was very delightful, from its piety and simplicity; and truly the Christian courtesy of his manner gave a peculiar charm to his society, and I regretted when he left us.

## SURAT.

A large City, on the western coast of the Peninsula—177 miles north of Bombay—Inhabitants said to be 500,000; of whom a considerable part are Moors, professing Mahomedanism, but retaining some Pagan Rites.

## LONDON MISSIONARY SOCIETY.

1815.

W. Fyvie, Alex. Fyvie, *Missionaries:*  
with a *Native Assistant.*

Mr. Alexander Fyvie, with Mrs. Fyvie, joined his brother May 13, 1822.

The Services, both in English and Guzerattee, are generally well attended. In reference to the Native Services, Mr. Fyvie makes an observation well deserving attention. Of one assembly of Natives, he says—

I read an account of Christ's incarnation, his miracles, and great patience under sufferings; and the cause and design of his sufferings and death.

When they heard of his sufferings and death as an atonement for the sins of men, they appeared affected. Indeed, I observe that this subject generally makes them feel. The absolute necessity of an Atonement for Sin ought never to be lost sight of, in the preaching of a Missionary; and it ought also to be a prominent part in every Tract published for distribution among the Heathen. I find, that this subject is talked over among the Natives who read our books and hear our instructions.

The Native Schools have been increased to four, and contain 200 children. The School-Rooms, being situated in public parts of the city, are occupied in the evenings as preaching-houses, and good congregations attend. The English School is suspended, for want of a suitable Master: on this subject, the Missionaries say—

Our own hands are so filled with more important objects, that we have no time to sit down to teach the natives English; and, in the present aspect of our affairs, we should think time misemployed in this way, unless a more important end were likely to be obtained by it than experience has hitherto taught us to expect.

The printing of the Guzerattee Old Testament was, in October 1822, advanced as far as the Psalms. The expense of printing is defrayed by the Bombay Bible Society; and the paper supplied by the British and Foreign Bible Society, which has also granted the sum of 500*l.* for the expenses incurred in translating and the supply of the necessary types.

From the eager disposition of the people to obtain the Scriptures, new editions of both the Old and New Testaments in Guzerattee will soon be wanted. On one occasion, when immense multitudes were assembled on the banks of the river, on the anniversary of presenting offerings of cocoa-nuts to the God of the Waters, 800 copies of parts of the New Testament were quickly distributed. The Directors are about to send out an additional Press; and a person well acquainted with printing, and qualified also to render assistance in the instruction of the Heathen.

The Mission Families formed among themselves, on the 1st of October 1822, a Missionary Association in aid of the Society.

## BOMBAY.

The Third of the British Presidencies in India—about 1300 miles, travelling distance, to the west of Calcutta—population above 200,000.

## BIBLE SOCIETY.

The Gospel of St. Matthew in Mahratta, and the New Testament in Guzerattee, are in extensive circulation; these languages being used over very large districts in this Presidency. The copies of the Scriptures distributed in the English and Native Languages, since the formation of the Society, are 2086 Bibles and 4410 Testaments.

The Subscriptions have increased. Upward of 400 rupees have been contri-

passed through Bible Associations among the Military. The receipts of the Society's Sixth Year had been upward of 1900 rupees: the balance in hand was 19,471 rupees.

#### EDUCATION SOCIETY.

1815.

The Society continues to pursue its objects with reference to the children of both Europeans and Natives.

In the Native Department, Elementary Books have been prepared, both in Mah-ratta and Guzeratee. Part of these have been printed at the expense of Government. Of the assistance which they receive from this quarter the Committee thus speak—

The Honourable the Governor is most effectually promoting the designs of this Committee; and is lending, in a most desirable manner, his powerful aid toward meliorating the moral character of the Natives, and toward advancing among them the elements of useful knowledge and literature.

In reference to Native Schools, it is observed—

To improve Existing Schools, the chief means will be the introduction of the publications prepared by the Committee; to which must be added some general superintendence, by which the careful reading of these books, and something like a regular system of instruction, shall be ensured. In establishing New Schools of their own, the object of the Committee is to establish regular Schools, into which, as being entirely controuled by the Society, there may be introduced a regular, uniform, and improved mode of tuition; and, at first, it will be sufficient to limit their number, so as to serve as models for imitation.

#### CHRISTIAN KNOWLEDGE SOCIETY.

1816.

From the Third Report of the District Committee, it appears, that, in 1820, the number of Books and Tracts issued was 9410; and that, in 1821, they amounted to 14,756. This increase arose chiefly from a liberal distribution of Tracts then lately published in the native languages. The Parent Society has granted the sum of 150*l.*, to assist the Committee in the translation into the native tongues of some Tracts selected from its Catalogue. Since its formation in 1816, the Committee have distributed 33,941 copies of the Scriptures, Liturgy, and other Books and Tracts.

Depôts of Books have been formed at Surat, Poona, Kaira, and Shoolapoor, under the respective Chaplains; and Lending Libraries at St. Thomas's Church, Bombay, at Calaba, and at Kaira. Of these Libraries, the Committee say—

They will materially assist the labours of the Clergy; and promote reading among the soldiers in their hours of leisure, and when the heat of the climate confines them within doors. While every exertion is made to promote Schools, every one must see the necessity of giving a safe direction to the exercise of that power which they are endeavouring to communicate.

The Scholars, educated in Schools where the Books of the Society are wholly or partially used, are estimated to exceed 1200: of these about one-third may be Natives. The Schools of the Education Society are supplied gratuitously. The Committee had it in view to establish Native Schools, under their own superintendence; but the Education Society having taken up Native Education as a separate branch, the Committee have relinquished their design, but are most anxious to promote the efforts of that Society.

#### AMERICAN BOARD OF MISSIONS.

1813.

##### *Stations and Missionaries:*

BOMBAY: Gordon Hall, *Missionary*; James Garret, *Printer*—MAHIM: Allan Graves, *Missionary*—TANNA: John Nichols, *Missionary*.

Some changes have taken place among the LABOURERS in this Mission. Mr. Bardwell, whose return to America on account of health was stated in the Survey of 1822, landed at Boston Nov. 24, 1821. Mrs. Graves, on a visit home for the same cause, arrived at Liverpool, on her way to America, in November 1822; but sailed again, from America, on her return to Bombay, in September last, in company of the Rev. Edmund Frost and Mrs. Frost appointed to the Bombay Mission. Mr. Garrett has married the Widow of the late Mr. Newell. Of 13 children born in the Mission Families, only 4 survived.

The Missionaries have strongly urged the supply of more Labourers, to recruit their diminished numbers. They frankly state the trials of the Mission, and its little apparent success; and while they would humble themselves, on these accounts before God, they inquire whether their hands are sufficiently strengthened by the fervent and unwearied prayers of Christians at home for the influence of the Holy Spirit; and this inquiry the Board, in a late Report, apply closely to the consciences of the Members.

In the department of the MINISTRY, Mr. Hall has continued to preach, at various places in Bombay, to assemblies of from 20 to 200 persons—in English, on Sunday Mornings, at his own house—in Mah-ratta, on Sunday Afternoons, at the School House—and, at other places, as opportunities served. Mr. Graves, at Mahim, had spent a larger part of his time than before in preaching to the Natives: in the absence of Mrs. Graves, he renewed his journeys among the people at a distance. Mr. Nichols, at Tanna, had addressed himself principally to the lapsed Romanists in Chandnee, a large village of

4000 seafaring people, about a mile distant, among whom scarcely three could read : he established a School there, which soon contained 40 boys. Many opportunities occur of declaring the glad tidings of Salvation : there appears, indeed, to be no other impediment to this, except what arises from the apathy and prejudices of the people. These seem, in some instances, to have been overcome : a Mahomedan, baptized by the Missionaries some years since, and sent up the country to distribute the Scriptures and Tracts, reports that several Natives had been brought to believe Christianity : these persons had been invited to Bombay, that they might receive further instruction.

The necessity of a Place of Worship in Bombay having been long felt, proposals were issued, of which we gave a copy at pp. 435 & 436 of our last Volume, for the erection of a Missionary Building, which should provide accommodation for Public Worship, and for some of the Schools. This building was opened on the 30th of May, with Service in Mahratta. In this building, the Missionaries were entirely relieved from all anxiety and care, by the friendly offices of the architect Mr. West. There is one circumstance connected with its erection, which will give our Readers a lively idea of the deplorable state of Christianity itself in India. The Missionaries write—

Mr. West expresses much pleasure at being authorized to suspend all work at the Chapel on the Sabbath ; and thinks that he can manage so as to have the same men do as much work on the six week-days, as, disregarding the Sabbath, they would in the seven days : this shows the plea of necessity for working on the Sabbath, which is so common in this country, to be as unfounded as it is impious. To the Natives, it is quite a phenomenon, to see a building carried on with activity, vigour, and bustle, on every week-day ; and, on every Sabbath, to observe all business suspended and every thing quiet. It speaks for God and his Holy Sabbath, with great emphasis ; for not a building here, so far as I know, is erected, either by Professors Christians or by Heathens, the work of which is not carried on much the same on the Sabbath, as on other days !

In allusion to this Place for Native Christian Worship, Mr. Hall writes—

Since I have been in Bombay, I have seen about 15 Heathen and half as many Mahomedan Temples erected, within little more than half-a-mile of my house ; but no sort of building for Christian Worship among the Heathen.

At the date of the last intelligence, the schools appear to have been about 18 in number ; containing, on the average, about 50 Scholars each : in 9 of them, there were some Jewish Children, and one contained Jewish Children only : five were taught by Jews. Upward of 50 children had been taken into the three families ; about half of which were Country-born, and were supported by their relatives and friends : on Mrs. Graves's return to Ame-

rica, about 20 under her care were chiefly divided between Mrs. Hall and Mrs. Nichols. Several of the children were very serious and inquisitive on the subject of religion.

In reference to this subject and to the press, the Missionaries write—

We have prepared, and published, and circulated a very large number of Tracts. We see among the people no impediment to the extension of Schools, and the dispersion of Christian Books and Tracts, all over the country. Nothing but Men and Money are wanting. If not straitened in our funds and number, we might have hundreds of Schools under Christian Instruction, and circulate millions of Tracts.

On the subject of Tracts, the Board state—

The distribution of books is an important part of Missionary Labour. In tours for visiting the Schools and for preaching the Gospel, as well as in family visits, and on many other occasions, portions of Scripture, and small Tracts principally consisting of selections from Scripture, are put into the hands of many who can read, who receive the gift with thanks, and who promise to communicate the contents to their friends and neighbours.

The employment of the Mission-Press, in printing Tracts for the Society for Promoting Christian Knowledge, has continued to afford the means of increasing usefulness. The Tracts selected were good : the Missionaries had the liberty of distributing them, so far as opportunities presented ; and the profit on printing them was an aid in supporting the general expenses of the press. The Missionaries have, in the course of six years, printed more than 70,000 Tracts and Portions of the Bible, nearly all of which have been distributed.

In the beginning of last year, the Missionaries sent two of their Jewish Schoolmasters to Poona to distribute Tracts ; but the Government, thinking the measure dangerous in a territory so newly acquired, desired them to forbear sending any agents on a similar object into the Mahratta Country.

On the Scriptures, the Board add—

The whole of the New Testament has been translated into Mahratta. Genesis, of the Old Testament ; and, of the New Testament, Matthew, Luke, John, Acts, and the Epistles of James, Peter, John, and Jude, have been printed. The editions of Genesis, Matthew, John, and Acts, were exhausted ; while, for copies of some of them, the Natives are almost daily asking. The Missionaries declare themselves ready to print the whole Bible, translated by them into Mahratta, as fast as the means can be procured. Recently they have made application to the American Bible Society for help.

#### CHURCH MISSIONARY SOCIETY.

1820.

Richard Kenney, *Missionary.*

*Native Masters of Three Schools.*

The four Schools mentioned in the last Survey had increased to six ; but the want of suitable Masters had reduced them, at the latest dates, to three : in one of these, there were upward of 60 boys ; and, in each of the other, about 20. All read the Scriptures and receive religious instruction.

tion. Some of the elder boys attend Mr. Kenney at his house, to learn Mah-ratta and English; and thus afford him an opportunity of conveying to them a knowledge of the saving truths of the Gospel.

Mr. Kenney is endeavouring to turn his knowledge of Mahratta to good account. He writes—

I have translated, for the District Committee of the Christian Knowledge Society, the "Principal Truths of the Christian Religion" into Mahratta. I have also written a little book in English and Mahratta, for the Society recently established here for the Moral and Intellectual Improvement of the Natives. The Liturgy, I have ever kept in view: I have translated a few of the Prayers, and shall be thankful if I am enabled to give a good translation of the whole.

Of the prospects of usefulness in this quarter, the Rev. Thomas Carr, Secretary of the Corresponding Committee of the Society, writes—

With prudent zeal, Schools may be established to a very great extent; and I have not heard of any objection having been made by Natives to the use of Christian Books in instruction. The Schools might, in most cases, be houses also for the reading and exposition of the Scriptures.

Mrs. Kenney and their children remain in England, on account of their health. His separation from his family is a painful trial; but, feeling it his duty to remain and endeavour to establish a Mission, he bears his difficulties with Christian resignation.

The Corresponding Committee urge the appointment of more Missionaries, this side of India being very much unoccupied. As the Scriptures and Elementary Books are, in a great measure, prepared in the chief native languages, which object might require residence at the Presidency, they now recommend the establishment of Missions at second-rate Towns, from which the adjacent Villages might be visited.

The Association under the superintendence of the Rev. Henry Davies contributes to the support of the Mission. The design of erecting a Chapel, mentioned in the last Survey, will be carried into effect as soon as sufficient funds shall have been obtained.

#### SCOTTISH MISSIONARY SOCIETY.

1823.

The Directors of the Society having resolved to extend its exertions to India, and to attempt the establishment of a Mission on the western coast of the Peninsula, the Rev. Donald Mitchell, who had served as a Military Officer in India, proceeded, with Mrs. Mitchell, to Bombay, where they arrived, in the Sarah, on the 2d of January of last year. On their arrival, a Corresponding Committee was formed for conducting the Society's affairs; and, in May following, an Association was established in aid of its funds.

The Deccan was considered a desirable field of labour; but objections being made to the establishment of a Mission in a territory so recently acquired, the Corresponding Committee fixed on Bancoot, some account of which appears under the next head.

On the 5th of March, the Rev. John Cooper, the Rev. James Mitchell, and the Rev. Alexander Crawford, with their Wives, sailed, in the Euphrates, for Bombay.

#### BANCOOT,

Or, Fort Victoria—in the Southern Concan, a country closely set with small agricultural villages—on the sea-coast—40 miles south of Bombay—a particularly healthy Station.

#### SCOTTISH MISSIONARY SOCIETY.

1823.

Donald Mitchell, *Missionary*

The appointment of Mr. Mitchell to this Station has just been mentioned. Mahratta being the language both of the Concan and the Deccan, the establishment of a Mission in the Concan may lead, when it can be done with propriety, to its extension into the Deccan.

#### BELGAUM.

A populous Town, between Bombay and Bellary, about 200 miles north-west of Bellary—recently made a Military Station.

#### LONDON MISSIONARY SOCIETY.

1820.

Joseph Taylor, And. Forbes, *Missionaries*.  
Ryadass, *Native Teacher*.

Mr. Taylor having requested aid, Mr. Forbes was desired by the Directors to remove hither from Bangalore. Ryadass acts as a Catechist, and had considerably improved.

Mr. Taylor was about to remove from the Fort to a house well adapted for the Mission, in the centre of the Native Town. English Service is held in one of the public buildings: there are about 20 Communicants. Native Preaching has also not been without success; a Brahmin has been received into the service of the Mission, and his nephew also has embraced Christianity: a few other Hindoos appear under sincere religious concern, and are instructed by Ryadass.

The Schools at Belgaum and Shawpore continue to be well attended; and very promising results from time to time appear. Mr. Hands, of Bellary, on a visit to Belgaum, says of the Shawpore School—

A number of children replied to several important and unexpected questions, in a manner that almost surprised me, and would have done credit to a School in England. Some of them have had their minds so far affected by what they have learned of Christianity, that they have refused to offer the usual worship to the household gods of their

parents, and have endeavoured to show them the pin and folly of worshipping such gods.

The Belgaum Missionary, Bible, and Tract Association collected, in its Second Year, nearly 900 pagodas.

### BELLARY.

A Town in the northern part of Mysore, 187 miles north of Seringapatam, and about 300 north-west of Madras—surrounded by many populous Towns and Villages.

#### LONDON MISSIONARY SOCIETY.

1810.

John Hands, W. Reeve, Hiram Chambers, Missionaries.

Ananderayer, Native Teacher.

Mr. Howell, Assistant at this Station, has removed to Cudapah, said to contain from 60,000 to 80,000 inhabitants; with the intention of establishing a Mission. Mrs. Reeve still continues in England, her health not being sufficiently restored to allow of her returning to India. The death of Mrs. Hands very shortly after her marriage was mentioned in the last Survey: she was married to Mr. Hands at Bombay, by the Rev. Henry Davies, on the 7th of March, 1822; and died at Bellary (not in the way thither, as we stated by mistake) on the 25th of May: the last words which she was heard distinctly to utter, and those often repeated, were—"Lord, remember me!" Mr. Brown, Printer, arrived, with his family, at Calcutta, May 24, 1822: it being deemed expedient that he should proceed to Bellary to take charge of the Printing Office, he embarked for Madras, but died in the passage: his widow and children have returned home.

English Worship is well attended: many of rank and influence manifest the power of the Gospel, in their exemplary deportment and benevolent exertions; and the grace of God has been displayed in the conversion of the wicked. The Native Canara and Tamul Congregations fluctuate greatly, but rather increase: the two baptized Natives, mentioned in the last Survey, walk consistently in the midst of much persecution. The New Mission Chapel was not finished.

The return of Schools, in the last Survey, was 16, containing 800 Scholars; in later despatches, they are stated at 14 Schools, containing 500 Scholars. These include two, in immediate connexion with the Mission Establishment at Bellary: in one of these, Canara, Telogoo, and Mahratta are taught; in the other, only Tamul. The other Schools are scattered over a great extent of country. Of the effect of the Schools, the Directors say—Many of the boys continue to show great application and power of memory, in getting by heart large portions of the Scriptures: they also learn short prayers, composed by the Missionaries;

which they use at home, morning and evening. The parents, finding the behaviour of their children improved, have expressed their approbation of this course of instruction.

Mr. Hands was revising Mr. Reeve's Canara translation of the Pentateuch and New Testament; and Mr. Reeve those parts of the Old Testament which had been translated into that tongue by Mr. Hands.

The Fourth Report of the Tract Society states the receipt, from the Religious Tract Society, of 26,000 English Tracts and 32 reams of paper. The number of Tracts distributed in the year had been 12,592. Mr. Hands thus speaks of the eagerness with which Tracts were received in one of his distant journeys:—

In some places there was quite a strife among the people to get near me, in order to obtain a Book; and I was much pleased by the gratefulness with which they were received, in some places. At one village, a man who had received a Tract made me accept, in return, a bunch of plantains; another, without inquiring whether I wanted it or not, ran to his house, and fetched me a vessel full of milk: another thrust into the palankeen a quantity of tobacco. These were, indeed, but trifles in themselves; but the disposition with which they were bestowed gave them no small value in my estimation.

Of the opportunity afforded by the last Humpes Festival, Mr. Reeve says—

The throngs that came together, to receive the fruits of your liberality, were immense. Subsequent to every distribution might be seen, in various directions, almost as far as the eye could reach, groups of people, composed of men, women, and children, sitting at the doors of their tents, reading aloud these interesting messengers of peace and mercy to a guilty world. If every application had been attended to, 10,000 instead of 1000, would have been insufficient to meet their importunity.

Of a Journey taken by Mr. Hands, in July and August 1822, he writes—

I experienced much delight among the poor Hindoos. I know not that I ever before felt such enlargement and affection in praying for them, or so great liberty and comfort in speaking to them; while the attention with which they, in many places, heard the Word, and their eagerness to obtain books, exceeded any thing I had ever before seen.

Oh for the out-pouring of the Holy Spirit! this is what we want: this is what we long and earnestly pray for. We rejoice to hear that the British Churches are likewise wrestling with God for the same blessing. This is a token for good—almost an earnest of the blessing itself—a desire which, we trust, the Holy Spirit hath himself excited. The seed is already sown, and nothing wanting but the showers of heaven to render it fruitful.

### BANGALORE.

A Town and Military Station in the Mysore, 74 miles north-east of Seringapatam, and 215 west of Madras—said to be very healthy—its elevation above Madras, 3901 feet.

#### LONDON MISSIONARY SOCIETY.

1820.

Stephen Laidler, Missionary.  
Samuel Flavel, Native Teacher.

Mr. Forbes, as before stated, has removed to Belgaum. Mr. and Mrs. Camp-



bell, appointed to this Station, sailed, on the 7th of January, from Portsmouth, in the Clyde, Captain Driver.

The English Services, at the Chapel, on Sunday and Wednesday Evenings, are well attended: since the opening of the Chapel in 1821, there have been 40 Communicants, 8 of whom had previously renounced Popery. In the Native Department, the Teacher labours with diligence and success: the Communicants are 11: during the year, 19 Adult Heathens had been baptized, and several others are promising: three Converts from Heathenism are preparing to become Teachers.

Before Mr Forbes removed to Belgaum, he composed, in Canara, a number of short Addresses on various subjects; and every month itinerated among the villages to a distance of about ten miles round Bangalore.

Of the Native Schools, the Directors state—

The number of boys had increased to between 200 and 300. Efforts, however, were made to excite in the minds of the Hindoos a prejudice against the object; in consequence of which, by much the larger number of the boys have been taken away. Those who remained were making considerable progress.

On Female Education, Mr. Laidler writes, in October 1822—

The Native prejudices against Female Education are strong. Six girls have been taken away since January last. Nineteen children are now wholly under our care, and two females to wash, prepare their food, &c. Female Education must be kept in view. Whatever the trials, disappointments, and sacrifices may be, they must not paralyze our efforts, nor cause a moment's hesitation. The awfully degraded and ignorant state of the female population in India will, as long as it exists, remain an intolerably oppressive weight on the very springs of moral principle, and will continue to convey a deadly poison through every vein in organized society.

A Sunday School has been established, for the children of Europeans and descendants of Europeans.

Of a very promising plan of doing good, the Directors thus speak—

A Gentleman at Bangalore, desirous of furthering the objects of the Mission, has opened a house in the Bazar, both as a Chapel and a Depository for the sale of the Scriptures, Religious Books, Tracts, &c. in the vernacular languages. Here the Natives call, read, inquire, and converse on the subjects of the books on sale; and it appears highly probable that much good will arise from this establishment. It seems highly desirable that endeavours should be made to establish Reading-Houses, of a similar description, at other Mission Stations, where opulent and public-spirited individuals reside, who shall approve of the plan, and be willing to contribute toward the expense.

Mr. Close having been obliged to quit Negapatam by the state of his health, Mr. Mowatt, Wesleyan Missionary at Bangalore, has left this Station, and proceeded to Negapatam.

## SERINGAPATAM.

Famous for the fall of Tipoo Sultan, and the ruin of the Mysore Empire—a few miles north of Mysore, on the Cauvery.

WESLEYAN MISSIONARY SOCIETY.

1823.

Elijah Hoole, *Missionary.*

Mr. Hoole visited Seringapatam, several times, from Bangalore. The Protestants have built a small Place of Worship, and were urgent for a Missionary. Mr. Hoole has been appointed to the Station.

## CANNANORE.

A Town a few miles north of Tellicherry.

CHURCH MISSIONARY SOCIETY.

1818.

Jacob Joseph, *Native Catechist.*

The Rev. Francis Spring, Chaplain at Tellicherry, reports but unfavourably of the Congregation at Cannanore. The irregular attendance at the School was such as to lead him to give it up.

## TELLICHERRY.

A Town on the Malabar Coast, north-west of Cochin.

CHURCH MISSIONARY SOCIETY.

1817.

J. Baptiste, *Protestant Schoolmaster.*

Kurakal, *Hindoo Schoolmaster.*

Mr. Spring writes, in reference to this Station—

Something is almost daily occurring to animate us in our course. Here, flashes of the heavenly light are continually gleaming through the darkened atmosphere. I hear that there is, on every side, a readiness among great numbers to receive the tidings of the Gospel.

The Malayalam Testament is in preparation. Mr. Spring takes a chief share in the work; and longs for the time when the promising Young Men about him may go forth with it in their hands, and say *Thus it is written.*

There were 50 Scholars. Many had gone forth from the School into various occupations; seven of these, employed in the Public Offices, proved a credit to their instruction. The School is now on the Society's establishment.

## COTYM.

A Village on the Malabar Coast; about 18 miles from Allepie, and near the New Syrian College.

CHURCH MISSIONARY SOCIETY.

B. Bailey, Joseph Fenn, H. Baker, *Missionaries.*

Two Malpans, *Syriac Lecturers in the College.*

Moses Isarphaty, *Hebrew Teacher, in ditto.*

Two Native Teachers of Sanscrit, *in ditto.*

English Teacher and Assistant, *in ditto.*

Native Masters of Thirty-eight Schools.

### It is stated, in the last Report—

In reference to the Syrian Church, the Committee have the sincerest pleasure in reporting, that the various labours of the Missionaries in its behalf are carried on under the full sanction and encouragement of Colonel Newall, the present British Resident at the Court of Travancore; and they have the greatest satisfaction in receiving, from the Rev. James Hough and from Major Mackworth, the most encouraging testimonies to the good effect of the Society's labours. To an extended extract from Major Mackworth's Journal, printed in the Missionary Register for March, the Committee refer for many interesting particulars relative to the Mission among the Syrians.

Mr. Hough has very forcibly stated, in a communication to the Committee, printed in the last Report, the claims of the Syrian Church to continued and enlarged assistance. He considers the Mission to this Church to be "of more importance, and to present a fairer prospect of success, than any other Mission in India." Some of the grounds of this conclusion are stated in the following points of difference between the Syrians and the other Natives—

The Syrians acknowledge their ignorance, and are devotedly attached to the Word of God, and submit to its authority—whereas the Heathen think themselves as wise in *their* way, as Christians are in theirs; and they account their own Shasters as sacred, and of as great authority with them, as the Bible is with us.

The Syrians confess their immoralities to be sinful and contrary to God's commands, and often blush for them—the Heathen will *glory* in *their* shame; and may justify their obscenities and vices of every description, by the examples of their Gods.

Many of the Syrian Priests, and of the people also, manifest a docile temper, and are thankful for instruction—Hindoos, on the contrary, and particularly Brahmans, seldom appear to take an interest in what you say; and not unfrequently shew, too evidently to be misunderstood, that they would rather you would not disturb them with your conversation.

The Syrians preserve no distinction of caste among themselves; and though they rank next to the Nairs, or nobility of Travancore, they will eat and drink, and even intermarry, with Low-caste Heathen Converts to their Church, provided they be cleanly in their persons and sufficiently respectable in their circumstances—but no consideration will induce a Hindoo to sit down to meat, much less to marry, with one of inferior caste; even the Native Protestants retain, most tenaciously, this distinction; and it greatly impedes the interchange of Christian Love among them.

Of the SYRIAN CLERGY, Mr. Bailey writes—

During the last year, four of the Students have been ordained Catechans; and it has pleased God to remove six of the Catechans by death, four of whom were aged men.

We should be glad to see a greater desire manifested by the Catechans for improvement in the best things. There is, I trust, a little; and that little is on the increase.

### Mr. Baker reports of the SCHOOLS—

Five new Parochial Schools have been established, during the year: but these increase the number, on the whole, only two; as it has been found necessary to give up, for the present, three of those that were at first set on foot.

The Parochial Schools are 37, and contain 921 Scholars. Of the Grammar School, he writes—

The numbers have continued much the same as

last year. Some boys have come from Churches situated as far as two or three days' journey from Cotym; which shews that the confidence of the people toward the Missionaries is increasing. The improvement of the boys has been satisfactory; and ten of them have, in consequence, been admitted to the College. Additions have been made to the School, so that there is now ample room for 100 boys, if it should be thought expedient to have so many.

In the COLLEGE, there were 50 Students: of this number, 12 were ordained, the remaining 38 unordained. Of their character and his hopes concerning them, Mr. Fenn thus speaks—

The conduct of the Students has been remarkably good. They behave with the greatest respect, while they are entirely free from all servility. Their natural dispositions, their desire of learning, their ability and application, are not at all inferior to what is found among Youths in Europe. If present hopes do not prove fallacious, in less than ten years, with the assistance now besought and the blessing of God, there may be fifty or one hundred learned Priests belonging to this Venerable Church, nourishing their own flocks, and spreading the triumphs of the Gospel around them.

To the great body of the people, Mr. Bailey bears this testimony—

There is evidently a growing desire of good among the Laity; and by the blessing of God, we hope that, ere long, a change for the better will be more manifest among them.

The Four Gospels, in Malayalim, have been prepared by Mr. Bailey for the press. The revision of the translation had proceeded to the end of the First Epistle to the Corinthians. He writes—

I have long wished for some useful books on the Christian Religion, to distribute among the Catechans and people; but there are, as yet, none of this kind printed in Malayalim. The best of all books is the Bible; and, wishing that to take the lead of all others, I have devoted almost the whole of my time to the translation of that Sacred Book. A number of copies of certain portions of it have been written out, and distributed among the Catechans and people; but what can be done in this way must be comparatively very little, from the great delay and expense which necessarily attend the employing of writers to copy them out. Nothing to any purpose can be done, in this respect, till some part, at least, of the Scriptures be printed.

The College of Fort St. George has presented to the Library of the Syrian College a copy of each of its publications.

A Circular has been issued, at the suggestion of Colonel Newall and under his sanction, for procuring assistance to the plans in progress for the benefit of the Syrians. It is printed in the Fifth Appendix to the Society's last Report.

Some account of the Syrians, by the Rev. Principal Mill, was given at pp. 397 & 398 of our last Volume; and, at pp. 452 & 453, a view, by the Missionaries and the Calcutta Corresponding Committee, of the condition, wants, and prospects of the Syrian Mission.

### COCHIN.

A Town on the Malabar Coast, about 160 miles north-west of Cape Comorin.

## CHURCH MISSIONARY SOCIETY.

1817.

*Malayalim Schoolmaster.*

## JEWS' SOCIETY.

1821.

*Michael Sargon, Superintendent.*

The Jewish Scholars have increased to 116, under the active care of Mr. Sargon.

At Cochin, there are 223 White Jews; and, at and near Cochin, 1306 Black Jews; besides some whose numbers have not yet been ascertained. Among these, there are 204 Boys and 213 Girls; of these, at Cochin alone, there are 155 Boys and 169 Girls. It is the intention of the Madras Committee to provide, as they may be able, for the education of all these Children.

## ALLEPIE.

A Town on the Malabar Coast—40 miles from Cochin—among its inhabitants said to have 8000 Mahomedans—surrounded by populous villages.

## CHURCH MISSIONARY SOCIETY.

1817.

*Thomas Norton, Missionary;  
with Native Catechist and Assistants.*

The Madras Corresponding Committee give the following view of this Station:—

Mr. Norton continues to conduct the entire Ministerial Duties, both English and Native. The English Service is attended, generally, by about fifty persons, including the children of the Orphan Establishment under his charge: the Native Services are attended by about the same number of persons as the English. The number of Communicants is ten, whose general conduct is consistent with their Christian Profession. Two Heathens have been baptized during the year, and five children of Christian Parents; and seven Roman Catholics have been admitted into the Protestant Communion.

The Two Schools of the Mission contain 109 children; and all of whom receive Christian Instruction, and whose progress in learning is satisfactory.

On the free use of the Scriptures, Mr. Norton is unavoidably at issue with his Roman-Catholic neighbours, who manifest much hostility to his plans.

In the mean while, the power of the Scriptures, under the influence of the Holy Spirit, continues to be manifested. A Hindoo Youth in the School, impressed by the Gospels which he was transcribing for Mr. Norton, was removed by his relatives into the interior; but fled from their violence, and took refuge in the Society's Seminary at Tinnevely, where he was preparing for baptism. The Corresponding Committee remark on this circumstance—

Many similar instances might be given of the converting influence of a simple perusal of the Holy Scriptures among the Natives.

## QUILON,

Or, Coulan—88 miles north-west of Cape Comorin  
—Inhabitants, 80,000.

Jan. 1824.

## LONDON MISSIONARY SOCIETY.

1821.

*John Smith, W. Crowe, Missionaries,  
R. M'Alley, Assistant.*

Mr. and Mrs. Crow sailed on the 9th of March, to assist in the work of this Mission. Besides two Native Schools supported by the Resident, there are four others. In all, the Scriptures are used.

## NAGRACOIL.

Close to the southern extremity of the Ghauts—a place of considerable extent.

## LONDON MISSIONARY SOCIETY.

1805.

*Charles Mead, Charles Mault, Missionaries.  
H. Ashton, English Teacher.  
Many Native Assistants.*

Of the effect of the Ministry upon the people, the Missionaries write—

In most of the congregations, there are some persons whose attention is encouraging. Upon the whole, there is a greater decision of conduct than formerly. The means of instruction have been increased; and, with these, we believe, some additional light has been communicated. The gross darkness of Heathenism is not soon dispersed. We have seen and heard much of British Heathenism; but it cannot be compared with the awful debasement of mind which characterizes a people who have for so many ages worshipped the Evil Spirit, the Prince of Darkness. Occasionally, persons come forward and renounce Paganism; although not in such large numbers as formerly.

Of the Native Readers, they add—

We have now a considerable number of the Natives employed in reading the Scriptures, in the adjacent towns and villages. From their weekly journals, we find that attention is generally paid to the Works read by them. Through these means, the Gospel is made known to people widely separated from one another.

The Directors make the following statements in reference to the Mission—

The Mission in South Travancore continues to advance in usefulness, notwithstanding numerous difficulties and discouragements, arising partly from the instability of many among those Natives who have nominally embraced Christianity, and partly from the baneful influence of the surrounding idolatry.

Of its means of support, they say—

Unlike the Society's Missions in other parts of the East Indies, it is in part supported by the produce of lands, granted for its use by the Native Authorities, through the intervention of the highly-respected Colonel Munro, late Resident in this quarter of India.

In the Central School, the progress is highly encouraging. The elder boys have acquired a good knowledge in Tamul, and have made considerable progress in English. Among them there are a few of superior promise, both in talents and piety. All receive religious instruction. Mr. Mead superintends the English Department, and Mr. Mault the Tamul. Major Mackworth visited this Station, and bears the following strong testimony to the proficiency of the elder Scholars—

I asked the senior boys a great number of ques-

tions on Scripture Doctrines and History: the answers evinced, decidedly, a more thorough knowledge of Scripture, than I had found in any of the Schools which I had previously visited. On one or two occasions, I was quite astonished at their answers.

Such a state of improvement is highly creditable to their instructors; and has been produced, they think, by the habit of passing much time in daily questioning them as to the meaning of what they read.

I asked one little boy, of eleven years old, whether he ever prayed to God, independently of the Form of Prayer which had been taught him. He replied that he did sometimes: and when further questioned as to what he prayed for, his answer was literally thus—"My sins are as numberless as the sands"—Nagracoil is not far from the shore—"and so I pray to God to take them from me by the power of His Holy Spirit." There were several other boys, who shewed more development of mind and greater intelligence, than is usual among the Natives of their class.

The part of the Scriptures on which I accidentally fixed, in order to hear them read, was the Parable of the Ten Virgins. When they had finished reading, I examined them, in order to see whether they understood it. They gave the most satisfactory answers to most of my questions. To the one who appeared the most intelligent among them, I put a question to which I hardly expected an answer—"What do you understand by the oil, which the Foolish Virgins neglected to provide for their lamps?" After a short pause—and there was a general silence—he replied, "The Spirit of God."

In the Native Female School, there were 14 Girls, who are maintained and educated. In the Bazar School, for Heathen Children, there were 40 Boys. The School of Industry, for teaching Boys useful arts, supports itself by its profits: young men belonging to this School perform the work of the Printing Office.

The Out-Stations enumerated in the last Report are 24: but nearly half of them appear to be without Schools; some being newly formed, and the Schools at others suspended on various grounds. In reference to these Schools, the Missionaries write—

"The Schools continue to repay the attention given to them. We have been able to substitute books for ill-written palm-leaf leaves, which has led to great improvement. In this department, there is much to be done. Where Native Schoolmasters are solely employed, improvements will be slow. They seldom consider what is best, but only what is easiest. The Children are all taught Christianity, and such native classical books as are moral in their tendency.

A Tract Society has been formed. A Periodical Work, on Biblical Literature, was in contemplation, the design of which the Missionaries thus describe—

"The great object of the work will be, to diffuse a knowledge of the just principles of translation in reference to the Sacred Volume. It will contain difficult passages of Scripture, proposed for elucidation—Reviews of Translations of the Scriptures, communicated by persons engaged in the study of the different languages into which such translations have been made—general information on the subject of Biblical Translations, &c. The work is to be published by subscription, and regularly sent to the various Bible Societies and other Institutions that patronise the Translation of the Sacred Scriptures.

## Tinnevely.

A District 150 miles long by an average breadth of 50, occupying the south-eastern extremity of the Peninsula.

## PALAMCOTTAH.

A Town about three miles from that of Tinnevely and 55 miles east-north-east from Cape Comorin.

CHRISTIAN KNOWLEDGE SOCIETY.

1800.

No intelligence has appeared relative to this Station.

CHURCH MISSIONARY SOCIETY.

1820.

C. T. E. Rhenius, Bernhard Schmid,  
Missionaries.

Robert Lyon, Assistant.

David, Native Catechist.

Native Masters of Thirteen Schools.

In reference to the MINISTRY OF THE WORD, the Madras Committee state—

The Weekly Public Service in English, which the Missionaries used to perform, has been discontinued, in consequence of the appointment of a Chaplain to the Station. The Public Services in the Native Language are continued as before; the former English School-Room in the Mission Garden being now exclusively appropriated as the Place of Worship: in addition, a stated Service, for the Heathen, on Wednesday Evening, has been begun in the Town of Tinnevely, at the place where the second English School was formerly kept. At every visit to the Village Schools, the opportunity is taken to preach to the people.

Of the Service on Wednesday Evenings, the Missionaries say—

The attendance of the Heathen has been most encouraging hitherto. From 30 to as many as 180 at a time, have there heard of the truth, as it is in Jesus, and received Religious Tracts. The attention which prevails, especially during the prayers, is remarkable.

They notice the great advantage of Historical Sermons. A plan for a series of Discourses of this nature, by the Rev. Deocar Schmid of Calcutta, has been adopted with much benefit: they prove very attractive to the people. Mr. Rhenius says of this plan—

I conceive it well adapted to convey to a Congregation, progressively, a thorough knowledge of the Histories, Precepts, and Doctrines contained in the Scriptures.

As this plan may be equally serviceable in other places, we quote an account of it from the Sixth Appendix to the Society's Twenty-first Report:—

As the portions of Scripture appointed for the Sundays from Advent to Trinity lead to a consideration, in regular succession, of the Advent, Life, Sufferings, and Exaltation of Christ, he chooses such passages of Scripture as the ground of his Discourses, from Trinity to Advent, as lead him, in the course of the whole year, to bring, in their proper order, the entire series of the principal Truths of Scripture before the Congregation. Beginning his course about the Sixteenth Sunday after Trinity, he dwells, till Advent, on the Histories and Facts of the Old Testament, as preparatory to the Advent of Christ—from Advent to Whitsunday, he follows the order of subjects at present pointed out—and from Trinity Sunday to

the Fifteenth Sunday after Trinity, he discourses on the History of the Christian Church, as contained in the Acts and the Epistles, and on the Prophecies which respect its final establishment in the world.

A Christian Church is here gradually rising. The Corresponding Committee state—

In this year, one Heathen man, one woman, and two children, have been baptized; and three Roman Catholics, two men and one woman, with two children, have been received into the Protestant Communion, after due instruction.

One Young Woman died in the Faith.

Of the schools, the Committee say—

Some changes have been made in the Schools. An English School being established at the expense of Government under charge of the Chaplain of Palamcottah, the English School in the Mission Garden became unnecessary. The boys of the other English School in the Town of Tinnevely, influenced probably in some measure by the attraction of the Public School at Palamcottah, manifested a repugnance to continue the course of Christian Education observed in the Mission School; and the School was, in consequence, relinquished. The discontinuance of these English Schools has enabled the Missionaries to give more attention to the Native Schools; and to employ the Master of one, a pious and intelligent country-born young man, very usefully in the inspection of them. Difficulties are experienced in the management of the Schools, from the aversion of the Masters to conform to a proper system of tuition, and of the Children and their Parents to the Christian Instruction taught in them. But some improvement becomes gradually visible.

The Native Schools were 13, and contained 411 Boys; but the average attendance did not exceed 243. Mr. Schmid, who has anxiously studied in what way most efficiently to apply the System of Mutual Instruction, has succeeded in introducing into all the Schools the practice of the National Society, under some modifications acquired by local circumstances.

The Seminary, which had been quite reduced in consequence of the refusal to give up the distinctions of caste, has more than recovered its numbers: 24 Youths have been admitted on the principle of laying caste entirely aside. These Youths are all taught English as well as Tamul.

Various Boys are engaged as Ushers, at a small remuneration, with a view to future employment in Schools at Out-stations. Others are occupied as copyists.

The Gentlemen of the Station contributed, during the year, 238 rupees for the Schools.

The Females of these parts are beginning to excite attention. Mr. Schmid writes in March—

There are now, every where, little beginnings of Female Education made by the parents themselves;

whereby our intended establishment of a Female School will be greatly facilitated.

In regard to PUBLICATIONS, the circulation of Tracts is limited only by the supplies; as the applications continually exceed the means which the Missionaries possess of supplying them. The revision of the Tamul Version of the Scriptures, and the preparation of Elementary Books, occupy much of the Missionaries' time.

The Journals of the Missionaries furnish the means of ascertaining, both the difficulties and encouragements of the Mission. Much interesting information was extracted from them on these subjects, at pp. 444—452 of our last Volume.

The Missionaries give the following view of the state and prospects of the Mission:—

Some of the Native Christians have, during the year, given sufficient evidence of a change of mind; and have become greatly useful in the Mission. Among the rest of our Native Christian People, divine knowledge increases; but we wish to see them truly converted, and shew forth the power of that knowledge. We are grieved, at times, at the inconsistent behaviour of some of those, whom we received, during the year, at our Church. Some of our Schoolmasters shew some change of character for the better; though their worldly connexions do not yet allow them to renounce Idolatry altogether. Here and there, also, the young minds have been captivated by the Word of Truth; and we humbly trust in the grace of our Redeemer, that the fire kindled will not be extinguished, but will spread further, until His name be glorified among all.

The melancholy scene, of which we complained in our last Report, has, by the blessing of the Lord, thus begun to be changed. He has refreshed our hearts with the view of some souls seeking their salvation, so dearly procured by His death.

The latter half of January was spent by Mr. Rhenius in a Journey among the Natives, for the distribution of Tracts and making known the Gospel. His concluding remark, in reference to it, is encouraging:—

This Journey has been characterized by satisfactory evidence, that the Heathen, nearly throughout the whole route, think meanly of Idolatry, and feel a necessity of a change—*Come now from the four winds, O breath! and breathe upon these slain that they may live!*

## NEGAPATAM.

A Seaport, 48 miles east of Tanjore—Inhabitants, 30,000.

WESLEYAN MISSIONARY SOCIETY.  
1821.

James Mowatt, *Missionary.*  
John Katts, *Assistant.*

The departure of Mr. Close, and the removal hither of Mr. Mowatt, were mentioned under the head of Bangalore. Mr. Mowatt arrived here at the end of August 1822. He was, at first, much

discouraged. The town is proverbial on the coast for its immorality, while it equally surpasses other places in its idolatrous ceremonies. Mr. Mowatt's hopes, however, were soon awakened. A spirit of inquiry manifests itself, and prejudice is giving way. Christian Books are used in a School at Negapatam, and in one about three miles distant. All the Europeans attend the English Service. Tamul Service is held on Wednesday Evenings. Mr. Katts has charge of the Portuguese Department of the Mission. There are 20 Members.

### TRANQUEBAR.

A Danish Settlement, on the East Coast of the Peninsula—145 miles south-by-west from Madras.

#### DANISH MISSION COLLEGE.

1706.

Augustus Caemmerer, D. Schreyvogel,  
*Missionaries.*

No report of this Mission has appeared.

#### CHURCH MISSIONARY SOCIETY.

1816.

John Devasagayam,  
*Native School Inspector.*

Nyanapiragasam,  
*Native Assistant Inspector.*

Auben David, *Native Catechist.*  
*Two Native Scripture Readers.*  
*Native Masters of Thirty Schools.*

The removal of the Rev. Isaac Wilson to Calcutta has been already stated under that head. He left Tranquebar September 30, 1822; having spent there nearly a year: he had continued the English Service, on Sunday Evenings, in the Danish Church, and had greatly endeared himself to all classes.

Native Labourers are already employed in this Mission, in the dissemination of religious knowledge; and others are preparing for this service. The appointment of Readers of the Scriptures, to travel about for the purpose of reading and explaining the Word of God, was stated at p. 443 of our last Volume. To the class of Seminarians, 17 in number at the last Return, who are under preparation for future labour, Mr. Wilson paid particular attention; and not without the best effects. The Native Inspector writes, in reference to this—

We have now more prospect that some of our Scholars will go forth from us to the work of the Lord with better knowledge and sentiments, yea with hearts more devoted to His cause than many who have hitherto left us.

At Michaelmas 1822, there were five English and Tamul Schools and 25 Ta-

mul. The following is a general summary of the Scholars admitted up to that period:—

Protestant Christian Children .....	538
Roman-Catholic Ditto .....	279
Brahmins .....	313
Soodra Heathens .....	3927
Mahomedans .....	198
Christian and Heathen Girls .....	37

Total Children admitted into the Schools 5292  
Number who have successively left them 3567

Number remaining ..... 1725

The progress of the elder children in the English and Tamul Schools is very satisfactory. Of the Heathen Scholars, generally, the Inspector writes—

We still observe, among them, a continuance of their former indifference, and want of resolution to shake off their Heathen Yoke. They however greatly improve in Christian and useful knowledge; and appear to become a little more thoughtful than they were. They shew a particular regard and attention to their Christian Teachers; and their understandings become day by day more clear.

Major Mackworth, who visited Tranquebar, has detailed, in his Volume, the very interesting circumstances of his visit. He stated some of them at the Annual Meeting of the Society: see p. 267 of our last Volume. At pp. 443 & 444, are printed some remarks, by the Inspector, on the Advantages of Public Free-Schools: on the prospect of good from these Establishments and the labours connected with them, this worthy Native thus speaks, in a Letter to Major Mackworth:—

We have good prospects and encouragements among the Lowcaste People. We daily witness their eagerness to hear the Word of God. I trust fully, that, from them, faithful servants of the Lord will soon arise, and break down the pride of the Brahmins and other high Castes.

I doubt not; my kind Sir, but you will inform our pious superiors of the thankfulness which many of our Natives feel, for their having sent us the blessed Word of God and Teachers to explain it. They will soon see in heaven, with joy inexpressible, with what rich success their prayers and their labours in India have been attended.

### MADRAS.

The Second of the British Presidencies in India—on the east coast of the Peninsula—Inhabitants, 300,000—1020 miles from Calcutta, and 770 miles from Bombay.

#### BIBLE SOCIETY.

1820.

The Society distributed, in its Second Year, 1271 Bibles and Testaments in the languages of Europe, and 3059 Bibles or portions of the Bible in those of India.

With regard to the TAMUL Scriptures, it was expected that the reprint of Fabricius's Old Testament would leave the press by the end of last year. An edition of 2500 copies of his New Testament with 2500 additional copies of the Gospels and Acts, has been undertaken, in order to supply the increasing demand,

will the publication of the revised Version. That revision, by Mr. Rhenius, is considerably advanced.

The Committee at Bellary had been engaged in a fifth revision of the Pentateuch in CANARESE. The Book of Genesis was to be immediately forwarded to Madras; and the Gospels and Acts would soon follow.

In MALAYALIM, a Version of the New Testament by the Rev. Francis Spring, and a second by the Rev. Benjamin Bailey, are carried on with great care, and both were considerably advanced. Mr. Bailey is also proceeding with the Old Testament. On the necessity for two Versions in Malayalim, the Committee thus speak :—

In Travancore, the language varies so much from the purer dialect spoken in North Malabar, as, in the opinion of many persons, if not absolutely to require two different Versions, at least to render both these desirable for the respective parts of the country, where each will be best understood and most acceptable.

They add, on Mr. Bailey's principle of translating—

Mr. Bailey's object is, to adopt such a medium style, as to render the work at once acceptable to the higher and better educated amongst the Natives, and at the same time perfectly intelligible to the lower classes; and a better rule could not perhaps be adopted in reference to the various dialects of most, if not all, the languages of the Peninsula.

The TELOOGOO Version has been unavoidably delayed, but is now in progress.

The Society had a balance in its favour of 18,453 rupees; which would carry through the press the works in hand.

#### CHURCH MISSIONARY SOCIETY.

1815.

James Ridsdale, W. Sawyer, *Missionaries.*

*Six Native Assistants.*

*Native Masters of Fifteen Schools.*

The Rev. G. T. Bärenbrück, with Mrs. Bärenbrück, left Madras in February, amidst the affectionate regrets of the Natives with whom they had laboured. Having acquired, in Madras, a competent knowledge of Tamul, and a familiarity with the native character, Mr. Bärenbrück will fix himself in the most convenient place for superintending the Society's establishments in the Tanjore Country. It was in contemplation, at the date of the last despatches, to settle, with this view, for a time at least, at Combaconum, between Tranquebar and Tanjore.

Mr. and Mrs. Sawyer arrived Sept. 5, 1822. Mr. Ridsdale and Mr. Sawyer, who had known each other in England, were happy to be united in labour.

Of the ENGLISH SERVICES, which had continued during the year under Mr. Ridsdale's charge, he writes—

Some instances have occurred, in which the preaching of the Gospel has proved the power of God unto salvation, and among the young there are several hopeful characters. Our English Labours promise to raise up Teachers from among those, who, having been born and brought up in the country, are therefore far better acquainted with the manners, customs, and language of the Natives, than an European Missionary can possibly be; and who, on that account, will have a more ready access to the native population.

A spirit of reading prevails and increases, for the cherishing of which our Lending Library has been a most valuable auxiliary.

Mr. Ridsdale adds that many Young Persons have substituted the Volumes of the Lending Library for the idle books which were before a snare to them.

On these Libraries we quote a passage from the last Report of the Society :—

It had been suggested to the Committee, that it would greatly contribute to the extension of true religion among both Europeans and Natives, if Libraries were established at the chief Stations of the Society in India, to consist chiefly of standard pieces in Divinity, which should be lent to proper persons, gratuitously, or at such rate as might merely secure the preservation of the Volumes. Such Libraries were, in consequence, sent out, some time since, to Calcutta, Madras, and Ceylon; and also to each of the Society's three Stations in Ceylon. Each Library consisted of about 60 volumes, most of them in 12mo., of useful and popular Works. Additions have been made, in some cases, on the spot; and new books will be occasionally forwarded from home. The advantages of the measure have already been so great, that the plan will be regularly extended and enlarged.

A Female Church Missionary Association has been formed in the Congregation.

Of the NATIVE SERVICES, Mr. Bärenbrück wrote—

Besides the Tamul Service on Sunday Morning, and the Meeting in the evening, we have recently begun a regular Service on Wednesday Evening instead of the former Lectures; and meetings on Tuesday and Thursday Evenings are held in our School Room in a street near the Bazar, where there is a constant concourse of people. We have, to our great encouragement, this house filled with Christians and Heathens and as many as the doors and windows will admit.

On Sunday Mornings, from 90 to 100 persons attended, and from 40 to 50 on Wednesdays; but the numbers considerably increased before Mr. Bärenbrück left. The stated Members of the Congregation were then 109, and the Communicants from 25 to 30. Two Heathens had been baptized. A growth in grace is manifest among the people. Family Worship is maintained by a greater number.

Intercourse with the Heathen has been increased. They have been met by ten and twenty at a time at the catechizings in the Schools. On Thursday Evenings, Heathens constantly form part of the audience. Frequent conversations are held with them in the streets and roads, when they are invited to the Mission House. In June and

July 1822, Mr. Bärenbrück had much intercourse with them in visiting the Country Schools; and again in December, when he was accompanied by Mr. Wilson and Mr. Sawyer. The Reports of the first-mentioned visits, with various particulars relative to the Native Department of the Mission, were printed at pp. 438—443 of our last Volume.

In Madras and its vicinity, including Poonamallee and Trippasoor, the schools are 15 in number, and contain about 530 Scholars, 20 of whom are Girls. The progress of the children is very satisfactory.

A Seminary for preparing Native Teachers, Catechists, and Schoolmasters, has been commenced, under the care of Mr. Sawyer. Seventeen Youths, 12 of them from Tranquebar, had been admitted.

On the 28th, the Corresponding Committee report:—

The Printing Office and Depository are increasing in efficiency and importance. Upward of 30,000 copies of Christian Tracts and School Books, and some larger Works, have been struck off during the year. Printing, in nearly all its branches, in the English and Tamil characters, can be performed to any extent; and the Office will henceforth, it is expected, become a resource to the funds of the Society, instead of being, as hitherto, an expense.

From the Depository, upward of 8000 Tracts and School Books have been supplied, for the use of the Society's different Missions, in the course of the year.

A fount of Telooگو Types and an additional Press have been ordered, that the Office may be competent to the business of printing in three languages—English, Tamil, and Telooگو—to a greatly enlarged extent.

From the Report of the Society we extract the following account of the expenditure for the Year:—

The Expenditure of the South India Mission has amounted to the sum of 37,166. 1. 0. Madras Rupees, the local contributions to 3,170. 11. 1; and the difference, being 33,995. 5. 11, was supplied from the funds of the Society. The particulars of the expenditure were, in round numbers of pounds sterling, as follows:—

Madras (with Poonamallee) 954/.—Tranquebar, 543/.—Tinnevely, 663/.—Travancore, 1646/.—Tellicherry, 364/.—Vizagapatam, 30/.—Printing Department, 133/.—Secretary's Office, 125/.: making a total of 4130/.

#### LONDON MISSIONARY SOCIETY.

1805.

W. C. Loveless, Cornelius Traveller, Edmund Crisp, James Massie, *Missionaries*.

John Appavoo, *Native Catechist*.

*Native Masters of 17 Schools.*

Mr. Nicholson was cut off, after a few hours' illness, by Cholera Morbus, on the 2d of August, 1822. Mr. and Mrs. Massie sailed in February last; and arrived in the latter part of June; Mrs. Massie died in childbed, on the 24th of August. Mr. Taylor, appointed to this Station, sailed

with Mr. and Mrs. Campbell: see under Belgium.

English Services are continued in Black Town and at Vepery. In Black Town, the Communicants had increased to 32, though some painful instances of dismissal had occurred: attendance at worship was exemplary. At the Vepery Chapel, the evening congregation was large; but that of the morning small, though increasing: several persons had given satisfactory evidence of a change of heart: 51 children attended a Sunday School: a Prayer Meeting is held every Saturday Evening.

In December 1821, Mr. Traveller began to preach in Tamil; and, till Mr. Nicholson's death, held, alternately with him, the Native Services, on Sunday Afternoons, at the Vepery Chapel: the attendance was between 40 and 70. The Catechist preaches there on Thursday Evenings.

The English Free-Schools have about the same numbers as in the last Survey. The Native Schools, in two of which, English is taught, have been increased to 17, containing 538 Boys: more attention is paid to religious instruction than circumstances would formerly allow: 137 learn the Scriptures; and some have committed to memory large portions: many appear to be advancing in an intelligent acquaintance with Christianity.

The Auxiliary Missionary Society had produced, in its last two years, 2644 rupees. At the Anniversary, on the 19th of August, 421 rupees were contributed.

#### WESLEYAN MISSIONARY SOCIETY.

1817.

James Lynch, Abr. Stead, John F. England, *Missionaries*.

Mr. Stead came over from Jaffna to assist in this Mission. Mr. England sailed in the early part of last year from Gravesend.

The English Congregations continued much the same: the Native were uncertain, but had latterly increased.

The Schools were still four in number, but in a low state—in part from the poverty of the people, which required the labour of the children; and, in part, from the determination of the Missionaries to employ none but Christian Masters.

A favourable opening, by means of a poor but zealous Christian, had been obtained at St. Thomè, a large and populous village, about a mile from the Mission House.

#### JEWS SOCIETY.

The Corresponding Committee have circulated Testaments and Tracts, among



the Jews of the western coast of the peninsula. Of the field opening before them for the circulation of books, the Committee thus speak—

The dissemination of the Holy Scriptures and Tracts among the learned Jews in Asia will be immediately commenced. For this there is a wide field, beginning at Abushire, Bussorah, and Bagdad, the keys to all the towns of the Persian and Turkish Empires, where great numbers of Jews reside. The next places of interest are Sadai and Muscat, on the eastern coast of Arabia Felix; Saher, Nahaman, and Adan, on its southern coast; and Mocha and Sana in Arabia Felix. At this last there is a College; and to this town, as well as to the other sea ports above mentioned, frequent opportunities of transmission occur.

At all the above places, White Jews reside and have Synagogues. The copies of the Pentateuch written on skins are usually obtained at Cochín, from Bussorah and Sana; and the Cochín Jews transmit the objects of their vows to Jerusalem.

Great numbers of the Jews called "Beni Israel" have been found between Cochín and Bombay. The Madras Committee are endeavouring to ascertain the history of these people, and that of both the White and Black Jews.

#### VIZAGAPATAM.

A Sea-port, 463 miles north-east of Madras, and 357 south-west of Calcutta.

#### LONDON MISSIONARY SOCIETY.

1805.

John Gordon, James Dawson, *Missionaries*.

#### The Directors state—

Since the Telugoo New Testament has been circulated among the Natives, and publicly read and explained to them, an increasing interest has been excited among them relative to Christianity. On the minds of some, favourable impressions appear to have been made, but none which the brethren regard as decisive of real conversion to God.

#### On this subject, Mr. Gordon writes—

Often have I seen the Word of God take hold of the Heathen; and, while it caused them to tremble, extort an acknowledgement, honourable to the truth, gratifying to the Missionary, confounding to the by-standers, and hateful to Satan.

Mr. Gordon is carrying forward the Telugoo Version of the Old Testament.

The Native Schools, now five in number, are under Mr. Dawson. Both Masters and Scholars manifest an earnest desire to understand the meaning of the Scriptures.

#### CHURCH MISSIONARY SOCIETY.

#### The Madras Committee report—

The School continues to be very useful for the otherwise neglected children of the European Invalids of the Station: 27 Boys and 39 Girls are instructed; and many of them are clothed by means of contributions from the European Society of the Station.

The Committee have lately received a very gratifying report of the attendance and improvement of the children.

#### CUTTACK.

A Town in the District of Cuttack and Province of Orissa—251 miles, travelling distance, south-west of Calcutta.

From the following Stations in this Division, noticed in the last Survey, no reports have appeared—Noacolly, Dacca, Barripore, Malda, Guwah, Buzar, Lucknow, Agimoor, Trichinopoly, Tanjore, Vepery, Pullicat, and Tumlock.

#### GENERAL BAPTIST MISSION.

1822.

W. Bampton, J. Peggs, C. Lacey, *Missionaries*.

#### Native Schoolmasters.

Mr. Bampton and Mr. Peggs, with their Wives, arrived at their Station, from Serampore, in February 1822. Mr. and Mrs. Lacey embarked, at Gravesend, on the 17th of May last, in the same vessel, the Abberton, in which their brethren had sailed to India.

The study of the language at first chiefly occupied the Missionaries: from its affinity to Bengalee, of which they had acquired some knowledge, they were soon able to make excursions among the Natives; and to hold intercourse with inquirers, who would sometimes visit them from a distance of 20 miles. English Preaching was begun, on Sunday Mornings and Evenings, for the benefit of Europeans resident at Cuttack: few, however, attended. A Monthly Missionary Prayer Meeting was established.

In Six Schools, the Missionaries had collected 120 Scholars. Four are Orissa; three for Boys and Girls, and one is the evening for Adults: one is Hindoostanee; and the sixth is English.

A good supply of the Scriptures and Tracts having been furnished from various quarters, many opportunities offered for distributing them, not only among the settled inhabitants, but to the myriads of pilgrims continually journeying to and from the great Temple of Juggernaut, about 40 miles distant from Cuttack. In reference to this circumstance, Mr. Peggs writes—

We are situated in the heart of Juggernaut's kingdom—within the precincts of the holy land: and of ten men whom we meet, perhaps seven venerate that dumb idol: the other three are the followers of the impostor Mahomet. The whole province is before us—large towns, needing Missionaries. The superstition of the people is profound.

#### MIDNAPORE.

A Town, 70 miles west-by-south from Calcutta.

#### BAPTIST MISSIONARY SOCIETY.

1817.

Domingo D'Cruz, *Portuguese*.

Mudun, *Native Assistant*.

Four persons have been baptized, and many others have been induced to inquire about the way of salvation.

In neighbouring places, where books were formerly refused, about 1200 Orissa and Bengalee Gospels and Tracts have been willingly received.

## Ceylon.

SIR EDWARD PAGET arrived at Colombo, as successor in the Government to Sir Robert Brownrigg, on the 1st of February 1822; Sir Edward Barnes, who had, in the mean time, held the office of Lieutenant Governor, returning home: but Sir Edward Paget having been appointed, on the retirement of the Marquis of Hastings, Commander-in-Chief in Bengal, Sir Edward Barnes returned to Ceylon to assume the Government of the Island. Sir Edward has always been the friend of those who labour for the good of the Natives under his authority.

Sir Richard Ottley, we regret to say, was obliged, last summer, by the state of his health, to take a voyage to the Cape.

This Colony has been highly favoured, in the beneficent views of persons in authority. A deserved testimony is borne on this subject, in the following passage of the Tenth Report of the Colombo Bible Society:—

It is not solely to the number of copies of the Scriptures which the Committee have been enabled to circulate, important as that object undoubtedly is, that the advantages arising from an Institution of this nature are to be estimated. Much, very much, is to be expected from the beneficial influence of example. The Natives of this Colony have now, for a long course of years, beheld the Governor of the island, and all the principal Officers of the Government, however various and dissimilar may be their general habits and pursuits, steadily combined together in cordial and zealous co-operation for the advancement of one object, obviously disinterested on their part, and solely intended to promote the welfare of the people.

A Narrative of the Establishment and Progress of the Wesleyan Missions in Ceylon and India, was published, last year, by Mr. W. M. Harvard, in an 8vo. volume of nearly 500 pages. Mr. Harvard was one of the first Missionaries of the Society to the East, who went out with Dr. Coke. After his death at sea, they landed at Bombay; from which place, Mr. Harvard's associates proceeded to Ceylon in June 1814, he himself not landing there till February 1815. Having spent about four years in the Island, during which he contributed greatly to the establishment of the Mission, particularly in its printing department, ill health obliged him to leave, on his return home, in February 1819. The Volume contains ample notices relative to Bombay and Ceylon, and their respective inhabitants; and conveys much interesting information, in a truly Christian spirit.

### Cingalese Division.

#### COLOMBO.

The Capital of the Island—Inhabitants, 50,000.  
**BIBLE SOCIETY.**

1812.

Of the Cingalese Old Testament, the Archdeacon writes, in March—

The translation of the Holy Scriptures into Cingalese is completed, with the exception of 20 Chapters: next month will close the whole, after nearly 13 years' labour.

Our next edition of the New Testament will be improved as to plainness.

Of 500 copies of the Cingalese Testament issued during the year, great part were sold in the Government and Wesleyan Schools, by receiving the cost by small monthly instalments. The book of Genesis has excited the attention of the Cingalese to such a degree, as to occasion an extraordinary demand for an edition of 1000 copies. During the Tenth Year upward of 1300 Bibles, or parts of the Bible, were issued, in various languages: from its commencement, the Society has distributed more than 9000 Bibles and Testaments

in English and other European tongues, obtained chiefly from the kindness of the British and Foreign Bible Society.

His Majesty's Government has liberally released the Society from a loan of 2000 rix-dollars, lent to it in its necessities by Sir Edward Barnes.

#### BAPTIST MISSIONARY SOCIETY.

1812.

J. Chater, Hendrick Siers, *Missionaries.*  
*Eleven Native Assistants & Schoolmasters.*

The following sketch, by Mr. Chater, of the occupations of a week, will shew that his time is vigilantly redeemed:—

*Sunday:* at eight, I preach in the Fort, more than two miles distance, in Portuguese: at twelve, in the opposite direction, either at Mattackooly, three miles up the Kalany River, or at Kattoopellellawatte, two miles down the river: at seven in the evening, in Portuguese, in the Pettah, which service has been carried on, in the same place and at the same hour, either in English or Portuguese, for more than nine years: this is the first Mission Place of Worship, which the inhabitants of Colombo, in modern times, ever saw. *Monday* is devoted to translating. The proper work for *Tuesday* and *Wednesday* is visiting Schools: on *Wednesday* Evening,

we have Portuguese Preaching in the Pettah. *Thursday* is the day for the meeting of the Translators: in the evening, I preach, in my native tongue, in the Fort—*Friday* Evenings, in Cingalese, at the Grand Pass, and the day is spent in preparing for it. *Saturday* is another day, the best part of which is devoted to translating; and what is not taken up by that, is, of course, employed in preparing for the Sabbath.

The congregation at the Fort is about 50, and that at the Pettah from 70 to 80; there are, in both, encouraging appearances. The baptisms in this Mission, from its commencement, have been 12: of these persons, two have been excluded: there are three in preparation.

In Seven Schools, there are about 240 Scholars, under 11 Teachers. The progress is satisfactory.

#### CHURCH MISSIONARY SOCIETY.

The sum of 200*l.* having been placed, by the Society, at the disposal of the Venerable the Archdeacon of Colombo, for the circulation of useful Books and Tracts in Ceylon, the following report is made of its application, in a Letter to the Secretary, dated March 15, 1823—

In consequence of the discretionary commission entrusted to me by your Committee, I caused to be printed 2000 Copies of Bishop Tomline's Abridgment of the History of the New Testament in Cingalese, and 3000 in Tamul; and, after reserving a very small portion for myself, I sent them to your Missionaries, with which they all seem pleased. The Cingalese Version was translated under their superintendence, as I was aware of their being fearful that my translator might not be sufficiently plain.

As the Jaffna District, in which the Tamul Language is spoken, is in great want of Tracts, I have caused 2000 copies of Ostervald's Abridgment of the History of the Bible to be printed, which has been translated by the same person who was employed in the former work; and I shall send them, in a few days, to Mr. Knight: and it will give me great pleasure if I can be of further use to your Missionaries, in any way. Short Tracts are particularly calculated for the Natives; who will read such things, when they would reject a bulky production.

A greater quantity and variety of Tracts in Cingalese have been printed, from time to time, than in Tamul: we must, therefore, turn our present attention more particularly to the wants in the northern parts of the Island.

I am well pleased to see how liberally the public have contributed toward the Church Missionary Cause: and I pray God that no abatement may be experienced in the public zeal.

The slow, but sure method of Schools for the Natives, must, in due time, reward the contributors with the solid satisfaction of knowing that their money was not given in vain.

Much cordial union prevails among the Society's Labourers in this Island. Their Annual Meeting for 1822 was held in the beginning of October, at Baddagame. All were present, with the Females of the Mission, except Mrs. Browning and Mrs. Bailey—Mr. Lambrick and Mr. Browning attending from Kandy, and Mr. Knight and his Sister with Mr. Bailey from Nellore.

Feb. 1824.

#### WESLEYAN MISSIONARY SOCIETY.

##### General View of the Ceylon Mission.

The last Report gives the following summary:—

The growing stability and increasing influence of this Mission, is a subject of great thankfulness. In no part of the world, purely heathen, has a greater work been effected in the same space of time; and the combination of Ministerial Labours, Religious Societies, Schools, Catechists, and Native Assistants, into one system, directing its energies to one end, and receiving its impulse from the same common centre, promises not merely the perpetuation, but the regular enlargement of the whole work, in every Station in the Island.

One of the most encouraging circumstances in this Mission, is the increasing number of Native Youths of good talents, able to speak in two or three and in some instances four languages, trained up under the care of the Missionaries, and giving satisfactory proofs of a real change of heart, who are now employed in various departments of the Mission. Five of them are already very acceptably and usefully engaged as Assistant Missionaries in the different Stations: a more considerable number fill the office of Assistant Superintendents of Schools, each of whom is appointed to a district, and, under the direction of the Superintendent Missionary, takes the oversight of the Schoolmasters, visits the Schools, performs Divine Service, and reads and explains the Word of God. It is thus that a much larger portion of the country is filled by the sound of the Gospel, and that the numerous Schools have the advantage of regular superintendence and religious instruction. In this work, too, of spiritual and incessant labour, they are preparing for a higher office; should He, whose prerogative it is to send forth labourers, call them into his vineyard. This great object may, therefore, be considered as, by the blessing of God, secured in the Ceylon Mission—that, under the pious care and nurture of qualified European Missionaries, sent out from time to time, a native Ministry can now be continued and enlarged, for the diffusion of the truth of the Gospel into every part of that interesting island, and the supply of instruction to the inhabitants of the Southern part of India.

Discouragements, arising from that extreme apathy to spiritual things which characterises the minds of most Heathens, and from the deep depravity of their habits, are inseparable from such Missions as those of Ceylon and India; and they will remain to try the faith and persevering patience of all true Missionaries, until the great work of preparation shall have been accomplished; and those richer effusions of the Holy Spirit are poured forth, for which the prayers of the faithful are more earnestly than ever addressed to the Throne of Grace.

The Missionaries have reaped the first-fruits of the harvest, in the genuine conversion of living witnesses, and the triumphant deaths of others who are gone to their eternal rest. Mr. Fox writes—

I have heard in this country, both in the Cingalese and Portuguese languages, as artless and satisfactory statements of Christian experience, as I have ever heard in the English language; and I have seen the coloured face beaming with smiles, while the last audible sound, "Yeyus Wahansey" (Jesus my Saviour), passed the dying lips—Jesus! in every age and clime the same.

On the Schools, the Committee say—

The last Report of the state of the Schools in Ceylon, which now afford instruction to nearly 4000 children, is exceedingly encouraging; and presents a view of numerous and systematic Institutions, most of which are in a state of efficiency, for the communication not only of the elements of knowledge, but of direct Christian Instruction; to which, not only has no resistance been offered by the

Heathen Native Parents, but even they themselves have cheerfully co-operated in the erection of School Rooms, and in encouraging the attendance of their children.

*Colombo Station.*

**W. B. Fox, John M'Kenny, Missionaries.**

Mr. Clough has returned home from this Station, for the recovery of his health.

Mr. Fox writes, in reference to the Natives—

Our Native Members continue faithful, and among them there are several very worthy characters; but the Native Conversations are very fluctuating. Although we should think it wrong to entertain despondency in reference to the adult population, we have no encouragement to be very sanguine: such stocks and stores cannot be conceived of out of Asia. The heartfelt satisfaction which I enjoy in seeing so many promising Youths rising up among us, does, however, far overbalance any painful sensations.

Members, 88. Colpetty is a Station connected with Colombo.

**NEGOMBO.**

Twenty miles north of Colombo—Inhabitants 15,000.

**WESLEYAN MISSIONARY SOCIETY.**

**Samuel Allen, Missionary.**

**Don Corn. Wijesingha, Assistant.**

The congregations, both in Negombo and in some of the country places, have been large and attentive; and most of the Natives employed in the Mission have given great satisfaction. A Missionary Prayer-Meeting is held on the First Monday of the month. Members, 79.

Mr. Allen writes of the Schools—

The progress which the Girls have made in reading their own language, in learning Catechisms, and in comprehending the grand truths of Revelation, cannot fail to be encouraging. In the midst of deep surrounding shades, which Europeans seldom penetrate, and where ignorance and superstition excluded every ray of divine light from their ancestors through unnumbered ages, they are taught in their youth to know the Holy Scripture, to believe and revere its doctrines, to understand and keep its precepts.

Christian Schools in Heathen Lands, when carefully watched over, appear to be the grand means of exterminating idolatry.

**KORNEGALLE.**

In the Kandian Territory—between 50 and 60 miles from the coast.

**WESLEYAN MISSIONARY SOCIETY.**

1821.

**Robert Newstead, Missionary.**

Mr. Newstead writes—

Our work, having obtained a permanent footing, and having been noticed in a manner most favourable to its interests by Government, is now beginning more fully to approve itself to the Kandian People, who are naturally of a calculating and cautious turn, and therefore not very hasty in forming their opinion. The result of the whole is a very evident impression in favour of our establishment, which, they are assured, designs their everlasting good. Several Native Chiefs, of different ranks, have lately come from considerable distances, voluntarily bringing their Sons to place under our instructions.

Many Kandian Scholars constantly attend Public Worship, and are frequently accompanied by their parents and friends. Several adult Natives have entered the Schools. Some Village Schools have been opened, in addition to that in Kornegalle: this place is surrounded by Villages. Members, 4.

**KANDY.**

About 80 miles east-north-east of Colombo—consists of ten or twelve Streets, laid out with considerable taste by the late King.

**CHURCH MISSIONARY SOCIETY.**

1818.

**Thomas Browning, Missionary.**

**W. Perara, Native Assistant.**

*Four Native Schoolmasters.*

Mr. and Mrs. Browning returned to Kandy, from the visit to Baddagame mentioned in the last Survey, in the beginning of May 1822. The assistance of a Cingalese Interpreter was, at that time, obtained: he is chiefly engaged in teaching English.

Mr. Browning had first preached in Cingalese in February: on his return to Kandy, he began to preach every Sunday, in that tongue, between the Morning and Evening English Services; rendering assistance, in these Services, to the Chaplain, as opportunity offered. During the Chaplain's absence, last Spring, on a visit to the coast for his health, Mr. Browning took charge of the Services of the Garrison, at the Church and the Hospital. The Cingalese Congregation was formed of the servants and scholars; with a number of beggars, who attended for a time. The backwardness, indeed, of the people to receive the instruction offered them, is, at times, a heavy burden on his mind; and leads him earnestly to entreat, that, while the African, the Indian, and the New Zealander are remembered in prayer, the benighted Kandian may not be forgotten. In June, he writes that his Congregation had considerably increased; and that he had recently opened, at six o'clock in the morning, a short Service of exposition and prayer, for the servants and others, which many of the Scholars attended.

To these Cingalese Services, another had been recently added, of the object of which Mr. Browning thus speaks:—

The Caffre Drummer, Jonathan Gambler, continues to walk worthy of his Christian Profession. He has lately induced a few of his comrades to come to hear the Word of God. For their sakes I have commenced a Second Service on Sundays, in the Portuguese, spoken in this Island.

At the last dates, the Boys' School at Kandy had 72 Scholars, and the Girls' 7: in three Village Schools, there were 48 Boys. The average attendance of these

127 Scholars was 71. Of five Orphan Boys, supported by the Society, two died; two of the survivors are very promising. Some of the Scholars make good progress: irregularity of attendance retards others. Under the discouragements arising from the indifference of the Adults, the hopes of the Missionary rest very much on the Young, who receive daily religious instruction, and many of whom regularly attend Public Worship.

It is stated, in the Report—

The grant of land in Kandy which had been requested of the Government, as stated in the last Report, was made in June 1822. As the expediency, however, of a permanent establishment in that place could not, under present circumstances, be determined upon, it was resolved, at the Annual Meeting in October, to erect such buildings only as were immediately requisite for the accommodation of the Missionary and the Scholars.

On the last Sunday in 1822, Mr. Browning assembled his congregation in a temporary School-Room erected on the Mission Ground: the attendance was larger than usual, and was likely to improve from the convenience of the situation. In May last, he removed into temporary buildings on the ground: a more substantial House and School-Room was erecting.

On a view of the circumstances of the Mission, Mr. Browning says—

Upon the whole, I feel much encouraged to press forward in the work in which I am engaged; relying on the Lord, that He will give a blessing to his own Word, and that He will display His Almighty power in the conversion of sinners, even in this strong-hold of Buddhism and superstition.

#### COTTA.

A Village about six miles south-east of Colombo—4500 inhabitants, and situated in a well-peopled district.

#### CHURCH MISSIONARY SOCIETY.

1822.

S. Lambrick, Joseph Bailey, *Missionaries.*

On the return of Mr. and Mrs. Browning to Kandy in May 1822, Mr. Lambrick, anxious to perfect himself in the colloquial language of the Cingalese, removed to the village of Cotta; which, though near to Colombo, is entirely among the Natives, and therefore very favourable to his object.

A piece of ground of about five acres had been purchased in perpetuity by Mr. Lambrick from Government on his own account, and a dwelling-house and printing-office erected. The Press, sent out for Kandy, had been set up: when it was found inexpedient to establish this Press at Kandy, there was a design of transferring it to Nellore for the use of the Tamul part of the Mission, but another has been sent out for that purpose. The Gospel of St. Matthew, in the more colloquial Cingalese, would be put to press by Mr. Lam-

brick, as soon as a fount of types was received from Calcutta.

In August, he had four Schools: one had been given up as inefficient. Applications had been made for more Schools than he could superintend. On Sunday Mornings, he preaches in Cingalese: besides the Masters and Scholars of three of the Schools, from 12 or 15 to 40 or 50 Adults have attended. On Sunday Afternoons, he preaches at the fourth School, about half-a-mile from Cotta, to the Master and Scholars, and 10 or 12 Adults generally attending. The character of the people among whom he labours, Mr. Lambrick thus describes—

I have found the people here Nominal Christians: but they are grossly ignorant of the first truths of Christianity, and awfully indifferent about it. The village is extensive and populous: but a small proportion come to hear me; among these, however, I am pleased to see some women. I go out among them on week-days, and talk to as many as I can find willing to listen. The cold assent which they give, equally to the most appalling denunciations and the most winning promises, is, I think, more discouraging than violent opposition would be. As an instance of their ignorance I would mention, that, one day, on asking a man of what religion he was, he said, "Buddhu's."—"So then you are not a Christian?"—"O yes, to be sure, I am a Christian; and of the Reformed Protestants too." Now what this man, with unusual simplicity, declared, is, I believe, a true description of the great mass of the people around us. They are Buddhists in belief, but politically Christians.

Mr. Bailey was appointed to assist Mr. Knight, at Nellore, in the Tamul Mission; and arrived there, with Mrs. Bailey, in the beginning of March 1822, as stated in the last Survey. Mrs. Bailey's health, however, declining, it was found necessary to proceed to Colombo for medical advice. They accordingly left Jaffna on the 5th of March, after twelve months' residence there, and reached Colombo, by sea, on the 21st. A visit to Europe was determined upon, as her complaint was a severe affection of the liver: an abscess, however, bursting, she was much relieved; and was so far recovered by a residence on the coast, about two miles from Colombo, that, in August, it was determined that they should join Mr. Lambrick at Cotta, as there was no hope that Mrs. Bailey would have her health in the northern part of the Island.

#### CALTURA.

A village about 27 miles south of Colombo.  
WESLEYAN MISSIONARY SOCIETY.

Alexander Hume, *Missionary.*

John Anthoniez, *Assistant.*

The work at Caltura, and at Bentotte connected with it, is much in the same state.—The Prayer-Meetings in the houses of the people are continued. Members, 46. A Chapel was opened at Pantura, Aug 11, 1822; when 79 rix-dollars were collected:

the School Boys had laboured hard at the work. A new and promising School of 42 Boys and 16 Girls was opened at a village near Pantura.

### BADDAGAME.

A Village 12 or 13 miles from Galle.

CHURCH MISSIONARY SOCIETY.

1819.

Robert Mayor, Benj. Ward, *Missionaries.*  
*Native Masters of Six Schools.*

Mr. Mayor and Mr. Ward, with their Wives, have been pursuing their course of labour among the Cingalese more immediately in connexion with their Station.

The Missionaries preach twice on the Sunday at Baddagame, and occasionally at the Schools. The congregations are irregular. Upward of 100 Scholars attend. Visits are continued among the people, for declaring to them the Word of Life; sometimes at their houses, and sometimes in their fields. The Church, which is 84 feet by 43, was nearly finished in the early part of last year: its tower attracts much notice, and has made the Station at Baddagame well known, as an object of this kind has not been seen before in Ceylon.

The minds of the Missionaries seem to have been led out to expect a blessing on the preaching of the Word. While they give all due weight to the influence of Schools, they deprecate every thing like a hopeless surrender of the Adults to their superstitions; and encourage themselves, in looking for the blessing of the Holy Spirit on the preaching of the Gospel, by what is passing in other quarters of the Missionary Field, particularly in Western Africa. The present character, indeed, of the adult population continues to offer much to discourage those who are seeking their good; but the Missionaries endeavour to commit their work to Him whom they serve. It is, however, a distressing report which they continue to make of the state of the people, and one which should stimulate to increasing exertions and prayer for their deliverance from the spiritual chains in which they are held. It had been hoped that their degrading superstitions were giving way, and this appears to have been the case for a time, but Mr. Mayor writes, in a late communication—

We still hear almost nightly the noise of those who are assembled in the Devil's Dance. I really believe that there is scarcely a Native, even of rank and education, in the southern part of the Island, who is entirely free from all confidence in these sinful ceremonies. They sometimes come to us in the commencement of a disease, and receive medicine; but if the patient does not very speedily recover, they have recourse to their Heathen Practices.

A fuller account of this diabolical superstition than had before appeared was quoted

from Mr. Clough, at pp. 551—555 of our last Volume.

The Missionaries continued to discharge the Garrison Duty at Galle, which they had voluntarily performed for three years, till the arrival of a Chaplain, the Rev. Mr. Garstin, at the end of June. Besides the Morning Service at the Church, they had latterly opened the Church on the Sunday Evening. The effect of their labours was manifest in the increasing attendance; every family, civil and military, being present in the morning, and generally both morning and evening. From late advices it appears that the Chaplain at Kandy, the Rev. Mr. Pering, having returned home, Mr. Garstin had removed to Kandy, and the Garrison Duty had again devolved on the Missionaries.

On the arrival of the Chaplain, the superintendence of the Government Schools had been resigned to him; the Missionaries finding, that, though access was opened by them to numbers of the Natives, yet that the distance of their situation, the want of suitable Masters, and the secular business connected with them, prevented them from devoting the requisite attention to their own immediate work and neighbourhood. A report of a Visit by Mr. Ward, to the Schools of the Matura District, with some particulars relative to the Natives, connected with this Station, will be found at pp. 496—499 of our last Volume.

The proposed plan of maintaining and educating Children to be named by Benefactors, was about to be entered on: but this, with the increase of the Missionaries' families, would require some alteration in their domestic arrangements. A house had, in consequence, been built for Mr. Ward on the hill opposite to the present house, and was entered on in the early part of last year: it is a substantial stone-house. A large School Room, of stone, for 100 Boys, was in preparation; and another stone-building for the reception of 25 Benefactors' Boys was in contemplation.

In October 1822, the Mission Schools had been reduced from 7 to 4, either by being transferred to Government or closed: the Boys were 169, but their average attendance, chiefly from being employed in the fields, was only 65: the Girls were 69, and their average attendance 55. At the last dates, two of the former Schools had been re-opened, with better prospects; and the general attendance had much improved. Schools might be readily multiplied; but the difficulty of finding Masters of intelligence and principle must, at present, limit them to a small number.

On the removal of Mr. and Mrs. Ward to their new dwelling, the care of the Girls

devolved on Mrs. Mayor, as it was judged best not to make any separation among them. Miss Hannah Cortis sailed from Cowes, on the 18th of May, in the *Palмира*, with Mr. and Mrs. Wilkinson, in order to assist Mrs. Mayor in her important charge. Of this charge, Mr. Mayor says—

A more promising sphere of usefulness was never opened before any one desirous of promoting extensively the welfare of a benighted people.

The want of the Scriptures and of other Books in a style sufficiently plain to be comprehended by the body of the people, being much felt by the Missionaries at this Station, they were gratified in receiving the Tract mentioned before by Archdeacon Twisleton. Mr. Ward writes—

We have received from Dr. Twisleton 700 copies of an abridged History of the New Testament, in Cingalese. The original is a work of the present Bishop of Winchester. It was translated by the Archdeacon's Interpreter, and was submitted to us for our correction. The style of it is easy and familiar; and, in general, destitute of the high and honorific terminations. It is a cause of thankfulness that the prejudices of many of the more learned Natives against the familiar style of language are giving way. We rejoice, too, that the first work in such a style that has appeared in public is from the hand of a learned Native, and published under the auspices of the Head of our Church in Ceylon.

Mr. Mayor continues to render important services to the Natives, in healing their maladies. He writes—

My labours among the sick and diseased have drawn people from a distance. I have frequently had patients from a distance of 100 miles. The relief afforded makes them value our residence among them; and not only warmly attaches individuals to us, but causes them, I hope, to entertain a good opinion of that religion, which teaches us to shew kindness to all without looking for any thing again. Our influence among the Natives is now very considerable; and will, I trust, be the introduction to a far better union, even that of Christian Fellowship.

Mr. Knight thus speaks of Baddagame, on his visit to attend here the Annual Meeting:—

On our arrival at Galle, we were highly delighted with the beautiful scenery of the place; but more especially with that of Baddagame—the rich verdure, which every where meets the eye—the fine fresh-water river, which flows gently by the foot of the hill, on which are frequently seen the Cingalese with their little canoes, conveying their commodities to the market at Galle or returning from them with supplies for themselves and families—the extensive and commanding prospects—the distant mountains—and almost every other natural object calculated to gratify the sight and delight the imagination: after passing four years in the sultry plains of Jaffna, the contrast was so great, that I almost seemed to be transported into an earthly paradise. But, to see the children of the Schools and their parents, training along the distant roads, and ascending the hill on the Sabbath-Day to attend the worship of God, is calculated to impress the mind of the Christian with more sublime and delightful thoughts; and it may be confidently hoped, that these highly-favoured people will, ere long, ascend to the House of God with hearts filled with love to that Saviour, of whom they have indeed heretofore sometimes heard, and into whose holy faith most of them have been baptized, but of whom they have hitherto been for the most part altogether ignorant.

The numbers and attention of those who came to the House of God were very encouraging; but the most promising part of the Missionary Establishment, in my estimation, was the daily attendance of between 50 and 60 Girls to learn to read, write, and sew, and to be instructed in the principles of the Christian Religion: it was truly delightful to see our dear Sisters Major and Ward hearing the children read from day to day, and catechising them in their own language, without the aid of an interpreter. May all their pious efforts for the temporal and spiritual benefit of their poor neighbours be crowned with success, and may they be spared to see the blessed fruits of their labours!

## GALLE.

A Town 75 miles south of Colombo.

WESLEYAN MISSIONARY SOCIETY.

John Callaway, James Sutherland,  
*Missionaries.*

Mr. Callaway writes—

The appearance of our work, in several directions, is pleasing: our meetings are well attended; and our Assistants continue to give much satisfaction.

Amlamgoddy is a second station, connected with Galle. The Members are 7.

## MATURA.

A Village about 100 miles south-south-east of Colombo.

WESLEYAN MISSIONARY SOCIETY.

W. H. Lalman, *Assistant.*

A Chapel was opened at this Station, in June 1822. Belligam is connected with Matura. Members, 25.

Of the Members, who meet for mutual edification in small assemblies or "classes," of which there are four, it is said—

In reference to these classes, there is one remark, which is applicable to every Cingalese Class on the Island, without any exception: they are not experienced Christians, met to converse together on the operations of the grace of God upon their hearts, and for the encouraging of each other to work out their salvation with fear and trembling: they are a few poor creatures, just emerging from the most lamentable ignorance and superstition, and desirous of being further informed on religious subjects.

## Camul Division.

### BATTICALOE.

A Town on the east coast, about 60 miles from Matura, and 75 from Trincomalee.

WESLEYAN MISSIONARY SOCIETY.

T. Osborne, *Missionary.*

Mr. Roberts, now moved to Trincomalee, wrote of Batticaloe—

Christianity has become much more the subject of consideration and respect. That it is true, and superior to every other system, numbers acknowledge and believe. It is not so much their prejudices, as their love of sin and hatred of the pure commandments of Christianity, which impede our progress; and to what shall we look for help? Nothing less than to the almighty energy of God's Eternal Spirit; and this will be granted.

He gives several instances of the appointment of Christian Natives to office, and remarks—

I have great cause for thankfulness for these strong marks of public esteem for the members of

our little society. I am endeavouring to identify religion with all their affairs; and, although my exertions or success are not commensurate with my desires, they afford considerable satisfaction to my feelings, and I have not the shadow of doubt that we shall yet see greater things.

Members, 12.

### TRINCOMALEE.

A Town on the north-east coast.

WESLEYAN MISSIONARY SOCIETY.

Joseph Roberts, *Missionary*.

The Members at this Station were 13; but no report of proceedings has appeared.

### TILLIPALLY.

1816.

Daniel Poor, *Missionary*.

Nicholas Permander, *Native Preacher*.

### BATTICOTTA.

1817.

B. C. Meigs, H. Woodward, *Missionaries*.

Gabriel Tissera, *Native Preacher*.

### OODOOVILLE.

1820.

Miron Winslow, *Missionary*.

Francis Malleappa, *Native Preacher*.

### PANDITERIPO.

1820.

John Scudder, *M. D. Missionary*.

George Koch, *Native Medical Assistant*.

### MANEPPY.

1821.

Levi Spaulding, *Missionary*.

Philip Matthew, *Native Preacher*.

The distances of these Stations from the town of Jaffnapatam are as follows:—Maneppy, 4½ miles, north-by-west—Oodooville, 5 miles, north—Batticotta, 6 miles, north-west—Panditeripo, 9 miles, north-west—Tillipally, 9 miles, north.

### AMERICAN BOARD OF MISSIONS.

Mr. Woodward returned from Calcutta, with improved health, Jan. 16, 1822; having been absent a little more than four months. On the 3d of August 1822, Mr. Richards, *Missionary* at Tillipally, died in the Lord. Mr. Poor was married, on the 21st of January of last year, to Miss Knight, Sister of Mr. Knight, Church *Missionary* at Nellore: an Obituary of the late Mrs. Poor was printed at pp. 457—460 of our last Volume.

Of the *Native Labourers*, the Board thus speak—

The Committee would mention, with expressions of gratitude to God, the peculiar favour which has been vouchsafed to this branch of Missionary Service. Nine promising Young Men, of whom three are Licensed Preachers of the Gospel, have already been gathered into the Church of Christ: another is proposed for admission; and others are serious. Two female pupils have also been affected in the same happy manner. All these, and others who shall hereafter possess the same character, will be

extensively employed in making known the Gospel to their benighted countrymen.

In a more recent notice, it is said—

The Mission Church consists of 32 members; of whom 14 are male, and 3 female, Malabars. It may be seen, therefore, that the Missionaries have commenced reaping a harvest from the seed sown.

But the Missionaries call in still further aid, by employing some of the School Boys. They write—

We feel confident that there never has been a time, when we could more emphatically say, *knowledge is increased*. After the more regular services in the forenoon, at our Stations, on the Sabbath, the Missionaries and Native Preachers, with 15 or 20 of our most forward Boys in the Boarding Schools, whom we generally send forth by two and two, go into villages, fields, and streets, and from house to house, for the purpose of preaching the Gospel, or of reading Tracts or extracts and portions from the Scriptures; and, as many of the places at which we preach are previously appointed, we not unfrequently have small congregations.

On another occasion, they add—

The method of spreading the Gospel, by sending our Boarding Boys to read to the people, has become greatly useful: as it not only enables us to communicate the truth to hundreds in a day, who must otherwise remain uninstructed; but, at the same time, teaches our Boys to defend the Christian Religion from all the false accusations and vain objections brought against it by the Heathen. The females, who have joined our Church, often seek opportunities, by going to different houses, of communicating truth to their own sex; and are sometimes successful in persuading a few to break away from their former customs, to go to the House of Worship, and to listen to the Gospel.

The Missionaries have endeavoured to communicate the knowledge of Christ throughout the district, by journeys for distributing books and conversing with the people. The Native Labourers spend five or six days in each month in this work.

The number of Benefactors' Children in the families of the Missionaries was 87; consisting of 23 boys and 6 girls at Tillipally, 22 boys and 4 girls at Batticotta, 11 boys and 3 girls at Oodooville, and 16 boys and 2 girls at Panditeripo. In 24 Free Schools, there were 1149 Scholars; consisting of 315 boys and 14 girls in 7 Schools at Tillipally, 180 boys and 2 girls in 4 Schools at Batticotta, 250 boys and 6 girls in 5 Schools at Oodooville, 125 boys and 4 girls in 3 Schools at Panditeripo, and 245 boys and 8 girls in 5 Schools at Maneppy. Of the whole number of 1236 Scholars, 49, it appears, are females: in reference to these pupils, Mr. Poor remarks—

On no subject connected with the Mission at this Station has the removal of prejudices been more manifest, than on this. Instead of being constantly met with the formidable objection, "there is no custom for Girls to learn," the Schoolmasters make effectual use of this weapon; and urge the people to send their daughters to School, by telling them "that is now the custom of the country." It is a custom, however, rather tolerated than approved. I rather hope, than confidently believe, that it will be soon extensively adopted.

To the Family Schools for Benefactors' Children, one has been added at Maneppy,



so that there is now one at each Station. On these Schools, the Missionaries remark—

The care and instruction of these Schools devolve, in a great degree, on the Females of our Mission, assisted by Natives; and though domestic duties may prevent them from labouring, to any great extent, among the people, they may in this way be very useful. In these Schools, much religious instruction is daily given, and all possible care is taken to keep the Scholars from the contaminating influence of Heathen Customs. The change effected in the habits of these children, by the discipline of a few days only, is exceedingly interesting; and the number from these Schools who have been added to our Church sufficiently proves, that the moral influence of such discipline is most happy.

Mr. Poor mentions, in addition to the want of suitable books, some other disadvantages under which these Youths pursue their studies :—

Having made much more progress in knowledge than their countrymen around them, and being unable to appreciate the importance of a thorough education, they have not those motives to diligence, which influence the Youth in our own country. In consequence of the variety of duties, which devolve on a Missionary, I find it impracticable to devote that attention to them which a due regard to their improvement requires. The time, which I have thought proper to allot to this branch of labour, must be spent in giving instruction, sometimes in a foreign language, and sometimes in a language which is but very partially known by those who are instructed. It is a laborious work to give these children a thorough education. But having an increased conviction of its utility and importance, I am encouraged to proceed.

It is in contemplation to establish a Central School, which may grow up, in time, into a Native College, wherein the most promising Youths of the different Schools may be trained, by scientific as well as religious instruction, for the various departments of service.

On the state of the people, Mr. Poor writes—

Those, who have joined the Church from among the Natives, get little or no credit for sincerity among the people. Indeed all, who appear to favour our object, are generally thought to be influenced by some selfish motives. The people in this village, who have most frequently heard the Gospel preached, appear to have made a formal decision against it; and are less ready than formerly to receive instruction. By the use of those weapons, which they have taken from the Christian Armory, they have become more expert in defending their gods and their temples; and our Adversary not infrequently suggests, that if the inhabitants of other villages become as fully instructed as these are, they will be more hostile to the Gospel, and less friendly to those who preach it.

These are circumstances, that call for mourning and humiliation, for searching of heart and wrestlings in prayer; but furnish no just cause for despondency or discouragement. While the commands and the promises of God are before us, we have abundant encouragement to persevere in our work; believing that the instances of hopeful conversions which we have witnessed, are but as a few drops before a plentiful shower, or rather as those small showers, which at long intervals precede the rainy season.

## JAFFNA.

The Capital of the District of Jaffna.

## WESLEYAN MISSIONARY SOCIETY.

Robert Carver, Joseph Bott, *Missionaries*.  
John Hunter, *Assistant*.

The New Chapel was opened on the 19th of February. Mr. Fox, from Colombo, preached on Ps. lxxii. 19; and Mr. Newstead, from Kornegalle, on Ps. lxxviii. 18. The Collections were 230 rix-dollars.

A Station at Point Pedro is connected with Jaffna. The Members are 25.

## NELLORE.

Near Jaffna—Population, 5000 or 6000.

## CHURCH MISSIONARY SOCIETY.

1818.

Joseph Knight, *Missionary*.

*Native School Inspector.*

*Native Masters of Nine Schools.*

Mr. Bailey, till his removal, of which we have spoken under the head of Cotta, continued the English Service at the Fort Church, on Sunday Mornings, once a fortnight; and, on the alternate mornings, assisted Mr. Knight at Nellore, and preached at one of the Schools on Sunday Afternoons. The unavoidable loss of his assistance was much felt by Mr. Knight, as, in the course of last summer, the congregation much increased, chiefly by the addition of Scholars; and the labours of the Mission began, in various ways, to multiply.

In February, Mr. Bailey thus wrote of their proceedings and prospects :—

Our prospects are, at present, encouraging. We see, as it were, a little cloud arising, big with future blessings; and we are led to hope that a plentiful shower will soon descend from above, and cause the seed which has been already sown to take deep root in the hearts of this people, and bring forth much fruit to the praise and glory of God. God seems to be pouring out his Spirit around us; and though we cannot say much with regard to actual conversion in Nellore, yet our Schools, and the attention of the few who come to hear us preach, are great sources of encouragement to us. Besides having regular service in Mr. Knight's house on Sunday Mornings, when the children of the different Schools are collected together, we go out to some of the Schools in the afternoons, and collect as many people as possible, and speak to them on the great and momentous truths of the Gospel. Some of them are, at times, disposed to cavil; but, in general, their attention is such as to warrant the conclusion, that they not only understand but are convinced of the truth of what is said to them.

Some difficulties which had retarded the legal transfer to the Society of the Mission House and Premises having been removed, the requisite additions for School Rooms were about to be made. Government had granted to the Mission an old Church with a piece of land annexed, contiguous to the Mission Premises; on part of the site, a new Church was erecting; and, on another part, offices for a Printing Establishment. Mr. Knight had the advantage, in these building concerns,

of a competent superintendant, who relieved him of labour and anxiety.

The profitable intercourse with neighbouring fellow-labourers is continued; and excursions made, in company with one or other of them. An account of some visits of this nature, with various details relative to the Natives and the circumstances of this Mission, will be found at pp. 499—504 of our last Volume.

Mr. Knight, with his Sister and Mr. Bailey, left, on the 6th of September 1822, to attend the Annual Meeting at Baddagame; and did not return, from various hindrances, till the 17th of December. Having embarked for Galle in a small brig, they had an opportunity of visiting, from Tutecoryn, on the opposite coast of the Peninsula, their Brethren Rhenius and Schmid at Palamcottah. Of this interview, Mr. Knight says—

I had, for a good while, kept up a regular correspondence with them; but, for several reasons, and particularly as I hoped to derive benefit with regard to the Tamul Language and the Missionary Work, I was anxious to see them. Br. Bailey and myself, therefore, left on the evening of the same day that we made Tutecoryn, and reached Palamcottah about ten o'clock the next morning. Our meeting was delightfully pleasant; and what so we rendered it more particularly so, was, to find our Brother Baker there, whom I had not seen since we parted, in June 1818, on board the "Vittoria." Mr. Baker was travelling with his family to Tanjore; and as little expected to find us here as we did him. He had arrived only a few hours before us; and left, to pursue his journey, about the same time with ourselves. We remained here the greatest part of two days; and spent the time most profitably and agreeably, in conversing on the language which we are learning, the work in which we are engaged at our several Stations, the best plans for carrying it on, and the prosperity of Christ's kingdom in the world; and then returned to our vessel, enlivened and refreshed, to proceed on our voyage.

In September 1822, the Schools were eight in number, and the Scholars 282; the average attendance being 215. During the absence of the Missionaries on occasion of the Anniversary, four of the Schools were suspended. On their return, three were re-opened; and, in February, the Seven Schools had 261 Scholars, one of them having 12 Girls. In April, the Schools were nine in number; and are reported, in June, to be in a flourishing state as to Scholars, and encouraging as to progress.

It should be noticed, that, at p. 88 of the Survey of 1822, we have intimated that Mr. Knight could collect for instruc-

tion 800 Boys, and in due time as many Girls, within a short distance around him; but it will be seen by his Letter at p. 190 of the Society's Twenty-second Report, that his statement refers to the probable number of Children within that compass, not to the number which might be collected for education. In pointing out our mistake, Mr. Knight says—

Though it is probable that 800 Boys might be collected within a mile-and-a-half or two miles, I cannot indulge the most distant hope, that such a number of Girls, especially, will be collected in this Station during my time, nor scarcely in the whole District of Jaffna.

Mr. Knight's more recent despatches, however, state that the obstacles to Female Education around him are found to be much fewer than he had expected. Between 60 and 70 Girls attend School with regularity; and, on Sundays, from 30 to 50 are present at Public Worship. He writes—

The progress of many of them, in reading and committing to memory, is quite encouraging; and I trust that we shall live to see even greater things.

Mr. Knight had taken a few Children to board; but the marriage of his Sister with the Rev. Daniel Poor, of Tillipally, had, for a time, deferred the prosecution of the plan.

The urgent demand for Tamul Books and Tracts, and the difficulties and delays attendant on the supply of them from other quarters, rendered the establishment of a Press in this District an object of great importance. The Jaffna Bible Society, with two Associations and a Tract Society, have greatly increased this demand. In March, 2700 copies of the Tamul translation of Bishop Tomline's Abridgment of the Bible, mentioned before, were received from the Archdeacon of Colombo; and, in May, a supply of Ostervald's Abridgment: about the same time, Tracts arrived from Madras; and all these formed a welcome but very inadequate supply. Application having, therefore, been made to Government, to grant permission for the establishment of a Press by the Society, the request was not only readily acceded to, but an old press was very liberally presented by Government till a new one could be procured from England. A new press was, in fact, on its way; having been forwarded in compliance with Mr. Knight's representations.

## Indian Archipelago.

THE following extracts will shew the provision making for the supply of the Scriptures to this Division of our Survey. It is stated, in the last Report of the British and Foreign Bible Society—

The Malay Bible, in the Arabic character, had been carried on as far as the Book of Job, and is probably nearly completed: every opportunity for conveying the New Testament

of this Version to the coasts of Sumatra, and other parts, has been improved. The whole remaining stock of your Malay Bible with Roman characters, formerly in the Depository of your Society, has been transferred, by sale, to the Netherlands Bible Society; as the Moluccas and other Islands, for the use of which it was designed, are included in the sphere of that Institution: among the reasons for instant compliance with the wish expressed by the Netherlands Society, to obtain possession of this Version, one was furnished by the gratifying intelligence communicated by the Rev. Mr. Kam of Amboyna, that the distribution of the New Testament had excited a great desire for the whole Bible: in the mean time the Amsterdam Committee are engaged in printing an edition of the whole Bible in this character; and the utmost care is taken to secure its correctness.

The Sumatra Auxiliary has presented to the Baptist Missionaries at Bencoolen the sum of 800 rupees, to enable them to print the Gospel of St. John in the Malay. The Rev. Mr. Robinson had previously translated the Gospel of St. Matthew, "many copies of which," writes the Secretary, "have been distributed among the Natives in this neighbourhood. They are readily received; and by some, I have reason to believe, are read with considerable attention."

"We have lately had applications from some of the people of Moco-Moco, to the northward, and other distant parts of the coast, for copies of the New Testament, which are also read in our Native Schools at the request of the Scholars."

We add an extract relative to Amboyna, from the Report of the Netherlands Bible Society.

The Malay New Testament, in the Roman character, is so widely circulating in the island of Amboyna, that although 10,000 copies had been forwarded thither by the British and Foreign Bible Society, and afterward a considerable number of copies of the whole Bible had been transmitted from the same source, yet the want is so great, and the applications so urgent, that a new edition is now preparing at Haerlem, of which the Netherlands Bible Society has pledged itself for 5000 copies, and the British and Foreign Bible Society for 1000 copies of the New Testament and 500 of the whole Bible, when printed.

Letters from the Rev. Joseph Kam, of Amboyna, state that the eight Missionaries, mentioned in the last Survey as sent out by the Netherlands Missionary Society, had proceeded to their respective destinations. No Missionary remained at Amboyna but Mr. Kam: seven or eight more were wanted for other islands.

Amboyna being favourably situated for intercourse with many groupes of islands around it, a Missionary Society has been formed there, in order to afford assistance in the support of the Missionaries of the Netherlands Society, and to aid the printing of School Books and Tracts.

### Sumatra.

The most westerly of the Sunda Isles—1050 miles long, by 165 average breadth—Inhabitants 3,000,000.

### BENCOOLEN,

Or Fort Marlborough—on the south-west coast—the chief establishment of the East-India Company on the Island.

### BAPTIST MISSIONARY SOCIETY.

1819.

Nath. M. Ward, W. Robinson, *Missionaries.*

Mr. Burton has removed to a new Station: see under the head of Sebolga. Mrs. Robinson died in May 1822. The Rev. Christopher Winter, the truly pious Chaplain of the Settlement, dying soon after, Mr. Robinson, at the request of the inhabitants, sanctioned by the Governor, undertook to render such assistance as might be in his power, till a successor should be appointed.

Of their labours and the effect of them, the Missionaries write—

Our Native Congregation on the Sabbath is very small: the annual fast has done serious injury in this respect; but we are not without hopes, that we shall, in time, regain our lost ground. We cannot, however, allow that the number of occasional attendants on the Sabbath forms any true criterion of the state of the Mission: if we would form a judgment, we must view things on a large scale; and

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take into the account all that is doing by conversation, books, and schools, and we shall then perceive, that the Mission wears an encouraging aspect.

Mr. Ward adds, in a late communication—

We have reason to think that the Spirit of God has already commenced a work of grace at our Station, where, for ages, all has been apathy and death.

The Missionaries had commenced a Monthly Lecture, in Malay, for the purpose of giving instruction to the Natives in Geography, Astronomy, History, and any other subject which may interest them. In the Schools there were 123 Scholars: petitions had been received from six neighbouring villages for the establishment of Schools. The Missionaries write—

There is still much difficulty in securing the attendance of the children. Their parents are but little sensible of the worth of instruction, and have their children very little under controul.

On Female Schools, of which they have one with six Scholars, they remark—

Malay Women are much more accessible, than the females of Continental India; and will converse very freely with persons of their own sex. They think themselves honoured by an intercourse with European Women; so that a pious female might, in all probability, not only instruct the children, but also be useful among the mothers.

The advantages of the Press are becoming daily more apparent. Tracts and

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Elementary Books had been distributed in very considerable numbers, and applications for them were daily multiplying. Much more, it is stated, might be done in this department, but for the inveterate habits of idleness universal among the Natives, which often involve Mr. Ward, who has the management of this department, in much perplexity. The Missionaries state—

There is a wide field for the distribution of books in Sumatra. The inhabitants of the west coast, from north to south, are glad to receive them. Sir Stamford Raffles has sent a parcel of our Tracts to each district under his government, with directions to the resident Native Chief to have them distributed.

The Religious Tract Society has aided in this work, by a supply of paper.

### PADANG.

A Dutch Settlement, about 300 miles north-west of Bencoolen.

**BAPTIST MISSIONARY SOCIETY.**  
1821.

*Charles Evans, Missionary.*

It is stated in the last Report—

After a long season of painful suspense, the prospects of Mr. Evans have begun to brighten. No express permission, indeed, has been received from Batavia for the exercise of the Ministry; but, as the case had been so fully explained to the authorities there, and nothing like a prohibition had been issued, he conceived himself justified in proceeding to the discharge of his function as a Missionary to the Heathen. His attempts have been countenanced by many respectable inhabitants of the place. Preaching is regularly maintained every Sabbath, both in English and Malay; and Mr. Evans has opened a Native School, which already contains 17 pupils. Mrs. Evans was about to take some female children under her charge; and altogether the prospect appeared so cheering, that preparations had been made for the erection of a house, as rent is extravagantly high in proportion to the cost of building.

Padang is considered to be the key to a large inland kingdom, named Menancabow, which is, at present, ravaged by war, said to be carried on by an enterprising Native, with a view to reform the manners of his countrymen, and restore Mahomedanism in its purity!

### SEBOLGA.

A Village at the Bay of Tapasooly—about as far distant, north-west, from Padang, as that port is from Bencoolen—situated among the Battas.

**BAPTIST MISSIONARY SOCIETY.**  
1822.

*Richard Burton, Missionary.*

Mr. Burton removed to this Station, from Bencoolen, in July 1822. The Rajah gave him ground, on which he built a dwelling-house. He was devoting himself to the Batta Language, which he finds very similar to the Malay.

Mr. Burton gives the following view of the sphere of labour opening before the

Society, at its Three Stations on the south-west coast of Sumatra.

The southern part of the coast, from Indrapora Point to the Straits of Sunda, is, in a measure, under the influence of our brethren at Bencoolen; the middle, from Indrapora to Ager Bungey, together with the extensive and populous country of Menancabow, interior from Padang, is the wide field now opened to our brother Evans at that station; and all the coast to the northward of Ager Bungey, is considered, in some measure, under the care of the station at Tapasooly, or rather Sebolga; while the principal objects of its attention and concern are the Battas, inhabiting the interior from this place and the coast surrounding its extensive bay. The interior, from the first mentioned division of the coast, is inhabited by the nations of Rajangs and Lampongs, each of whom have a language and written character peculiar to themselves, and for whom at present we can make no efforts, as they are too far inland: in the second of these divisions the Malay Language is all that is required; but, in the last, the Batta chiefly, which is spoken by about a million of that benighted race.

### JAVA.

A Dutch Island, between the sixth and ninth degrees of South Latitude—600 miles long, by 95 average breadth—population, in 1815, estimated at 4,396,611; of whom 81,518 were Chinese.

### BATAVIA.

The Capital of the Island—Inhabitants, in 1815, including the environs, 332,015; of whom 52,341 were Chinese.

**BAPTIST MISSIONARY SOCIETY.**  
1813.

— *Diering, Missionary.*

The Scriptures are expounded twice on Sundays, and once during the week, by Mr. Diering.

**LONDON MISSIONARY SOCIETY.**  
1814—revived 1819.

John Slater, Walter H. Medhurst, *Missionaries.*

Mr. Medhurst arrived, with his family, from Penang, on the 7th of January, 1822: a dwelling-house has been built for them on the Mission Premises. Mr. Slater's health declining, he was about to take a voyage, toward the close of 1822, for its restoration.

English Service was held on Sunday Mornings, at the Mission Chapel, when the Missionaries preached alternately: the congregation had been increased, by the arrival of English Families at Batavia. Mr. Medhurst preached, in Chinese, early on Sunday Mornings at the Chapel; and on three evenings of the week, at different places: the attendance seldom much exceeded 30 persons. Every Sunday Evening, the Missionaries preached alternately, in the Chapel, in Malay. On the effect of the Chinese Preaching, the Directors say—

Hitherto the only apparent effect of preaching the Gospel to the Chinese at this Station has consisted in the temporary conviction of gamblers; and in the extorted concessions of bye-standers to the truth, consistency, and consequent obligation

of what the brethren have advanced on moral and religious subjects.

There are now three Chinese Schools. In all, a Christian Catechism has been introduced, the meaning of which is carefully explained to the Scholars. One of the Schools, near the Mission House, of 40 Boys, is in a flourishing state.

### SALATIGA.

About 40 miles inland from Samarang.

BAPTIST MISSIONARY SOCIETY.

Samarang, 1816. — Salatiga, 1822.

Mr. Bruckner removed to this new Station, not only as more healthy than Samarang, but in the hope of better success. The Committee observe, in reference to Salatiga and the labours of Mr. Bruckner—

The inhabitants of this district appear less firmly attached to the doctrines of Mahomet, than those with whom he has been formerly conversant; and, in several instances, they have given a patient and attentive hearing to the great truths of the Gospel. But, while no one can read the Journals of this devoted Missionary without admiring the patient assiduity with which he prosecutes, from day to day, the work given him to do, the conviction will be equally powerful, that, till God, by the influence of his own Spirit, removes the veil of apathy and hardness of heart cast over this unhappy people, no means, however well adapted, will produce the much desired result.

Mr. Bruckner converses and labours with patient assiduity, reasoning with the people on the things which concern their peace. He writes—

I have discovered that the Gospel begins now to be understood by some Natives, to whom I have talked repeatedly on the subject. This I observed lately when I spoke to a company, among whom was a priest, who could not immediately understand what I spoke of Christ, when a man present explained it in such a manner to him, that I perceived he had entered with his thoughts into the Gospel. I have thus, now and then, been encouraged by a small beam of hope respecting my cause with the Natives: although I do not yet see, that the seed in reality bears fruit among

them, yet I am assured, that, when that great Paraclete, who works effectually, shall come nearer to the hearts of these people, who are now like dry bones, they will be made alive unto God.

The following passage, in proof of Mr. Bruckner's conscientious watchfulness over his expenditure, deserves to be quoted.—

I shall lessen my draft for each month \$4, because I find that I can do with so much less. Should my School become more prosperous in future, I hope to lessen my draft for so much on the Society as the income of the School will amount to.

A Press having arrived, Mr. Bruckner was about to print some Javanese Tracts. The Four Gospels had been revised; but the Committee of the Netherlands Bible Society suspend the printing, until the work shall have undergone the examination of competent judges.

### Ambogna.

A Dutch Island, lying off the south-west coast of Ceram—32 miles by 10—in 1796, the Inhabitants were 45,252; of whom 17,813 were Protestants, and the rest chiefly Mahomedans.

LONDON MISSIONARY SOCIETY.

1814.

Joseph Kam, Missionary.

The Directors state—

During the year 1821, Mr. Kam baptised 30 Heathens who had embraced Christianity. On the 20th of December, in the same year, he received into his Church about 100 new members, of whom several had been idolaters, and one a Mahomedan.

For the initiatory instruction of such converts from paganism as are desirous of receiving Christian Baptism, a place has been lately built, immediately contiguous to the dwelling-house of Mr. Kam.

On the Press, they add—

The importance of the Printing-Establishment becomes every year more and more apparent. Mr. Kam states, that 30,000 Catechisms and Tracts would not supply the demand. The Society, during the past year, has sent out, at Mr. Kam's request, another Printing-Press: he has received a large supply of paper from the Netherlands' Society.

## Australasia and Polynesia.

A FULL and accurate account of the principal object in this Division of the Survey, the Colony of New South-Wales and its Dependencies, has been made public in the Reports of the Commissioner of Inquiry, John Thomas Bigge, Esq., who was sent out by Government to investigate the condition of that Colony. The First Report, on the state and management of the Convicts, was ordered, in June 1822, by the House of Commons, to be printed: it forms a folio volume of 186 pages. A Second Report, of 90 pages, on the Judicial Establishments of New South-Wales, and a Third, of 112 pages, on its Agriculture and Trade, its Ecclesiastical and Medical Establishments, the state and character of its Population, and the amount of its Revenue and Expenditure, were printed by order of the House in the subsequent session.

These Reports furnish a fund of important information, and evince great sagacity and diligence. The Commissioner may not have acquired, in every instance, as we shall in one case point out, the means of forming an exact and discriminating judgment of things; but, every where, there appears to us to be a vigilant endeavour to do justice to all parties, in travelling through a complicated and difficult inquiry, intimately blended with the passions and interests of individuals. A most honourable testimony is

borne by the Commissioner to the character and conduct of the First Chaplain of the Colony, the Rev. Samuel Marsden; and the following remarks on the intercourse of the Colony with the Islands will shew that he entered, with interest, into the great subjects which have occupied so much of Mr. Marsden's attention and care.

A few successful attempts were made at one period in the colonial vessels, to supply the China and Batavia Market with sandal-wood, pearl shells, and beche la mer, from the Fejee and Marquesas Islands, and to import cargoes of tea in return. The outrages committed by the crews of these vessels upon the Natives of the South-Sea Islands, and the spirit of vengeance that these outrages excited, as well as the subsequent and successful competition of the Americans in this branch of commerce, have been the causes of its decline in the hands of the inhabitants of New South-Wales; and the trade that they now carry on with the South-Sea Islands is restricted to that which was first opened by the Missionaries, consisting of the exchange of cocoa-nut oil and salt pork, for coarse cottons and iron ware.

The desire of the inhabitants of all the South-Sea Islands to obtain fire-arms and gun-powder, has much impeded the attempts of the Missionaries to introduce among them a knowledge of Christianity; and, as the intercourse of the vessels engaged in the South-Sea Fisheries has not been found susceptible of any effectual restraint, many instances have occurred on one side of violent and unpunished outrage, and on the other of savage and indiscriminate revenge.

The extensive and beautiful Islands of New Zealand have been the most frequent theatres of these afflicting occurrences; as they are more resorted to than the other islands, on account of the excellence of the harbours, and the facility of obtaining supplies. The warlike and hostile spirit of the native tribes towards each other has been fed by the instruments of destruction, that their intercourse with Europeans has placed in their hands. The Missionaries themselves have incurred some danger from the same cause; and such is now the value attached to the possession of fire-arms among the New Zealanders, that no supplies of food can be obtained from them, even by the Missionaries, without some concession to their prevailing love of war and revenge. Several of these islanders have visited New South-Wales; and a few of them have been taught the art of spinning flax, and have learnt to read and write, in a School established by the Rev. Mr. Marsden at Paramatta. Their attainments, however, have not corresponded to the sanguine expectations which he had formed of them. If the Missionaries at New Zealand should hereafter pay more attention to the cultivation of their land, and to place before the eyes of the Natives the practical benefits of the arts of civilization and commerce, they will be more likely to obtain influence over the New Zealanders, and to detach them from the pursuits of war and plunder in which they now so obstinately engage. At present, the trade between New Zealand and the other islands of the South Seas, from one or other of the causes before mentioned, is very inconsiderable.

In the Society Islands, however, the efforts of the Missionaries have been more successful, both in the diffusion of a knowledge of Christianity, and in exciting a disposition to cultivate intercourse with the subjects of the Crown of Great Britain. The trade that has hitherto existed has been altogether in the hands of the Missionaries, directed by the Reverend Mr. Marsden, their agent at Sydney; the articles exported from thence having consisted of cotton goods and supplies for the Missionaries, who, in return, have sent cocoa-nut oil and salted pork to Sydney. An attempt was lately made, at that port, to engage in a direct trade with the King of Tahite; and it appears that the cultivation both of sugar, cotton, and coffee, may be expected to increase in that and the other Islands, and enable the Natives to carry on an extensive trade in those articles with New South-Wales.

It is but right to remark on this passage, that more full information, in reference to the proceedings in New Zealand, would have led the Commissioner to qualify his remarks on the Missionaries, by stating that though some of them had made concessions to the love of war among the Natives, by supplying them with the means of carrying it on, yet others have resisted all such concession, and have diligently devoted themselves to every pursuit whereby they might wean the people from rapine and plunder to the arts of cultivation and peace.

## New South-Wales.

### AUXILIARY BIBLE SOCIETY.

At the Sixth Anniversary of the Society, held Aug. 13, 1822, His Excellency Sir Thomas Brisbane was in the Chair, and assured the Meeting that his "patronage and support should ever be readily bestowed in furtherance of its benign object." Large contributions had been

received from the Branch Society at Van Diemen's Land, and the Associations in the Colony. The remittances to the Parent Society, in the six years, had been 1550*l.*; while 1617 Bibles and 2155 Testaments had been put into circulation. A Biblical Library was forming, to furnish assistance to the translators of the Scriptures into the languages of Australasia and Polynesia.

## CHURCH MISSIONARY SOCIETY.

It is stated in the last Report—

The advantages to the Society's concerns in the Australasia Mission, anticipated in the last Report, from the kindness of Sir Thomas Brisbane, have been fully realized. His Excellency has readily afforded advice and assistance to Mr. Marsden, under the pressure of the peculiar difficulties which have, more especially of late, afflicted the Society's friends in this quarter.

Of Mr. and Mrs. Clarke, destined for New Zealand, the Committee report—

They were residing with Mr. Marsden, at Parramatta, expecting daily to receive intelligence from New Zealand which might determine their future course. In the mean time, Mr. Clarke was instructing some Natives of New Zealand and the Sandwich Islands, who were at Parramatta; for though the Seminary established there for New Zealanders has been suspended, as stated in the last Report, yet the Natives continue to visit it at all opportunities: on which occasions every endeavour is made to bring them acquainted with our language and manners; as they must become more familiar with the habits of civilized life than they now are, before they will be governed by them.

From October 1822 till the 1st of January of last year, they resided with Mr. Marsden; and were then placed, till they should proceed to New Zealand, in charge of an Institution, formed in 1814 by the Governor, for the civilization and instruction of the Native Black Children: it was first established in Parramatta; but has been lately removed to a distance of about twelve miles.

## WESLEYAN MISSIONARY SOCIETY.

W. Walker, *Missionary to the Black Natives.*

Mr. Walker's state of health has interrupted his labours; but, the Committee report—

He has, however, employed all his strength in visiting them at their temporary settlements, gaining their confidence, and giving them the elements of instruction.

Two of the most promising of the Native Youths have died: of both, Mr. Walker thought well, but of one he speaks with confidence. Of these deaths, he says—

These providential occurrences have greatly impeded the prosperity of the work of God among the Blacks: for they are so superstitious, that they believe the place where one has died, to be equally fatal to themselves; and they so fret, as to be disordered, and often die in consequence. Under this influence, and we having had many severe afflictions to corroborate their superstition, they fled from the Mission-House; the fear, that *hath tormented*, adding wings to their flight. At present I am left with two boys; and, being in a rapid state of recovery, must go out to collect more children. One soul, however, I am happy to believe, has, out of this degraded class of human beings, by the blessing of God upon this Mission, been admitted to his glory.

## New Zealand.

Two large Islands, east of New Holland—the northern, about 600 miles by an average breadth of 150; and the southern nearly as large.

## RANGHEEHOO.

A Native Town, on the north side of the Bay of Islands.

## CHURCH MISSIONARY SOCIETY.

1815.

## KIDDEEKIDDEF.

A Native Hippih, or Fortified Place, on a River which falls into the Bay of Islands, on the west side; and near which is a Settlement of the Society, which has been named Gloucester.

## CHURCH MISSIONARY SOCIETY.

1819.

John Butler, Henry Williams,  
*Missionaries.*

G. Clarke, John Cowell, Richard Davis, C. Davis, W. Hall, James Kemp, John King, Jas. Shepherd, *Teachers & Settlers.*

All are married, except Mr. C. Davis; and most of them have families, some of which are numerous.

Mr. Francis Hall, after spending nearly two years and a half at New Zealand, arrived at Portsmouth in July: both his conduct and return had the full approbation of the Society. On two others whose names have appeared in connexion with this Mission, the Committee make the following painful report:—

Had the whole number of Labourers in this Mission maintained among these Heathens the Christian Spirit and Character, the Committee would have made comparatively light of its external difficulties; but it is with grief that they add, that its main trials have arisen from within. It has been found requisite, in the faithful discharge of the duty which Christian Communities owe to the honour of that Name by which they are called, to separate from the Society two Members of the Mission, for conduct disgraceful to their profession. The Committee trust that it will never become necessary again to exercise this painful duty: but should the necessity at any time recur, the path of duty is obvious, as no blessing from God can be expected, but in proportion as the simplicity and purity of the Christian Character are maintained.

Mr. and Mrs. Clarke landed at Port Jackson on the 16th of October 1822, and the Rev. Henry Williams and his family on the 27th of February following. The Governor had readily granted permission to Mr. Marsden to proceed with them, on his Fourth Visit, to New Zealand; and assured the Committee, in a Letter of April 29th, addressed to the Secretary, of his zealous co-operation with Mr. Marsden in such measures as he might find it expedient to adopt in New Zealand for the good of the Mission.

Mr. Marsden, with the view of giving the Missionaries the means of becoming independent of the Natives for a supply of food, had, several years since, sent over some head of cattle. These have increased to a considerable number, and he has liberally presented them to the Society. The care of these cattle and the enlargement of cultivation requiring appropriate assistance in the Mission, Mr. Richard Davis, a

Farmer, sailed from the Downs on the 6th of December, with his wife and family, for New Zealand. They were accompanied by Mr. Charles Davis, who is a Carpenter.

In the midst of the evils which have arisen to this Mission from the sins of some who have been engaged in it and the infirmities of others, God has not left Himself without witness in this land; but has maintained among this people, under all the trials endured from the Natives and the still greater trials from some of their own body, faithful and devoted Labourers, who, though they have felt, to use their own expression, as "living Martyrs," have continued to lift up holy hands in the midst of these savage tribes, to labour unweariedly for their good, and to cause the light of a meek and holy conversation to shine around them.

It will be seen by the following extract of the last Report of the Society, that the spiritual interests of the Mission engage increasing attention.

Visits are paid to the Natives in their villages, for the purpose of education and religious instruction. On these occasions, the great truths of the Gospel are opened and enforced on them; and the attention is such, as to encourage and stimulate the Settlers to increase these exertions. With this view, Mr. Shepherd is paying particular regard to the preparation, in the New-Zealand Tongue, of portions of Scripture, for the use of the children and adults who may learn to read; and the conviction is gathering strength among the Labourers, that a direct and unwearied communication of the Gospel to the Natives must henceforth, more than it has yet done, accompany and promote the efforts for their civilisation.

One of the Settlers at Kiddeekiddee writes, in a late communication—

Our Prayer-Meetings among ourselves were the commencement of good to the Natives. A door of usefulness seems to be presenting itself, for we have begun to keep a School for the Natives at Kiddeekiddee. We all exert ourselves, and attend it three times a week; Sundays, Tuesdays, and Thursdays. Singing and prayer are connected with the business of the School. May we not hope that better days are about to dawn? We are going to build a place for the Natives to meet in for Divine Worship. Pray for us, that the Word of God may run, have free course, and be glorified. May the Lord Jesus Christ draw us nearer to Himself by faith, than shall we be more useful and more happy.

On the grounds for hope concerning this Mission, the Committee add—

Under all its difficulties, there are not wanting ample encouragements to persevere in exertions to rescue this people from the dominion of that Spirit which worketh in the children of disobedience. Up to the latest dates, it appears that the turbulence of the Natives, though it disquieted the Settlers and cramped their exertions, had not affected their personal security: and it is no small ground of encouragement to hear, as the Committee have done, from competent witnesses, that, in the midst of all the evils which have attended the Mission, it has already made, in various respects, a beneficial impression on the Natives, and is gradually opening the way for the diffusion of Christian Truth with all its attendant blessings.

Particulars of the cruel proceedings of the Natives, and of the labours of the Set-

tlers among them, were printed at pp. 504—511 of the Number for November.

A Volume has lately appeared, entitled "Journal of a Ten Months' Residence in New Zealand." It is the work of Captain Richard A. Cruise, who sailed on board H. M. S. Dromedary, in command of a detachment of the 54th Regiment, when that vessel was sent to procure timber at New Zealand. Our Readers may recollect that Mr. Marsden sailed in the Dromedary from Port Jackson, on his Third Visit to the Mission. Captain Cruise's Journal confirms the representations of Mr. Marsden and the Missionaries; and contains various particulars relative to the Natives, which we shall extract when we have opportunity.

#### WESLEYAN MISSIONARY SOCIETY. 1822.

S. Leigh, W. White, jun. Nathaniel Turner, *Missionaries.*

Mr. and Mrs. Leigh, while waiting for their associates and looking for a favourable opportunity to begin the Mission, lived at the Church Missionary Settlement at Rangheehoo, frequently visiting the Natives in the neighbouring villages and instructing the Children. Mr. White having arrived, it was determined, after due investigation, to establish themselves at Wangaree, a little north of Bream Head and some distance south of the Bay of Islands.

A few details, by Mr. Leigh, of the Views and Superstitions of the Natives, were stated at pp. 197 & 198 of our last Volume.

#### Friendly Islands.

A large collection of Islands, so denominated by Captain Cook from the apparent disposition of the inhabitants.

#### TONGATABOO.

One of the most southerly of the Friendly Islands—well cultivated, and fertile—about 16 miles long, by 8 at its greatest breadth.

The London Missionary Society first attempted a Mission in this island. With that view, nine persons were left here, in April 1797, by Captain Wilson, of the Duff. But the attempt had an unhappy termination. Three of the nine fell victims to intestine commotions, and the ferocious dispositions of some of the islanders, instigated, as it afterward appeared, by a felon who had escaped from New South Wales. Five were taken off the island, by a vessel which touched there in January 1800; and one remained, but afterward left in August 1801. The circumstances of this unsuccessful undertaking are related, at large, in the First Volume of the Transactions of the Society.



In December 1806, the ship *Port-au-Prince* arrived in these seas, and was treacherously seized by the Natives. Of her crew, consisting of 60 men, 26 were massacred, 17 left the islands at different periods, and 17 remained (8 of whom were natives of the Sandwich Islands) scattered in different islands. One of those who came away, Mr. William Mariner, was a very intelligent man: having resided, at the time of his escape, about four years on the island, he furnished the materials of two instructive and interesting volumes, which were compiled from his communications by John Martin, M.D., and contain a full account of the people, with a Grammar and Vocabulary of their language.

**WESLEYAN MISSIONARY SOCIETY.  
1822.**

Walter Lawry, *Missionary*.  
C. Lilly, G. Tindall, *Mechanics*.

The Society having determined to attempt a renewal of Missionary Labours in these islands, Mr. Lawry, who had been some years in New South Wales, sailed with Mrs. Lawry and his Assistants, from Port Jackson, in June 1822, in the *St. Michael*; and, after spending a fortnight at New Zealand, arrived at Tongataboo on the 16th of August. One of his Assistants is a Carpenter and the other a Blacksmith, both Members of the Wesleyan Society at Sydney. The Governor presented him with cattle and sheep for breeding.

Mr. Lawry and his companions were received in a very friendly manner by the Natives, and were taken under the protection of a Chief named Palau. They found at Tongataboo an Englishman named Singleton, who was one of the survivors of the crew of the *Port-au-Prince*. After a few months, some of the Natives, availing themselves of Palau's absence, broke out in open violence against them, but were punished on his return.

### Georgian Islands.

A group of Islands in the South Pacific Ocean. *Otaheite*, the principal Island, is in extent about 30 miles by 20—*Emee*, 10 by 5; and 20 north-west of *Otaheite*—*Tavara*, is a number of low islets within a reef, 30 miles in circuit; and 30 miles westward of north from *Otaheite*—*Tapea-menn* is 6 miles long, and 30 west of *Otaheite*.

**LONDON MISSIONARY SOCIETY.  
1797.**

The Deputation from the Society have continued in these seas, for the purpose of consolidating and extending the Mission: it will be seen under the head of the Sand-

wich Islands, that they have established a Mission from the Society in that quarter. In compliance with their earnest recommendation, the Directors have resolved to send out six additional Labourers: while there are fresh openings for exertion, several of the Missionaries are advancing in age and suffer under increasing infirmities.

The Mission in the chief island is sending forth Native Teachers to others, as will be seen under the heads of the *Pau-motu* and *Raivaivai* Islands.

The translation of the Scriptures was advancing. The Gospels of St. Matthew, St. Luke, and St. John, were in circulation, the Acts of the Apostles in the press, and the Epistles to the Romans and Ephesians under revision. Mr. Nott continues to be chiefly engaged in the translation of the Scriptures; but sensibly feels, and greatly laments, the loss of Pomare's assistance.

The British and Foreign Bible Society had granted 300 Bibles and 500 Testaments, for circulation among the crews of vessels touching at the different islands.

The Printing Department, which is carried on at Burder's Point, had been under the charge of Mr. Bourne: on his removal to the Society Islands, in February 1822, it devolved on Mr. Darling. A new and enlarged edition of the *Tabeitan Hymn-Book* had been printed; with a *System of Arithmetic*, and a series of *Reading-Lessons* for the Native Schools.

### OTAHEITE.

#### *Stations and Missionaries:*

*Matavai*: James Hayward, H. Nott, C. Wilson—*Wilks's Harbour*: W. P. Crook—*Burder's Point*: David Darling—*Papara*: John Davies, T. Jones—*Pirae*: Elijah Armitage, T. Blossom, *Artisans*.

The following Returns will shew the progress of the work at the different Stations: the year spoken of ended in May 1822.

*Matavai*. During the year, baptized 152 adults and 87 children, received 41 communicants, and re-admitted one. Total baptized, adults 254, children 137—communicants, 75—candidates for baptism, 40—scholars, adults about 250; children, about 100.

*Wilks's Harbour*. During the year, baptized 68 adults and 71 children. Total baptized, adults 323, children 193—communicants, 75—candidates for baptism, 28—scholars, adults from 100 to 150; children, whose attendance, except on Sundays, is very irregular, from 50 to 200.

*Burder's Point*. Total baptized, adults 335, children 300—communicants, 31; and many candidates.

*Papara*. During the year, baptized 107 adults and 108 children, and received 32 communicants. Total baptized, including natives of several neighbouring districts, adults 345, children 321—communicants, 70—candidates for baptism, 254—congregation, on the Sabbath, usually about 1000—scholars, adults and children, about 700.

The inhabitants of the District of Paré, in which Pirae is situated, expressed an earnest wish that the two Artisans should settle among them. The introduction of the cotton manufacture had met with impediments, but it was not doubted that they would be eventually surmounted.

A considerable portion of Mr. Crook's time is occupied in a medical capacity, the Natives resorting to him very generally for advice and medicines. A Hospital for female patients had been erected at his Station, and another for males was in contemplation.

The Missionaries are anxious that the power of religion should be felt, as universally as the profession of it is made. They write—

We endeavour faithfully to dispense the Gospel of the grace of God, for the salvation of the souls of the people; being fully sensible, that, whatever knowledge even of divine things they may attain, unless they are united to Christ by the faith of the operation of God, and pardoned through his blood, justified in his righteousness, and sanctified by his Spirit, all is lost, for ever and for ever lost.

Of the Scholars, it is stated by the Directors—

The progress of many is great, not only in reading the Scriptures, but in the right understanding of their meaning. This latter, by far the most important, advantage, has been very much promoted by making each verse, as it is read, the subject of a short, but appropriate, catechetical exercise.

Of the regard to the Scriptures at one Station, applicable probably to the rest, it is said—

It is highly gratifying to learn, that the greatest possible deference is paid by the Natives to the authority of the Scriptures, as constituting the only standard of moral and religious truth. "When," says Mr. Darling, "in a small circle of the people, any opinion which may be deemed new or strange is started, it is speedily brought to the Missionary to be tried by the Word of God: if it bear the trial, well; if not, it is rejected."

The industry and civilization of the people keep pace with their improvement in the knowledge of divine things. Of one body of them, the Directors say—

The inhabitants of this district have, at length, resolved to erect for themselves convenient dwelling-houses; and, as far as possible, to furnish them in the European manner. They had previously begun to dress in the English style; so that the Brethren express a hope, that, in this quarter, as at many of the other Stations, habits of useful industry will soon be formed, and the advantages of civilisation enjoyed.

Of another, they add—

While the Christian character of the people, generally speaking, belonging to this Station, is manifested by their attention to the Word of God and their correspondent behaviour, their advancement in civilization is evinced by the propriety of their dress and improved habitations. They show a greater disposition than formerly to exert their strength in works of manual labour; and, besides erecting for themselves better dwelling-houses, have performed several useful works for the Mission.

## EIMEO.

W. Henry, G. Platt, *Missionaries.*

The foundation of a New Chapel was laid on the 20th of February 1822, on the spot formerly occupied by the Royal Morai, in the presence of the principal chiefs of the island. It is to be built, in an octagonal form, of hewn coral rock, chiefly procured from the ruins of the neighbouring morais.

In the year ending May 1822, there were 41 adults baptized and many children, and 15 admitted to the Lord's Supper. The year had been one of great sickness and mortality: two of the communicants and several of the baptized had finished their course. The Schools had not been increased.

The Directors say—

The Mission at this Station is, on the whole, prosperous and encouraging. Meetings for religious instruction and edification, both public and private, are regularly held. The Native Preaching is well attended: the people are attentive, and apparently, at times, much impressed with the Services.

In proof of growing civilization among the people, the Missionaries particularize—

—building dwelling-houses for themselves in the European style, fencing and cultivation of the ground, boat-building, and the manufacture of useful articles of household furniture.

## Paumotu Islands.

Moorea, Teraa, *Native Teachers.*

These Teachers, both natives of the Paumotu Islands, were Communicants in Otaheite; and were sent, at their own earnest desire, in the early part of 1822, on a Mission to their own islands. They are stationed in the island of Anaa. Some inhabitants of that island arrived at Otaheite, soon after, for the purpose of obtaining books and Teachers: Teachers having been sent, a supply of books was forwarded by them: they stated, that, in the island of Anaa, Christianity had been universally embraced—that, in every district, a place had been built for the worship of the true God—that cannibalism and war had entirely ceased—and that all is now peace.

## Society Islands.

Of this groupe of Islands, which lies north-west of the Georgian, *Huachine* is 20 miles in circuit, and 90 from Otaheite—*Raiatea* is from 15 to 20 miles west-south-west of Huachine, and more than double its extent—*Taka* is 3 or 4 miles north of Raiatea, and about half its size; both enclosed in one reef—*Borabora* is 12 or 14 miles north-west of Taka, of less circuit, but surrounded by a reef full of populous islands—*Mauipi* is 40 miles westward of Borabora.

LONDON MISSIONARY SOCIETY.

1818.

Mr. Ellis, who had laboured some years at Huachine, is now settled at the Sand-

wich Islands. The circumstances which led to his removal thither were briefly stated at p. 199 of our last Volume. The Deputation from the Society, Messrs. Tyerman and Bennett, with Mr. Ellis, left Huaheine toward the end of February 1822, and returned from the Sandwich Islands in the beginning of October. Their voyage, of upward of 6000 miles, was somewhat perilous, in a vessel of not more than 84 tons, and, as appeared after their arrival at Huaheine, with the rudder in a very dangerous condition.

On their return, several days were spent, at Raiatea, in consultation with the six Missionaries in these islands, who met the Deputation for that purpose. It was unanimously agreed that Mr. Ellis should embrace the opening at the Sandwich Islands, which had unexpectedly presented itself; and that a Mission should be commenced at the Marquesas with Native Teachers, to be joined by two Missionaries from Europe as soon as they could be obtained. A School for the education of the Missionaries' Children, and a Seminary for the preparation of Young Natives for the Ministry, were objects of serious deliberation: many difficulties were foreseen, but their great importance require that every effort should be made to accomplish the object of their establishment.

### HUAHEINE.

Charles Barff, *Missionary*.

From the Report of the Deputation, we collect the following statement relative to this Mission:—

The number of adults who have been baptized, is 593; of children, 313: there are 180 candidates for baptism. The communicants are 51: eleven have died. There are 700 adults and 350 children in the schools: 360 read the New Testament: 300 write a good hand, and all write a little: 90 cipher. All the children attend a Sunday School.

Every thing around bears the marks of great improvement among the Natives; their enclosures, their plastered houses, their manners, and especially their dress, which is as much European as they can obtain, by purchase, the means of making it. Indeed, on the Sabbath-Day, in the noble Place of Worship, (which is well built and plastered, well floored with timber, and of which a considerable part is neatly paved), the Chiefs and great numbers of the principal people were dressed quite in the English manner from head to foot. We spent a delightful Sabbath here: there were not fewer than 1200 persons present at each of the Services.

On the Monday we were invited to meet the King and Queen, the Chiefs, the Communicants, the Baptized, and others, in the Chapel: at this meeting our hearts were almost overwhelmed: there were about 1000 persons present; and when each of us had spoken to them, and our kind friends had interpreted our speeches, we were addressed by four of their orators: one of these was the King.

Our greatest delight, after that arising from the apparent piety of many of the Natives, is to behold such respect and attachment manifested to the

Feb. 1824.

Missionaries here, and the desire expressed in other places to obtain Missionaries.

The Fourth Anniversary of the Auxiliary Missionary Society took place on the 8th and 9th of May 1822: the contributions of the year had been 5853 bamboos of oil, 40 balls of arrow-root, and 22 hogs. The value of the articles subscribed within three years, had been 432*l*. It had 1258 members.

### RAIATEA.

L. E. Threlkeld, John Williams, *Missionaries*.

Soon after the arrival of the Deputation, in the latter part of 1821, Mr. and Mrs. Williams took a voyage to Port Jackson for the recovery of their health, and returned in the following spring, having spent about four months in the Colony. They received much kindness from the Governor and other Gentlemen. His Excellency made a present of nine head of cattle and several sheep, for the use of the Chiefs and the Mission. Mr. Williams's health was so little improved, that he will be obliged to remove to a colder climate.

The Deputation speak highly of this Mission. Of its religious state, they say—

Our Meetings for Public Worship have been extremely gratifying, both by the great numbers who have attended, the quiet, orderly, and attentive manner of their behaviour, and by the edifying truths which were faithfully and affectionately set before them. With much satisfaction, we witnessed the baptism of 150 persons on one day, making up the number of baptized about 1100; leaving a remainder of persons in the island, unbaptized, about 200. The communicants are about 150.

In point of civilization, Raiatea has made great advances, as will appear from the statement of the Deputation:—

When the Brethren came to the island, the spot in which their Settlement is fixed was one vast mass of brush-wood, timber, and fruit-trees, with scarcely a single habitation; but now it is a beautiful town, extending along the margin of a fine bay, having several bridges over fine streams of fresh water from the mountains, which fall into the bay. The large and handsome houses of the Missionaries, and the very spacious Chapel (156 feet by 44) and Judgment-Hall, occupy the centre of the Settlement; while respectable, well-plastered houses for the chiefs and people extend perhaps for a mile each way.

From the centre of the Settlement has been carried out a substantial stone pier, extending 390 feet into the bay, with a landing-place at the end 48 feet square.

Our Brethren have appropriate places for the Natives, in which to manufacture their tobacco—to boil their sugar—to make salt—to manufacture smiths' work—and for making chairs, bedsteads, and sofas: all which they may be said to do well. Of the extent to which they have carried the manufacture of sofas, with neatly turned legs, you may judge by the following fact. At a feast of the baptized persons, which was held while we were there, on a large stone platform formed in the sea, we counted two hundred and fifty sofas, large and well made, after the English model.

The Deputation remark, in conclusion—Thus happily is this island evangelized. It was

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formerly the chief seat of idolatry. Human sacrifices were brought hither from all the neighbouring islands, and offered to Oro, the god of war. Here the now Christian and amiable prince, Tamatoa, was once prayed to as a deity. This triumph of the cross must be regarded as one of the most signal ever achieved since the world began. Glory to God in the highest! It is truly marvellous in our eyes.

At the Anniversary of the Auxiliary Missionary Society, held May 8, 1822, it was stated that 1595 measures of arrow-root, of 7lbs. weight each, had been contributed. Sermons were preached from Dan. xi. 44. and Rev. xxi. 5.

### TAHA.

Robert Bourne, *Missionary*.

Mr. and Mrs. Bourne removed to this island, from Otaheite, at the urgent request of the people, who had for some time embraced Christianity, in February 1822. A good house, 60 feet by 30, with a large garden, have been prepared for them. The Deputation spent nearly two months with them, and were much gratified by the kind attentions of the people to their Minister.

On the introduction of Christianity into this island, the Deputation say—

A few years ago, the King and most of the Chiefs not only opposed the Gospel, but went to war with the Raiateans, to suppress it; but he was defeated and taken prisoner. But the kind manner in which he was treated by Tamatoa so opened his heart, that he cordially embraced Christianity. He was restored to his authority, and rendered independent, by his conqueror. Places of Worship were soon built, the Sabbath observed, and the same order of things adopted as in the neighbouring islands.

The people were about to build a Place of Worship, 80 feet by 40. In reference to them, the following Return is given :—

The number of adults who have been baptized is 178; children, 266; candidates for baptism, 64; 140 of the adults read the New Testament, and 160 of them elementary books.

Civilisation is here also rapidly advancing. Of the diligence of the people, the Deputation report—

There is an air of industry all over the Settlement. All the men who have been baptized are formed into classes of 10, for the purpose of assisting one another in making their fences and building their houses. This method of classification is admirably adapted to the dispositions of the people. The King is the most industrious man in the island.

### BORABORA.

J. M. Orsmond, *Missionary*.

A Chapel was opened in January 1822: it is an excellent Place of Worship.

The Deputation found this Mission in a very flourishing state, and the Schools remarkably well attended.

### MAUPITI.

Two Native Teachers.

These Teachers were sent hither from Borabora; from which island Mr. Ors-

mond had visited Maupiti. The Deputation report here also the rapid progress of the Gospel: they were present at the baptism of 74 persons, 291 having been before baptized. An Auxiliary Missionary Society was formed while they were there, the contributions to which amounted to nearly 1000 bamboos of oil.

## Raivaivai Islands.

### RAIVAIVAI.

Three Native Teachers from Eimeo.

### TABUAI.

Two Native Teachers from Otaheite.

### RURUTU.

Two Native Teachers from Raiatea.

Two ditto from Otaheite.

### RIMATARA.

Two Native Teachers from Borabora.

Raivaivai and Rurutu, in this groupe, were mentioned in the last Survey as having embraced Christianity. Additional Native Teachers have been sent to those islands, and others placed in Tubuai and Rimatara.

The Directors state—

The Teachers were sent forth by the Missionaries, and by the Churches to which they respectively belonged, with many prayers and testimonies of affection. They were supplied with catechisms and spelling-books; and with carpenters' tools, wearing apparel, &c. They were received with the greatest cordiality by the chiefs and people of the islands in which they are respectively stationed, in all of which there is a prospect of the work of Christian Instruction being carried on with success.

The Deputation and Mr. Ellis, in returning from the Sandwich Islands, unexpectedly fell in with the island of Rurutu, and were surprised to find the progress which had been made in so short a time: see pp. 536—539 of our Volume for 1822. A Place of Worship, 80 feet by 36, had been erected. No congregation could behave with more propriety. All the people—men, women, and children—are in a course of instruction. Not a vestige of idolatry was to be seen.

## Sandwich Islands.

Of these islands, Owhyhee lies to the south-east of the rest, which extend from it west-north-west. Owhyhee is 97 miles by 78: the following is the measurement of the other islands, with the distances of their nearest points from the nearest point of Owhyhee:—*Mouee*, 48 miles by 29, distant 30; *Tabooroua*, 11 by 8, distant 38; *Ramai*, 17 by 9, distant 60; *Morolei*, 40 by 7, distant 75; *Woahoo*, 46 by 23, distant 130; *Atooi*, 33 by 28, distant 230; *Oonehow*, 20 by 7, distant 290. *Tahooru*, little more than a rock, is 23 miles south-west of Oonehow. The distance from the eastern point of Owhyhee to the north-western side of Oonehow is about 390 miles.

### AMERICAN BOARD OF MISSIONS.

1820.

A strong reinforcement sailed from New Haven, in November 1822, to join

this Mission. It consisted of the following persons—

W. Richards, C. S. Stewart, Artemas Bishop, *Missionaries.*

Dr. Abraham Blatchley, *Physician.*

Joseph Goodrich, James Ely, *Licensed Preachers and Assistant Missionaries.*

Levi Chamberlain, *Superintendent of Secular Concerns.*

Stephen Popohe, W. Kummoolah, Richard Kriouloo, Cooperce; *the first a Native of the Society Isles, and the rest Sandwich Islanders.*

With the Wives of the Missionaries, Physician, and Licensed Preachers, the whole number was seventeen. To these is to be added a Woman of Colour, Betsy Stockton, qualified to teach a School and to take charge of domestic concerns. A spirit of liberality was very widely awakened on their departure; the Collections and Benefactions amounting to about 1600 Dollars. A general interest was manifested by the inhabitants of New Haven; and this band of Christian Labourers, on embarking, were dismissed from their native shores, after public singing and prayer, with warm expressions of sympathy and regard.

Many particulars relative to the Mission and the Natives were stated at pp. 555—563 of our last Volume.

The Missionaries give the following view of their Mission:—

The uninterrupted work of instruction, and the demand for more labourers, continue to increase. The Government has, to some extent, and much to our satisfaction and encouragement, publicly acknowledged the Christian Sabbath, and required a suspension of ordinary business and sport on that Sacred Day. There is an increased attention of the rulers and the people, though less than we could wish, to public preaching, to occasional lectures, to funerals, and more private instruction, to family prayer, and to epistolary correspondence; which they are, in many instances, able to maintain among themselves, and in which the King and Queen, and some others, are very pleasantly engaged with the rulers of the South-Sea Islands.

In the prospect of the reinforcement just mentioned, they write, in January of last year—

We are happy to learn, that so great a proportion of the number to be sent to us are destined to preach; as the field is now much more widely open for that kind of labour, than it has at any period appeared to be. The King has expressed his desire, that all the Chiefs of these Islands might listen to the words of the preachers, learn the will of Jesus Christ, and be saved by Him. You will not understand this declaration of the King as a profession of cordial faith in Christ, or of love to His cause; but simply his approbation of our design to preach, and a wish that his Chiefs may attend to what we may say, in order to make the experiment whether they can obtain the benefit which we propose. But even this we regard as a very desirable advance made by the King, at the very time that he and we are expecting soon a large reinforcement of the Mission; and as we know of no direct opposition on the part of any Chief, but rather a general desire, certainly among the principal Chiefs, to be instructed, we

consider the way fairly open for the Teachers in the reinforcement.

## WOAHOO.

1820.

Hiram Bingham, Asa Thurston, *Missionaries.*

Elisha Loomis, *Printer and Assistant.*

T. Hopoo, J. Honoree, *Native Assistants.*

Mr. Chamberlain's health declining, and little scope being given to his agricultural skill among the Natives, he and his family have returned to America. John Honoree removed hither again from Atooi, George Sandwich having been placed at that island.

The frame of a Mission House having been brought from America, accommodation was contrived in it, on the arrival of the Deputation of the London Missionary Society, for 12 adults and 12 children.

Hanaroorah, near which the Mission House is situated, occupies about a square mile; and contains about 550 houses and 4000 inhabitants. It is truly animating to the Missionaries to see the numbers, including the King and principal Chiefs, who come out on the Sabbath, and crowd to overflowing the Place of Worship.

The following extract will shew the activity with which the Missionaries labour:—

At a consultation, the inquiries were made—“What are the objects, which now primarily engage the attention of the members of this station?”—They appeared to be as follows:—1. The instruction of a School. 2. Maintaining preaching and public worship on the Sabbath. 3. The acquisition of the language. 4. Preparing and printing elementary books. 5. Visiting the chiefs, the sick, and others of the people from house to house, to instruct and impress their minds with religion: 6. Superintending small portions of cultivated land. 7. Providing for our daily wants, and training up a family of heathen youth and children. 8. A courteous and Christian treatment of foreigners. 9. Writing and transmitting accounts of our labours, trials, and successes, to our patrons.

“What new object should engage our attention?”—On this point it was resolved to wait, by special prayer, for further light.

In August 1822, Thomas Hopoo being married to a promising Native Female, the Missionaries remark—

This is, doubtless, the first marriage ever celebrated in these Islands agreeably to the customs of Christians. But we hope that the practice will prevail, till the dreadful abuses of this sacred institution, in these polluted islands, shall be corrected.

In January of last year, there were about 200 scholars, in 7 classes or schools; among them were the King and his brother, with 12 Chiefs and as many distinguished women. At an Examination on the 9th of that month, the King and the members of his family gave evidence of their progress.

A Spelling Book had been, in part, printed; and Tracts and Elementary

Books would be put to press as they could be prepared. The children in the Schools manifest great avidity for books.

### ATOOI.

1820.

Samuel Whitney, *Licensed Preacher.*

Samuel Ruggles, *Assistant Missionary.*

G. Sandwich, *Native Assistant.*

Mr. Whitney has been licensed, according to the usage of the American Congregationalists, to preach the Gospel. He was expecting to have a School of 50 children. The Labourers here are proceeding cheerfully and prosperously with their work.

### LONDON MISSIONARY SOCIETY.

1822.

William Ellis, *Missionary.*

*Native Assistants.*

Unforeseen circumstances have led, as was before intimated, to the co-operation of the Society in this Mission with the American Board. The Deputation of the Society, with Mr. Ellis and some Native Christians of Huabeine and Otabeite, took the Sandwich Islands in their way to the Marquesas, whither they were going to found a Mission. It was ultimately agreed that the Mission to those islands should be deferred for some time; and that Mr. Ellis and his native associates, who all found it easy to converse with the Sandwich Islanders, should enter into the labours which were providentially opening

there; as their ability to address the natives without interpreters, whom the American Missionaries could not for the present dispense with, would greatly tend, under the Divine Blessing, to the immediate stability and extension of the Mission. This expectation was not disappointed. Mr. Ellis soon preached with great acceptance; and some circumstances occurred, which rendered the services of Auna and his Wife, two of the natives from Huabeine, peculiarly acceptable. In a few months, the King and his Chiefs manifested a degree of decision in favour of Christianity, and a zeal for personal improvement, which they had not before done.

The cordiality with which the American Missionaries received their new Associate will appear from their own words:—

While we have been thus waiting, we have, in the kind providence of God, been called upon to rejoice and give thanks to Him, for the seasonable and important aid rendered to the Mission, by the assiduous labours of Mr. Ellis, for the last four months, both in investigating the language and in preaching to the people; and also for the efforts of Messrs. Tyrman and Bennett to encourage our hearts, to strengthen our hands, and to exert a salutary influence on the minds of the King, and Chiefs, and People, in favour of our great object.

You will rejoice to learn, that, at the request of this Government, and with the most cordial approbation and consent of this Mission, and by the express and official advice and appointment of the Deputation, as Agents for the London Missionary Society, Br. Ellis will be stationed here, to use all his talents and influence in the promotion of the cause in which we are engaged; and to aid us in acquiring a thorough knowledge of the language, in translating the Scriptures, and in furnishing the nation with books and with other means of improvement, much earlier than it could possibly be done without such assistance.

The Missionaries at the Sandwich Islands have been much assisted in fixing the language, by the New-Zealand Grammar and Vocabulary of the Church Missionary Society, a close resemblance being found among the principal languages of these seas. The system of orthography therein adopted has led to many alterations in the proper names familiar to our Readers; but we shall retain the usual spelling till the system has acquired some maturity in practice.

## South-American States.

THE progress of EDUCATION in the New States of South America is gradually consolidating their civil liberties, and opening the way to religious freedom. In *Columbia*, between forty and fifty Schools of Mutual Instruction have been established, one of which, at Santa Fé, contains 600 Scholars. In *Peru*, the Government has manifested the deep interest which it feels in the universal education of the people, by a Decree, issued July 6, 1822, for the establishment of the System throughout the whole of Peru: the work had met with delay; but, in May last, it had been entered on with 100 Scholars, in the College of the Dominicans, at Lima, the whole of which has been appropriated by the Government to this object. For the preservation and extension of the design, the conduct of it has been committed to a special Society; and an article has been adopted in the Constitution, by which every person will be disqualified, after the year 1840, from becoming a citizen, who cannot read and write—time being given for the operation of this law, from a consideration of the neglect in which education has been left in these countries. In *Chili*, the Government had issued, on the 19th of

January, a similar Decree, establishing a Society for the promotion of universal Mutual Instruction, under its own especial authority and patronage. In *Buenos Ayres*, at Mendoza at the foot of the Andes, Mr. Thompson, who has rendered in this State and in those of Chili and Peru the most important aid, organized a flourishing Female School, under the highest patronage: at San Juan and Monte Video, also, Schools were established. Of the state of Education in the *Brazils*, no particular information has appeared. That some judgment may be formed of the manner in which the subject of Education is viewed in these lately-emancipated portions of the New World, we shall quote the Decrees, above mentioned, issued by the Governments of Peru and Chili. In that of Peru, it is said—

Without Education, there is, properly speaking, no society. Men may, indeed, live together without it; but they cannot know the extent of the duties and the rights which bind them one to another, and it is in the knowledge of these duties and rights that the well-being of society consists. The bringing of Education to some degree of perfection is, from the nature of the thing, slow: to accomplish it, time is required, and some degree of stability in the Government, as well as some other circumstances both natural and moral: all these must combine, in order that the education of the people may become general, and that thus a foundation may be laid for the continuance of those Institutions which may be established among them. Of the various improvements which the Government has been desirous of making, none has been more earnestly and constantly kept in view, since the moment of its commencement, than the reformation of Public Education. In those intervals of tranquillity which have been enjoyed from the clamour of arms, this object has occupied their attention.

In the same truly wise and patriotic strain, the Government of Chili speaks—

The surest method of promoting the happiness of any country, is to make all the people in it well informed and industrious. An end has at length been put to the obstacles which prevented the Natives of Chili from enjoying those blessings which are enjoyed by other nations less favoured by nature, but who have preceded us in the cultivation of literature and the arts: it is hence necessary now to strain every nerve to regain that time, which idleness and darkness have thrown away: we begin, then, by offering an opportunity of acquiring knowledge to all classes of the community, without respect of rank or fortune, or sex or age. The propagation of this system holds out the surest means of extirpating those principles formed among us during the time of darkness. The Government has resolved zealously to protect this establishment; and, as the best way of fulfilling its intention, has resolved to unite with it in this object those persons who have the same sentiments on the subject, and who at the same time possess that activity, zeal, and energy, which this important matter demands. The object of this Institution is, to extend, in every direction throughout Chili, the benefits of education—to promote the instruction of all classes, but especially of the poor—to seize all the advantages which this new system of education holds out—and to open resources by which it may be adapted to the circumstances and necessities of the country.

Connected with Education, all enlightened friends of mankind will augur well of the intelligence and happiness of a country in proportion to the circulation of the Scriptures therein. The able and impressive manner in which a Peruvian Gentleman, at the Seventh Anniversary of the Bible Society of the United States held at New York, shewed that the Scriptures are the great blessing which South America requires, will have been seen at pp. 275—277 of our last Volume. In communicating to its inhabitants this boon, the British and American Bible Societies continue to co-operate. In briefly surveying this Continent in the order already adopted, we find it reported, that, in *Columbia*, the demand for the Scriptures, particularly among the poor and in the public schools, is rapidly increasing—in *Peru*, 500 Spanish Bibles and 500 Testaments were circulated, at Lima, in two or three days: had their number been 5000, they would have been disposed of: so great was the concourse of people pressing to obtain copies, that the Gentleman to whom they were consigned was obliged to close his door upon them: the number sold paid the cost of the whole: the New Testament is translating into the Quichua Tongue, spoken by the numerous descendants of the ancient Peruvians—in *Chili*, an American Captain found much difficulty in disposing of 40 Testaments; but the state of things soon afterward improved: one Gentleman sold all the copies of the Scriptures which he had, and had no doubt but that the sale would increase from year to year: of 200 Testaments, committed to the care of the Captain of a vessel, nearly three-fourths were paid for: he found the copper-miners, in particular, most anxious to possess and read the Scriptures—at Mendoza, across the

Andes, in *Buenos Ayres*, the Scriptures meet with a very favourable reception: at the city of Buenos Ayres, an Auxiliary Society has been formed, and the New Testament is in free circulation; and, from that place, makes its way in all directions, into the surrounding country, and even into *Patagonia*—at *Bahia*, *Pernambuco*, and *Rio Janeiro*, in the *Brazils*, the Portuguese Scriptures have been circulated: at *Pernambuco*, they were admitted duty free, and were applied for by the people in crowds: at *Rio*, an American Captain found them much esteemed and thankfully received—in *Guiana*, the Negroes, in various places, willingly purchase the Scriptures, and manifest the benefit derived from them.

In reference to the spirit of toleration in the New States, it is remarked, in an American Publication—

Although a bigoted attachment to Romanism is visible in all the South-American Provinces, still as much liberality of sentiment has already been manifested, with respect to the introduction and toleration of the Protestant Religion, as, from their previous opinions and habits, could have been reasonably expected.

It is not, therefore, to be wondered at, that the hostility to the free circulation of the Scriptures, which all over the world now characterizes the Romish Church and marks its apprehensions, should display itself in this quarter; and that while, as was the fact, the people were eagerly crowding for the Scriptures in *Lima*, the public papers should break out into opposition: but it is certainly ground of congratulation and thankfulness, that when some of the Clergy in *Chili* endeavoured to throw obstacles in the way of their circulation, the Government was as ready to remove them.

Christian Knowledge is, moreover, making its way among the people of this vast continent, by means of SCRIPTURE EXTRACTS and RELIGIOUS TRACTS.

On the first of these it is said, in a Letter from *Lima*—

We have printed, at different times, Lessons for our Schools, consisting of Extracts from the Scriptures; and these Lessons are now used in the Schools in *Buenos Ayres* and *Chili*. In this place, I am printing an edition of these Lessons, consisting of 2500 copies, at the Government Printing-Office. No objections have hitherto been made to my introducing the Scriptures into the Schools in this manner; nor is there any interference, in the manner of selecting the parts of Scripture for these Lessons. You will easily perceive the great advantages arising from this indirect circulation of the Scriptures. Instruction will be communicated thereby, at that age in which the tender mind easily receives, and to a certain extent permanently retains, the impressions then made. From the slow progress of truth, of religion, and virtue among MEN, and from the adherence to evil in all its forms, I turn my eyes, and I turn them with pleasure, to CHILDREN. There the great reformation must begin: upon this foundation must be built all that is noble in our species, by which God may be glorified: and the deeper this foundation is laid, that is, the EARLIER instruction begins, so much more majestic and beautiful will be the edifice erected.

On the subject of Tracts, we quote the last Report of the Religious Tract Society:—

Your correspondents in South America unite in stating, that a general avidity for publications of all descriptions now prevails throughout that extensive field of operation. Increased facilities for the circulation of Tracts have thus been given; and their distribution has become an object of the greatest importance. Wherever an increased desire for information exists, it must be of the utmost consequence to diffuse what shall prove food for the mind—even those leaves, which are given for the feeding of the nations. Tracts have, everywhere, been found to awaken a desire for the perusal of the Holy Scriptures; and in no part of the world is this of more importance than in South America, where the greater number of the inhabitants, including many of the Ministers of Religion, have literally NEVER SEEN that precious volume, which contains the words of eternal life.

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## West Indies.

We have usually connected the Missions in *Guiana* with South America, according to their local situation; but as *Guiana* is the only part of that continent where Protestant Missions are established for the benefit of Slaves, and as it borders close on the West-India Islands, we have classed it, on the present occasion, with the other Missions to the Slave Population.

This is a topic, however, which awakens painful feelings. The efforts entered on in the course of last year, for the present Mitigation and the gradual but ultimate Abolition of the State of Slavery throughout the British Dominions, and the interest which the Government and the Country



have taken in this great question (see pp. 125—128 & 373—377 of our last Volume), have been met, in some of the Colonies, in a manner so opposite to that which even their own real interests required, as to shew the friends of the beneficent measures in progress, that they must prepare for a long conflict; but, of its triumphant issue, there is no ground to fear.

The religious instruction of the whole Slave Population, combined with those habits of industry which religion forms, and which would become fixed and unchangeable by permission gradually to purchase their own emancipation by their labour, would substitute, for the present degraded and therefore dangerous mass of Slaves, a race of contented and laborious freemen. This conviction is rapidly gaining ground; and will make its way wherever the subject is calmly considered in all its bearings. The great object itself, therefore—the present Melioration and ultimate Abolition of the State of Slavery—and the temperate and judicious manner in which it is proposed to attempt its accomplishment, both deserve the cordial support of every person who has any interests at stake in the West Indies.

We quoted, at pp. 268—270 of our last Volume, the sentiments of Sir G. H. Rose and those of Mr. Stephen, on the Duty and Benefit of giving Christian Instruction to the Slaves. Sir George Rose, himself an hereditary possessor of West-India property, has since forcibly urged this obligation, in a pamphlet on the “Means and Importance of Converting the Slaves in the West Indies to Christianity;” and has recommended an Ecclesiastical Establishment, with express reference to this object. The powerful arguments of the Rev. Thomas Gisborne and the Rev. E. W. Grinfield on this subject were detailed at pp. 293—295 of our last Volume. We are truly happy to add, that such an Establishment is about to be formed. Bishops, appointed for Jamaica and Barbadoes, will have under them a body of Clergy specially devoted to the religious instruction of the Slaves. The Incorporated Society for the Conversion of the Slaves is also beginning to enlarge its means of usefulness, with the concurrence and support of the Colonial Body; the West-India Merchants and Planters of London having voted 1000*l.* to its funds, and those of Liverpool and Glasgow respectively 100*l.*

Mr. Stephen has just published, in an ample octavo volume, the first part of a work, entitled “The Slavery of the British West-India Colonies delineated, as it exists both in Law and Practice.” This volume contains the delineation of the state in point of Law; and exhibits a mass of facts and conclusions, which no one but this able, enlightened, and unwearied Friend of the African Race could have brought together, and used to a purpose so effectual.

We recommend to the attention of our Readers both the publications which we have mentioned; and would earnestly urge on every religious and conscientious mind the duty of aiding to the utmost the attainment of the ultimate object in view, the most beneficial of all others to our West-India Colonies themselves—THE RAISING OF IGNORANT AND DEGRADED SLAVES INTO INDUSTRIOUS AND RELIGIOUS FREEMEN.

Much has, indeed, been already done, by the benevolent exertions of different Societies, for the conversion and salvation of our Slaves. In some places, and against some of the labourers in this work, great hostility has been lately manifested, on occasion of the Insurrection which broke out, in the latter part of last year, in Demerara. In reference to the outrages which followed, we shall quote the forbearing and temperate words of one of the Societies concerned:—

The Committee regard them as the obstructions of the moment; and rejoice in knowing, that the great cause of enlightening the Slaves of the West Indies, by means of religious instruction, is daily gaining new friends, among those whose connexion with those Colonies is the most intimate and influential.

#### BRITISH AND FOREIGN BIBLE SOCIETY.

*Antigua*—Demands on the stock of the Auxiliary have been greatly increased, by the rapid extension of education. A correspondent writes, in reference to a supply lately received—

I knew an estate in this island, in which neither Bibles nor Testaments were to be found;—the Manager had none—the Overseer had none—the Negroes had none. This deficiency is now happily at an end. It would much delight you to see the avidity with which the Negroes read their Bibles.

*Bahamas*—The demand for the Scrip-

tures continues to be great. Many copies have been distributed on the out-islands, to the joy and comfort of the poor people. The wrecked seamen of two American Ships received copies, with grateful hearts: one wrote—"I hope they will put me and all of us in the right way to heaven." The crew of a Spanish Vessel bought all the Spanish Bibles which they could procure. The gaoler writes, of some copies given in the gaol—

I find a greater alteration lately, in the minds of the prisoners, from reading the Bible, than I have ever discovered in any others whom I have had under my charge, during twelve years.

**Barbadoes**—An Auxiliary for the People of Colour had distributed 72 Bibles and 192 Testaments, during its fourth year. In several instances, the Bible had been sought with avidity, and received with gratitude, by the poor, the aged, and by prisoners.

**Bermuda**—The Treasurer of the Auxiliary states—

More Bibles and Testaments are yet wanted to supply the necessities of the island, particularly among the Black population, in consequence of their increased ability to read.

**Essequibo (Guiana)**—On two estates in the Island of Leguan, the plan of appointing Catechists for the purpose of reading the Scriptures to the Negroes at weekly meetings, has been adopted; and the benefit resulting from it on one of them, is thus described by a correspondent:—

A manager of one of these estates informed me that the Negroes do three times the work which they formerly did, and are quite cheerful and happy. I was first requested to visit this estate, by the proprietor, on account of the prevalence of *obeah* or witchcraft; which rendered the Negroes wretched, and had been the death of some, from its miserable influence upon their minds. But the truths of the Bible banished this from the estate; and I will venture to say, that while the Bible remains in their hands, and the love of it in their hearts, no *obeah* will be found among them.

**Danish Islands**—These Islands have been supplied with Creole Testaments, for the use of the Negroes.

**Jamaica**—An Auxiliary of the People of Colour at Kingston has laboured steadily for some years. Another Society has been formed, under the title of the Jamaica Eastern Auxiliary, and is very promising.

#### BAPTIST MISSIONARY SOCIETY.

**Jamaica**: 1814: Joshua Tinson, T. Knibb, at Kingston; H. Tripp, at Flamstead. Mr. and Mrs. Coulart and Mr. and Mrs. Godden are now in England, for the recovery of health. Mr. and Mrs. Knibb arrived in January of last year. Mr. and Mrs. Phillips embarked for Jamaica in October, and Mr. and Mrs. Burchell in November.

Mr. Tinson has the charge of a congregation of Coloured Persons, who had long wanted a Minister: he has more than

400 Communicants. Mr. Knibb is over Mr. Coulart's congregation: the Communicants are 2700; though very particular in their admission, too many turn aside: the field Negroes are of very uncultivated minds: Mr. Knibb has a large School on the British System, which he finds exactly suited to Jamaica. A promising opening has offered at Port Royal, five miles distant, across the harbour.

#### CHURCH MISSIONARY SOCIETY.

**Antigua**: W. Dawes, Director of Schools; C. Thwaites and Mrs. Thwaites, Superintendants; W. Anderson, Rob. Keane, T. Prizgar, Patrick Skerrett, Eliz. Austen, Jane Grant, Henrietta Yeats, Mrs. Cable, Teachers: 11 Schools: 1848 Scholars; average attendance, 1243 — **Barbadoes**: C. Phipps, Schoolmaster — **Dominica**: Alex. Scott, Schoolmaster: Scholars, 47 — **St. Vincent**: Anne Claxton, Schoolmistress.

Mr. Dawes writes, of the Antigua Schools—

The Schools prosper in every quarter. Some of the first characters in the Island openly advocate our cause, and others rapidly lose their prejudices.

The formation of an Auxiliary Society at Dominica was noticed at pp. 237 and 238 of our last Volume.

#### MASSACHUSETTS BAPTIST MISSIONARY SOCIETY.

**Hayti**: 1823: Thomas Paul.

The Rev. Thomas Paul, of Boston, having long felt deep solicitude to attempt a Mission in Hayti, was appointed by the Society to proceed thither, in the hope and expectation that he would be permitted to labour among the people: as all religious denominations, conforming to the laws, are tolerated by the Constitution, though the Roman Creed is declared to be that of the Government. He writes, in July and August, that, after much solicitation and discussion, he had obtained liberty to preach, and the protection of the Government.

#### LONDON MISSIONARY SOCIETY.

**Demerara**, in Guiana: 1808: John Smith, at Le Resouvenir: 1809: John Davies and Richard Elliott, at George Town and West Coast — **Berbice**, in Guiana: 1814: John Wray, at New Amsterdam — **Trinidad**, 1809: renewed 1822: James Mercer, at Jordan Hill; T. Dexter, at Couva.

Mr. and Mrs. Davies, who left in April 1822 on a visit home for the recovery of their health, returned in October 1823. Mr. Elliott is returning. Mr. Mercer removed, from Demerara to Trinidad, in May 1822. Mr. and Mrs. Dexter sailed from Portsmouth on the 28th of May.

The Colony of *Demerara* is divided, by the Demerara River, into the East and West Coasts. Mr. Smith's Station of Le Resouvenir is on the East Coast, or right

bank of the river; and that of Mr. Davies and Mr. Elliott on the West Coast, or left bank—about 20 miles distant from each other. The late Insurrection manifested itself first, it appears, in Mahaica, the district to the eastward of Le Resouvenir; and was entirely confined to the East Coast. The Insurrection appeared on Le Resouvenir Estate, on the 18th of August. Mr. Smith, under charge of participation therein, was taken into custody on the 21st; and, after close confinement, was brought to trial, before a Court Martial, on the 13th of October, which continued by adjournment to the 24th of November; when, to adopt the words of the official notice of the close of the trial, the nature of the proceedings were such “as to render it imperative on His Excellency the Commander-in-Chief to transmit them for His Majesty’s consideration and ultimate decision.” On this painful subject, the Directors say—

The Letters of Mr. Elliott assert the innocence of the Missionaries of all participation whatever in the crime of the Insurrection; and the Directors entertain no apprehension of advancing that which they shall have to retract, in saying, they give full credit to the declaration.

Of Mr. Davies’s reception on his return, the Directors say, in reference to the disturbed state of Demerara—

Under the shock which the state of affairs occasioned, he had the happiness to find his own Congregation enjoying tranquillity, and that not one of the Negroes who attended his Ministry took any part in the Insurrection. He speaks of the kindness with which the Governor received him, and states that he was allowed to preach as before.

The Mission Registers at Le Resouvenir contained the names of 2000 persons, who had professedly embraced Christianity. Its Branch Missionary Society had contributed, in the year, 200*l*. The Return for 1822 was as follows—

Congregation, 800—baptized, 320 Adults and 142 Children—Communicants, 203; of whom 61 were added in the year: died, 3: excluded, 1: suspended, 3: re-admitted, 2—Marriages, 114.

At George Town, the Communicants were 210, with 14 Candidates: 192 Adults and 105 Children had been baptized.

The Chapel and School-House in *Ber-bice* were destroyed by fire on the 22d of September: the loss is estimated at 2000*l*.; the Directors have granted 500*l*. It had been filled with hearers: the Communicants were 40; the Scholars 102. Lieut. Governor Beard patronises the School, and manifests an earnest desire to diffuse Christian Knowledge in the Colony. About 100*l*. had been contributed to the Society.

**NETHERLANDS MISSIONARY SOCIETY.**  
*River Nickery*, in Guiana: 1823: F. A. Wix.

One of the Missionaries at Paramaribo writes, under date of Feb. 11, 1823—

The day before yesterday, a Missionary sent by Feb. 1824.

the Missionary Society at Rotterdam for the plantations on the river Nickery, F. A. Wix, left us for that place. He spent four weeks with us, during which time we became acquainted with him as a devoted, simple-hearted, and loving brother. He will have a regular salary from the Government, as Chaplain to the garrison at that post, but he is also required to act as Missionary among the Negroes in the neighbourhood.

#### SOCIETY FOR THE CONVERSION OF WEST-INDIA SLAVES.

*Antigua*: James Curtin, B. Luckock: Day Scholars, 30: Sunday Scholars, 50: baptized, 16 Adults and 43 Children: Communicants, 200; Candidates, 80—*Barbadoes*: R. F. King—*St. Christopher’s*: J. B. Pemberton: Congregation, 200 to 240: baptized, 17 Adults and 80 Children: died, 73—*Jamaica*: John Stainsby: Congregation, 1100: baptized, 242: Communicants, 400: Appointed, T. Stewart, H. Beams, and W. J. Utten; and N. Soham, as Catechist—*Nevis*: D. G. Davis, W. Hendrickson: Congregation, 100: Day Scholars, 120; Sunday Scholars, 66: baptized, 18 Adults and 34 Children: Candidates, 16 Adults: Communicants, 36: married, 4: died, 34.

These Notices are chiefly for half-a-year. Some of the Clergy abovementioned were sent out by the Society; and others engaged, being on the spot, to aid its designs.

Of the labours of Mr. Curtin, in *Antigua*, the Governors say—

The Rev. James Curtin has been for some years on that Station; and has entered upon his books the names of from 7000 to 8000 Negroes, whom he has instructed in the truths of the Christian Religion.

Mr. Curtin reports, that, on 57 Estates whereon there are now living 10,212 Slaves, he has baptized 1318 Adults and Children; and that in the town of St. John’s, containing 2200 Slaves, 940 have been baptized by him.

The Governors, after bearing a high testimony to the Rev. John Stainsby of *Jamaica*, and to the Rev. J. M. Trew the Rector of the Parish, state—

There are in the Parish about 700 Adults and 200 Children, who are now gradually obtaining a sound Religious Education.

Mr. Stainsby writes of himself and his Rector—

We are both of us almost borne down with labours every Lord’s Day; and it is to be hoped that double the labour will now be required, should a law be passed, which is probable, for giving one day in the week, throughout the year, besides Sunday, and for abolishing that bane of Colonial improvement Sunday Markets.

#### SOCIETY FOR THE PROPAGATION OF THE GOSPEL.

*Barbadoes*: T. H. Pinder, Chaplain on the Codrington Estates; Forster Clarke, Esq. Attorney; S. Hinkson, Manager.

These Estates have been long held in trust by the Society. Since 1818, a Clergyman has communicated religious instruction to the Negroes. The Congre-

Series is from 250 to 309, the Scholars 71, and the Communicants 51.

#### UNITED BRETHREN.

*Danish Islands*: 1732: Hohe, Sparmeyer, Maehr, Huenerbein, and Jung; at New Herrnhut and Niesky, in St. Thomas: Jung-hans, Wied, Sybrecht, Mueller, Schurmann, Boenhot, Goets, and Dams; at Friedensberg, Friedensthal, and Friedensfeld, in St. Croix: Schaefer, Gloeckler, Kleint, and Blits; at Bethany and Emmaus, in St. Jan: Schwitz and Brunner have sailed for these Islands—*Paramaribo*, in Guiana: 1735: Genth, Graf, Buck, Voigt, Boehmer—*Jamaica*: 1754: Hoch, at Fairfield; Berger, at Carmel; Becker, at New Eden; and Light, at Irwin—*Antigua*: 1756: Richter, Procop, and Robins, at St. John's; Newby and Brunner, at Gracehill; Oulsen, at Gracebay; Taylor, at Newfield; and Ellis, at Cedarhall—*Barbadoes*: 1766: Berg and Sanderson, at Sharon—*St. Christopher*: 1775: Santer and Johansen, at Basseterre; and Wright, at Bethesda.

In the *Danish Islands*, a great loss has been sustained, in the death of a valuable Missionary, Br. Petersen, in the 33d year of his age. Of the state of the Mission, Br. Matthew Wied, a venerable Missionary of 80 years of age, and who has spent 41 years in the service of this Mission, thus writes, in August—

We cannot, indeed, speak of any great awakening among the Negroes; yet we can declare, to the praise of God; that He carries on His work, in our Congregations; and leads many souls to us from among the Heathen, who inquire what they must do to be saved. Such we rejoice to direct to Jesus; with whom they do not fail to find acceptance, and deliverance, from sin and Satan.

From *Paramaribo*, Br. Lutzke and his Wife have retired to Germany: he had served the Mission 29 years, and his Wife 21 years. The following is the Return for the year 1822:—

There were 91 Adults and 25 Children baptized; 80 persons admitted to the Holy Communion; 41 departed this life in the faith of Christ. The Congregation consisted, at the end of 1822, of 755 Communicants: 138 baptized Adults; 180 baptized Children—in all, 1073; 50 more than last year. To this number may be added 70 Candidates for Baptism, and 100 New People under instruction, making a total of 1243 Negroes under the care of the Brethren, besides 100 on the Estates.

#### The Synodal Committee report—

The Mission is in a remarkably prosperous state, and the blessing of our Saviour has been manifest in all places upon the labour of our Brethren.

#### The same Committee say of the Jamaica Mission—

The ardent desire of the Negroes in the May-day-hills, to have a Missionary resident among them, will, we trust, soon be fulfilled, if a place now offered can be obtained, and the means supplied for forming a regular settlement.

#### The last Return for Antigua follows:—

During the year 1822, 131 Adults and 154 Children were baptized at St. John's; 87 Adults and Children at Gracehill; 51 at Gracebay; 26 at Newfield; and at Cedarhall, since the dedication of the New Church, 91. Receptions into the Congrega-

tion of such who had been baptized as children, were, in 1822, in all the Five Settlements, 525. The number of adult hearers belonging to the Five Congregations, at the close of the year, were 7420, of whom 4785 were Communicants. The baptized children and catechumens are not here included.

On the 11th of July, the Jubilee of the consecration of the Church at St. John's was celebrated. During the 50 years, 16,099 Negroes, young and old, had been baptized and received into the congregation: 55 Brethren and 35 Sisters have been employed in the service of the Mission, most of whom have already entered into rest, 15 of them having departed this life on the island.

Great eagerness is manifested by the Negroes to learn to read: for this, increased opportunities are now afforded, by the establishment of numerous Sunday Schools; but it is stated that there are still 1800 children ready to attend, if the expense of buildings and incidentals could be supplied.

The last accounts from *Barbadoes*, the Synodal Committee say, give hopes of a revival in that Mission.

From Easter 1822 to Easter 1823, there were 225 persons baptized or admitted to the Lord's Supper at *St. Christopher's*—153 at Basseterre, and 72 at Bethesda. The Public Services continue to be numerously attended at both Stations.

In the Islands and Guiana, there are upward of 29,000 Negroes under the superintendence of the Brethren: of these, 12,000 are in the Danish Islands, and 12,000 in Antigua.

#### WESLEYAN MISSIONARY SOCIETY.

*St. Christopher*: 1774: T. Morgan, H. Davies, W. Meggs: Members; whites, 30, blacks, 2514—*Antigua*: 1786: W. White, sen., Daniel Hillier, Patrick Ffrench, W. Oke: Members; whites 41, blacks 4519—*Bahamas*: 1788: John Gick, in New Providence; John Turtle, in Eleuthera; W. Wilson, sen. in Harbour Island and Abaco; Roger Moore, in Turtle Island: Members; whites 585, blacks 610—*Bermuda*: 1788: W. Dowson: Members; whites 64, blacks 45—*Dominica*: 1788: James Catts, C. Janion, John Felvus: Members; whites 8, blacks 430—*Grenada*: 1788: Moses Rayner, Jon. Edmondson, jun., T. Murray: Members; whites 8, blacks 322—*St. Bartholomew*: 1788: John Hirst: Members; whites 32, blacks 368—*Nevis*: 1788: W. Gilgras, Jacob Grimshaw: Members; whites 25, blacks 936—*Trinidad*: 1788: S. P. Woolley, Isaac, S. Powell: Members; whites 5, blacks 140—*Jamaica*: 1789: John Shipman, John Jenkins, at Kingston; Robert Young, at Port Royal; Peter Duncan, John Davies, at Spanish Town; W. Ratcliffe, W. Parkinson, at Bath; John T. Thompson, at Morant Bay; John Crofts, at Port Antonio; Francis Tremayne, at Grateful Hill; James Horne,

H. Allen, at Montego Bay; Isaac Whitehouse, at St. Ann's Bay; W. Binning, at Bellemont; Members; whites 63, blacks 8433—*Tortola*: 1789: Abr. Whitehouse, Joseph Parkin, T. Harrison: Members; whites 42, blacks 3035—*Demerara*: 1814: John Mortier, James O'Heesewright, at George Town and Mahanica: Members; whites 9, blacks 1207—*St. Vincent*: 1817: W. Shrewsbury, T. Payns, John Pope, Joseph Fletcher: Members; whites 15, blacks 2889—*Hayti*: 1817: Members; blacks 75—*Montserrat*: 1820: T. K. Hyde: Members; whites 5, blacks 44—*St. Lucie*: 1822: W. Squire: Members; whites 6—*Anguilla*: John Hodge: Members; whites 17, blacks 155—*Barbadoes*: W. D. Goy: Members; whites 16, blacks 59—*St. Eustatius*: T. Truscott: Members; whites 8, blacks 219—*St. Martin*: T. Pennock: Members; whites 13, blacks 135—*Tobago*: John Nelson, John Stephenson: Members; whites 4, blacks 46.

#### Of the Schools, the Committee report—

The number of Children under regular instruction is upwards of 6000, exclusive of those who, though not taught in Schools, are regularly catechized by the Missionaries and others at the several Stations.

In reference to the religious influence of the Schools, the Committee say, in speaking of those in *Antigua*—

There is one circumstance connected with the religious state of our Societies, which is calculated to excite much hope—the number of Young Persons united to us, whose minds are already well stored with religious truth. Their regular attendance on religious ordinances, their renunciation of the insuaining follies of youth, and their truly Christian lives, afford us great satisfaction. Thus whole families are growing up in the fear of the Lord, and the effect upon posterity cannot be estimated.

In three of the Society's Missions—*Demerara*, *Barbadoes*, and *Hayti*—peculiar difficulties have arisen.

In reference to the late Insurrection in *Demerara*, the Committee are enabled to state—

The day after it broke out, Mr. Mortier waited on His Excellency the Governor, offering his services on the emergency, in any way in which he could be useful; when His Excellency informed him, that he would do most good by impressing upon his Congregation the duty of a peaceable deportment—that, in the general alarm, he had been apprehended (it appears without any authority) by a party of military; but, upon obtaining permission to speak to the Colonel, he was instantly liberated—

and that both he and Mr. Chesewright, his colleague, are regularly holding their religious services on the Sundays at the Chapel in George Town.

Not one of the members of our large Society, of twelve hundred and sixteen, chiefly Slaves, had been in the least concerned in the revolt.

The sweeping censures, in which various Letters from *Demerara* have indulged against the religious instruction of the Slaves, have made it necessary for us to state these facts; and if, in a state of general excitement, more than twelve hundred Slaves and People of Colour, connected with our Mission, have been retained in subordination, another proof has been exhibited, that, by whatever causes the Insurrection was promoted, it is not to be charged upon the inculcation of the principles of Christianity—the only source of order, peace, and happiness.

In *Barbadoes*, the intelligence of the Insurrection at *Demerara* was made use of, to excite violent rancour against Mr. Shrewsbury, then at that Station; which ended in the demolition, by a large body of rioters, on Sunday the 19th of October, of the New Chapel at Bridgetown, with the Mission House and its furniture, and the chief part of the Missionary's Library; Mr. and Mrs. Shrewsbury being compelled to conceal themselves, and with difficulty escaping to *St. Vincent's*. From this place, he addressed a Pastoral Letter, on the 24th of October, to the people from whom he had been separated by this atrocious outrage, in a spirit truly becoming the trying occasion.

The persecuted and scattered state of the Mission in *Hayti* was mentioned in former Surveys. The Committee now communicate better tidings:—

Letters of recent date state the revived courage of the Society; who have recommenced their public meetings; and have resolved, in the strength of God, to brave the afflictions which may await them, by assembling together for the public worship of God. They have commenced a subscription for the erection of a Place of Worship: in this good work, the Committee have resolved to afford them assistance; and are taking measures for the supply of a regular Minister, who may share their afflictions, and administer to them the ordinances of Christ.

The last Return of Members, in the Islands and *Demerara*, is 26,171: of these, 995 are whites and 25,176 coloured and black; forming an increase, in the year, of 115 whites and 1357 coloured and black Members.

## North-American Indians.

In bringing before our Readers, on the present occasion, a view of the exertions in behalf of the North-American Indians, we shall begin from the southward. Passing from the last Division of the Survey to the present, we find no Protestant Missions to the Native Tribes yet established southward of the United States, though one has been, for some time, in contemplation, to the *Mosquitos*. Of the Indians connected with the United States, amounting, as noticed in the last Survey, to 471,417, no Missions have yet been attempted among the 170,000 inhabiting the country between the Pacific and the Rocky Mountains—among the 180,000 between those Mountains and the Mississippi, Missions are as yet chiefly confined to the *Ojages*, and a migration

of the *Cherokees*—among the 120,000, however, scattered through the States lying between the Mississippi and the Atlantic, Missions are in active operation. Within the last few years, they have been established among the *Creeks*, *Choctaws*, *Chickasaws*, and *Cherokees* of the southern States; while in Indiana, Illinois, Michigan, and the North-West Territory, about 45,000 Indians open a wide field for benevolent exertions: among the *Chippawas* of the last two States, upward of 15,000 in number, Missions have been recently formed. To the Indians of Ohio, of whom there are about 2400, attention has been paid by different bodies: a Mission has been lately established among the *Wyandots* of this State; and the Society of Friends is attempting the civilization of another Tribe. In the State of New York, upward of 5000 Indians, consisting chiefly of *Oneidas*, *Senecas*, *Onondagas*, and *Tuscaroras*, the remnants of the former Confederacy of the SIX NATIONS, together with 2500 Indians of various tribes in the New-England States, have been supplied, for many years, more or less, with religious and moral instruction. To the north of the United States, in the British Territories, religious instruction is given to the *Mohawks*, *Delawares*, and *Red-River Indians*.

These labours were first directed to the Aborigines of New England, now reduced to a pitiful remnant. In reference to these Indians, Dr. Morse remarks—

On these tribes, formerly, and on others now extinct, were bestowed the Missionary Labours, almost single-handed, of Elliot, the Mayhews, Edwards, the Sergeants, Kirkland, Wheelock, Badger, Occum, and others; whose zeal, trials, and faithful services are remembered, and rewarded on earth, and we doubt not, in heaven.

### **Mosquitos.**

#### **BAPTIST MISSIONARY SOCIETY.**

BELIZE, Honduras: 1822: J. Bourne, Missionary.

Mr. Bourne was appointed to the Mosquito Indians; but there are difficulties, at present, in the way of a Mission among that people. He has visited several of the Spanish Settlements, and thinks that the Spanish Provinces will soon be open for the entrance of the Gospel. Disbanded African Soldiers and their families, now nearly 1000 persons, live in two villages north and south of Belize, and afford employment for a portion of his time. Mrs. Bourne died in November 1822.

### **Osages.**

#### **UNITED MISSIONARY SOCIETY.**

UNION, near the Arkansaw, among the Little Osages: 1820: W. F. Vaill, Epaphras Chapman, Missionaries; Marcus Palmer, Physician and Surgeon; W. C. Requa, St. Fuller, Abr. Redfield, J. M. Spalding, Alex. Woodruff, G. Requa, Assistants—HARMONY, among the Osages of the Missouri, or Great Osages: 1831: Nathaniel B. Dodge, Benton Fixley, W. B. Montgomery, Missionaries; W. N. Belcher, Physician and Surgeon; Dan. H. Austin, S. Newton, S. B. Bright, Otis Sprague, Amasa Jones, Assistants.

Union—Five married and two unmarried females make the number of Adults 16: the whole Family, including 10 hired men, amounts to 40: other mechanics, in various branches, are wanted, to render the Mission fully serviceable to the Indians. Mr. G. Requa and Miss Cleaver

left, on account of health, on the 26th of March; and arrived in New York, by sea, on the 4th of May: the country is generally healthy. In the year ending at Lady Day, a number of buildings had been erected, 34 acres enclosed and cultivated, 25 tons of hay cut, 1000 bushels of corn and several hundred of potatoes with other vegetables raised, and an acre of cotton planted. On the 1st of October 1822, the value of the Missionary Property was estimated to be 24,000 dollars, or 7000 more than in the October preceding: 1500 had been expended for stock, to avoid the great charge of transporting provisions, which had amounted with other freight to 1000 dollars in the year: the total disbursements of that year had been 6700 dollars. In August, there were 13 Scholars, all doing well; 4 Children too young for School, and 3 Adults employed as labourers, making 20 of the tribe receiving the benefit of the Mission. The women and girls learn to card, spin, and sew, with quickness: they are remunerated in a paper currency, which is taken in payment for small articles from the warehouse, in order to teach them the use of a circulating medium. A number of the natives are happily turning their attention to agriculture; and are preparing to form a Settlement, with that view, near to Union: a Young Chief led the way; and broke the spell, which seemed to bind the nation to the prejudice that it was mean and degrading to labour. Religious instruction is communicated wherever practicable; and the people sometimes manifest solicitude on the subject.

**Harmony**—An event occurred in the Autumn of 1822, which proved very unfavourable to the Mission. The year had opened with the best prospects: the Family had acquired the confidence of the Tribe—the Chiefs professed much satisfaction in the arrangement of the School, and seemed to be disposed to listen to religious instruction: to avail themselves of the benefit of both, they removed to their old village, within eight miles of Harmony—they were desirous of learning to cultivate the soil; and, at their repeated and earnest desire, the farmers of the Mission proceeded to their village, and ploughed a field for corn—the School was increasing, and the Children attentive and obedient. At this juncture, the salutary restraints on Indian Trade of a resident Factor being removed by the revocation by Congress of the Factory System, the Osages were presently visited by Traders who persuaded them to remove, at least for a season, to a distance of 60 or 70 miles: several of the Scholars were, in consequence, obliged, though reluctantly, to leave the School. At the date, however, of the last advices, in August, the prospect was brightening—an accession had been made to the School, which had then 5 boys and 13 girls—and there was reason to believe that the people would soon return to their old village.

Attention to the Osage Language is continued at both Stations; but it is found difficult to bring it into form. A Vocabulary and a Grammar are in preparation.

It is stated in the Report—

A Missionary Convocation, held at Union early in November, afforded peculiar satisfaction to the Family: it was composed of Delegates from both of your Missions among the Osages, and from Dwight, a Station among the Cherokees of the Arkansas, under the patronage of the American Board of Commissioners for Foreign Missions.

In reference to this Meeting, Mr. Vaill writes—

It would exceed my powers to describe the consolations which we have enjoyed, and the happiness of mutual counsel here in the desert, among the wild children of nature, by Brethren labouring together in the same field.

### Creeks.

#### AMERICAN METHODIST MISSIONS.

COWETA, in Georgia: 1821: Isaac Smith, W. Capers, *Missionaries*; And. Hammill, *Assistant*.

This Mission was formed, under the direction of the South-Carolina Conference, after several visits, by Mr. Capers, among the Creeks. Of their state, he writes—

I had read something, and imagined more; but I had not supposed that so close to the door of civilized man, just beyond the sight of the Bible and the sound of our Sacred Services, there could exist so gross a state of human degradation.]

Opposition began to shew itself to the labours of the Missionaries, but they determined to persevere. A School had been opened, with the prospect of 40 or 50 Scholars.

#### BAPTIST (AMERICAN) MISSIONS.

WITHINGTON, in Georgia (changed from the native name, Tuckatachee): 1823: Lee Compere, *Missionary*; Simons, *Assistant*.

The Board have voted 3000 dollars for the establishment of this Mission.

### Choctaws.

#### AMERICAN BOARD OF MISSIONS.

ELLIOT, in the State of Mississippi: 1818: Cyrus Byington, *Missionary*; W.W. Pride, *Physician*; Joel Wood, Anson Dyer, Zech. Howes, John Smith, Elijah Bardwell, *Assistants*—MAYHEW, 100 miles south-east of Elliot: 1820: Cyrus Kingsbury, Alfred Wright, *Missionaries*; Calvin Cushman, W. Hooper, S. Wisner, Philo P. Stewart, David Remington, *Assistants*—BETHEL, called also French Camps and Newell, south-west of Mayhew: 1821: Loring S. Williams, *Assistant Missionary*—LONG PRAIRIES, 140 miles south-east of Mayhew: 1822: Moses Jewell, *Assistant Missionary*.

At Elliot, the efficacy of the Gospel has been displayed in several instances of conversion. The Labourers at Mayhew were increased, in the early part of 1822, by the arrival of Mr. Stewart and of Mr. Remington and his wife: in the end of that year, two Choctaw Youths, Israel and M'Kee Folsom, and a Delaware, Adin C. Gibbs, arrived from the Cornwall School, and also a Female Assistant: Gibbs is appointed an Assistant Missionary among the Choctaws: the School was opened in April 1822, and soon had 34 Scholars: 1000 dollars had been given to the School, by Major Pitchlynn, the United States' Interpreter in the Choctaw Nation. Mr. Williams removed, in September 1821, to Bethel; and began with a School of 15 Children, the inhabitants zealously assisting in the buildings: in June 1822, Mr. Williams writes that the powerful effects of the Gospel had been experienced, ten persons giving good evidence of piety. An appropriation had been made by the Choctaws, in 1820, of 1000 dollars for a School at Long Prairies; but circumstances delayed Mr. Jewell's removal for some time: it is fixed in the midst of the most numerous clan in the south-east district.

The Rev. Reynolds Bascom, who had spent some months on a visit to the Mission, gives, in April last, the following view of its condition—

The present state of the Mission, and the general system of the Indian Missions, have excited much of our attention for many weeks past. Our frequent conversations on the subject appear to have been instrumental of, promoting a spirit of prayer

of humility, of faith, and of cheerful hope. Past and present trials seem to be employed as seasonable lessons, in the hands of the Spirit, to teach the hearts of His people. The general impulse now appears to be in favour of being more among the Natives, and of making more direct efforts to bring them acquainted with the Saviour. The increase of Local Schools, and of Itinerant Evangelists, seems to be the more promising means of gaining this object.

It is added, by the Board—

Upon the whole, there has been a very encouraging progress, of late, both among the Choctaws and Cherokees. Both fields are evidently becoming white for the harvest.

### Chickasaws.

A Missionary, the Rev. T. C. Stewart, has been settled, for some time, among the Chickasaws, by the *Synod of South Carolina and Georgia*: he has laboured under many discouragements: the people are friendly, and anxious for a School. The Board of Missions have also made preparations for a Mission, at the earnest solicitation of the nation. There is a School of 28 Children supported by the *Cumberland Missionary Society*.

### Cherokees.

The following view of the success of Missionary Labours among this people is given in a Letter from the chief Station at Brainerd, dated Jan. 5, 1823—

It was, yesterday, five years since those of the Mission Family, who have been here longest, came upon this consecrated ground. In this time, there have been added to the Church here (exclusive of Missionaries and Assistants) 97 adults. We believe nearly the same number have been added to the Church of the United Brethren; and, at Creek Path, 10 adults have been admitted. Sixteen children of believers have been baptized at Creek Path, and 49 at this place. Near the frontier of Tennessee and Georgia, numbers of this people, within these five years, have made a profession of faith in Christ, and connected themselves with other denominations. In our several congregations, we count some who are hopefully pious, that have not yet made a public profession of religion. Although in comparison to the mass of the people, this is a *day of small things*, yet it is not to be despised. To God be all the praise!

Of the Cherokee Language, the Board say—

The acquisition of the Language has been found much more difficult than had been supposed. Its structure is very artificial and complicated; evincing, beyond a doubt, that it was once spoken by a highly-cultivated people. The chief difficulty, in learning to speak the language, consists in giving the nice shades of pronunciation, which are necessary to a free and full communication of thoughts.

Mr. Evarts, the Corresponding Secretary of the Board, and the Rev. W. Goodell since gone to the Mediterranean, visited the Missions in the summer of 1822.

### UNITED BRETHREN.

SPRING PLACE, in the north of Georgia: 1801: John Renatus Schmidt, John G. Proske, *Missionaries*—OCHCHEGLOGY, about 30 miles from Spring Place: 1821: John Gambold, *Missionary*.

In a School of 18 youths of 17 and 18 years of age and 3 girls, at *Spring Place*

evidences of a work of grace are not wanting: Br. Schmidt, in visiting the Members of the Congregation who live dispersed in the country, has many opportunities of delivering a testimony of Jesus, as the Saviour of the World. At *Oochgeology*, Br. Gambold performs Divine Service in the house of Br. Renatus Hicks: this Indian Chief has been in personal danger, through the misrepresentations of unfriendly white men to his countrymen; but the cause of the Lord appears to be gaining ground in the nation.

### AMERICAN BOARD OF MISSIONS.

BRAINERD, in Tennessee: 1817: Ard Hoyt, Dan. S. Butrick, W. Chamberlain, *Missionaries*; Elissur Butler, *Physician*: Abijah Conger, John Vail, John C. Elsworth, Erasmus Dean, Sylvester Ellis, Ainsworth E. Blunt, *Assistants*; John Arch, Christian Cherokee, *Interpreter*—CARMEL, before called Talony, 62 miles south-east of Brainerd: 1819: Moody Hall, Nathan Parker, *Assistant Missionaries*—CREEK-PATH, 100 miles west-south-west of Brainerd: 1820: W. Potter, *Missionary*—DWIGHT, among the Cherokees of the Arkansas: 1820: Alfred Finney, Cephas Washington, *Missionaries*; Jacob and Asa Hitchcock, James Orr, *Assistants*.

Messrs. J. C. Elsworth, Dean, and Parker, with their wives, and Messrs. Ellis and Blunt, all joined the Mission toward the close of 1821 or in the early part of 1822; and, in the latter part of 1822, Messrs. Isaac Proctor and Frederic Elsworth, with their wives. In December 1821, the Mission at Dwight was strengthened by the arrival of Mr. Asa Hitchcock and two Female Assistants: Mr. Daniel Hitchcock died, by the way, in Pennsylvania, not unprepared for his change, as his last written words will testify—“May this be my motto, wherever God in His holy Providence may call me, LIFE AND DEATH TO ME ARE EQUAL.”

Brainerd—Mr. Hoyt pays pastoral visits in the more immediate neighbourhood; while Mr. Butrick and Mr. Chamberlain take also extensive journeys through the nation, of 500 and 600 miles, communicating religious instruction wherever opportunities offer: a circuit, comprising 13 places at which the people would gladly attend, might be formed. Considerable additions were, last year, made to the Native Communicants. The whole number of Scholars received, in five years, from the commencement to May 1822, was 218: of these, 81 were then in the School: of the remaining 137, four had died, 5 were sent to the Cornwall Mission School, 92 had been dispersed through the nation, and the rest in other places: 10 or 12 or more had manifested decided piety. They were, in general, docile;



and many of them desirous of improvement: the girls were always remarkable for their obedience and aptness to learn: in February last, the number was 43 boys and 28 girls. Mr. Butrick has translated portions of the Scriptures into Cherokee, and composed some Hymns in that tongue. In May 1822, the property at this Station was valued at 17,390 dollars.

*Carmel*—The Scholars have averaged 25: six live in the Family: a Sunday School for a few Blacks has been formed. The good effects of the School, in a regard to the Sunday and an increase of morality, are very perceptible: some leading Cherokees have become strongly attached to it. Meetings are held on Sundays, and are generally well attended: in seven or eight villages, within half-a-day's ride, Meetings might be held with good prospect. Early last year, six Adult Cherokees, with their households, were baptized: a considerable number are thoughtful and attentive.

*Creek Path*—A manifest blessing has attended the Word: in May 1822, there were 11 Native Communicants, in all things adorning the Gospel: one had died triumphantly. Eight Scholars live in Mr. Potter's family. He writes—

The people are making rapid improvement in civilisation. Many of them are beginning to be farmers; and the females are becoming very neat, both in their own clothing and that of their families, as well as in the care of their houses. This is more particularly noticed of those, who constantly attend the Worship of God, and regard the day which He has sanctified.

The School formed, in 1820, at *Chattoga*, 60 miles south of Brainerd, has been suspended for want of a School-House and a Teacher. The encouragement to establish Local Schools is great: three were lately formed—at *Willstown*, *Turnip Mountain*, and *Hightower*: at this last, Mr. Isaac Proctor is stationed.

*Dwight*—A School was opened on New Year's Day 1822, with three Children; who had increased, at the last dates, to 57, all doing well. The Mission had been much benefited by the quick conveyance of supplies by steam-boats—the buildings were increased—the plantations improved—fences made—land cleared—and the members of the Mission in tolerable health. In reference to the peculiar difficulties of this Mission, we find the following honourable attestation—

The Committee cannot but express their approbation of the temper displayed by the Missionaries, in all their numerous trials and privations. A patient acquiescence in the will of their Heavenly Father, and a determination to do whatever they may have the ability to accomplish, appear to mark their conduct.

#### BAPTIST (AMERICAN) MISSIONS.

VALLEY TOWNS, bordering on North Carolina: 1820: T. Roberts, *Missionary*; Evan Jones, *Assistant*.

This Mission was established by the Rev. Humphrey Posey. It received a very considerable accession in the autumn of 1821. The Mission Family, of 26 persons, live in harmony and active labour. A spirit of inquiry gains ground among the Natives, and the worship of God is attended with seriousness. There are 65 Scholars, many of whom can read well, and several appear truly pious. The Mission Property is valued at 4000 dollars.

#### METHODIST MISSIONARY SOCIETY.

Andrew J. Crawford, *Missionary*.

Mr. Crawford was appointed, by the Tennessee Conference, to labour, for a season, among the Cherokees who understand English, which many of them do. This system will be pursued. Some of the Cherokees have joined the Methodist Communion.

#### Chippawas.

#### UNITED MISSIONARY SOCIETY.

MACKINAW, an island situated between Lakes Huron and Michigan: 1823: W. M. Ferry, *Missionary*—FORT GRACIAT, in Michigan, on the River St. Clair, about a mile below Lake Huron: 1823.

The Chippawas of Michigan and the North-West Territory are scattered along the western shores of Lakes Huron and Michigan and the southern shore of Lake Superior; and are estimated by Dr. Morse, with a small admixture of another Tribe, at 15,604. From the Appendix to his Report, we extract some particulars relative to this Tribe, given on the authority of a person who resided many years in the midst of them:—

Within the last 25 years, the Indians of this Territory have disposed of, it can hardly be said sold, the greater part of their lands to the United States, reserving but small portions, in different places, for themselves. These Reservations have, in most instances, become adjacent to, or nearly surrounded by, white settlers from different parts of the Union. This has made the game scarce, and obliged the Indians, inhabiting these Reservations, to disperse themselves in small bands, into different parts, to find game, hunting being their only means of subsistence. Formerly, Indians were embodied in towns of from 100 to 200 dwellings: now, their game having, year after year, become more and more scarce, and no substitute yet provided, and no corresponding change in their education and habits taken place, they are become spiritless and poor, objects of commiseration and charity.

With the view of relieving the Chippawas in their distressed condition, the Society has commenced its labours among them. In the early part of September, Mr. and Mrs. Ferry set forward, from Northampton, in Massachusetts, on their journey: he is to open a School at Mackinaw, as soon as practicable; and should circumstances prove favourable, additional Teachers with a Farmer and his family will be appointed to co-operate

with him. An Auxiliary of the Board had formed the Mission at *Fort Graciat*: it has three Teachers, two of whom are females; with a School of from 15 to 20 Children; and has been taken under the direction of the Board.

### Wyandots.

#### AMERICAN METHODIST MISSIONS.

UPPER SANDUSKY, in the lands of the Wyandots in the north part of Ohio: 1821: James B. Finley, *Missionary*.

The Society of Friends prepared this Tribe for improvement, by counsel and by pecuniary aid. From 1803 to 1810, the Presbyterian Church supported a Missionary and a Farming Establishment among them: a few converts, the fruits of this Mission, were PUT TO DEATH by the Roman-Catholic Indians, on account of their religion. A few years since, a man of colour named Stewart, of the Methodist Church, laboured successfully with this Tribe: 50 of them embraced the Gospel.

Mr. Finley entered on the Mission in October 1821: more than 200 persons have now embraced Christianity: he receives much assistance, in giving religious instruction, from several of the Chiefs, who are truly pious. A School was opened with 14 Scholars: it has greatly increased: the children, both Boys and Girls, are very promising. The people at large are fast improving.

### Six-Nations.

The Six-Nations are the remnants of a confederacy of Indians, celebrated in the history of North America: they are known by this name among the British and Americans, but are called Iroquois by the French. These Six Nations—the *Mohawks*, *Cayugas*, *Oneidas*, *Senecas*, *Onondagas*, and *Tuscaroras*—were originally possessors of a great part of the State of New York: most of the *Mohawks* and *Cayugas* have emigrated to Canada: the remains of the other four Nations, with some other Tribes which they have received among them, amounted, in 1818, to 4575; and resided in 14 Reservations, or portions of land reserved to the Indians but surrounded by Whites: these Reservations contain 265,315 acres, but are in separate parts of the State, the extreme points being 250 miles distant from each other. These Indians have, of late years, made great advances in agriculture and civilization. Religious instruction is provided for them by several Societies, assisted by the Government; but there is a strong Pagan Party, which opposes the introduction of the Gospel: we quote an instance of this, which took place in August 1822, among

the *Senecas* and *Onondagas*, settled on four of the Reservations, in the eastern part of the State, on Lake Erie:—

The opposers of the Gospel at Buffalo, Alleghany, and Cataragus Reservations, have gone now to Tonewanta, to attend a council, in order to try to remove the Indians who are friendly to the Gospel from the several Reservations, and confine them on the Buffalo Reservation, which the Pagans will abandon. But the Christian Party say that they never will consent to it. They are willing to give up all but Buffalo and Cataragus, feeling that this would be a more equal division.

### Oneidas.

#### AMERICAN EPISCOPAL CHURCH.

ONEIDA-CASTLE, near Oneida Lake: 1815: Eleazer Williams, *Missionary*.

Mr. Williams is of Indian extraction, the son of a Chief. At the earnest request of the Oneida Chiefs, he was licensed by the Bishop of New York to labour among them. Soon after he commenced his labours, the Pagan Party solemnly professed the Christian Faith. The Journal of the Diocese for 1818 gives the following view of his labours:—

Mr. Williams repeatedly explained to them, in Councils which they held for this purpose, the evidences of the Divine Origin of Christianity, and its Doctrines, Institutions, and Precepts. He combated their objections, patiently answered their inquiries, and was finally, through the Divine Blessing, successful in satisfying their doubts. Soon after, they appropriated, in conjunction with the Old Christian Party, the proceeds of the sale of some of their lands to the erection of a handsome edifice for Divine Worship.

This Place of Worship was consecrated in September 1819. The Bishop thus speaks of the behaviour of the Oneidas in Public Worship, when he was among them:—

In the work of their spiritual instruction, the Book of Common Prayer, a principal part of which has been translated for their use, proves a powerful auxiliary. Its simple and affecting exhibition of the truths of Redemption is calculated to interest their hearts, while it informs their understandings; and its decent and significant rites contribute to fix their attention in the exercise of worship. They are particularly gratified in having parts assigned them in the Service, and repeat the responses with great propriety and devotion. On my visit to them, they uttered the confessions of the Liturgy, responded to its supplications, and chanted its hymns of praise, with a reverence and fervour, which powerfully interested the feelings of those who witnessed the solemnity.

In 1821, the Communicants were between 40 and 50. In that year, Dr. Morse, who estimates the Tribe at 1031, writes in reference to its condition:—

I had a familiar and interesting interview with a number of the Chiefs and Warriors, from which I inferred that they were unsettled and at variance in their minds, on some points of great importance to their welfare, and as to the course which they ought to pursue: great anxiety and depression of spirits were visibly marked in their countenances.

### Senecas and Onondagas.

The number of persons in these Tribes is reckoned, by Dr. Morse, at 2711, in-

cluding some of other Tribes mingled among them: they live chiefly on the four Reservations mentioned before. The Society of Friends has rendered much assistance to these Tribes.

#### UNITED MISSIONARY SOCIETY.

SENECA, 4 miles from Buffalo on Lake Erie, in the Indian Reservation of Buffalo: 1811: Thompson S. Harris, *Missionary*; James Young, *Assistant*; with *Two Female Teachers*—CATARAUGUS; 40 miles southward of Buffalo: 1823: W. A. Thayer, *Assistant Missionary*; with a *Female Teacher*.

A School House has been built at Seneca, 44 feet by 24: in March, there were 17 children, who are boarded and educated: both Boys and Girls are remarkably intelligent. A Dwelling House, 28 feet by 24, has been erected. In April, some Young Men, three of them Chiefs, were baptized.

Mr. Thayer arrived at Seneca in May 1822. He was cordially welcomed by the Christians at Cataraugus, but the Pagans refused to allow him to settle on the Reservation: he fixed himself, therefore, near its border. On Sundays he met the Christians for worship and religious instruction. The Christian Chiefs urging the establishment of a School, one was opened; which, in October last, had 14 Boys and 8 Girls, very promising children, under the entire care of the Mission. The opposition of the Pagan Party is gradually subsiding.

#### Tuscaroras.

##### UNITED MISSIONARY SOCIETY.

TUSCARORA, 4 miles east of Lewiston, on the Niagara Frontier: 1821: James C. Crane, *Missionary*; with a *Female Teacher*.

Mr. Crane had laboured several years among the Tuscaroras, under the New-York Missionary Society, before the transfer of the Mission to the United Society was completed in January, 1821. His labours have been blessed: some have died in the Lord, and 21 are Communicants: he watches over the people with assiduity; but has been troubled by the dissensions and indifference, which have been latterly manifested. The Scholars have varied from 3 or 4 to 18 or 20: not living in the Family, nor regularly sent to School by their Parents, they make but little progress; while a formidable opposition was raised to a proposal of sending them to reside in the Mission Family at Seneca.

Besides these four Tribes of the original Six-Nations, remnants of three other Tribes, who came by invitation, are settled among them.

The *Mohawkunks*, 438 in number, removed, many years since, from Stockbridge, in Massachusetts, to a place on Feb. 1824.

lands given them by the Oneidas, and named New Stockbridge, seven miles south of Oneida-Castle: they were accompanied by their venerable Missionary, the Rev. John Serjeant, who has faithfully laboured among them for many years. They have had Schools and a stated Missionary for several generations, supported by different Societies; and are, in consequence, more advanced than any other Indians.

The *Mohegans* and *Narragansetts*, also, 400 in number, removed, many years since, from Connecticut and Rhode Island, to lands belonging to the Oneidas, at Brotherton, near Oneida Lake, with the Rev. Samson Occum, a celebrated Indian Preacher.

#### Delawares.

##### UNITED BRETHREN.

NEW FAIRFIELD, in Upper Canada: 1792—renewed, 1815: Abr. Luckenbach, Adam Haman, *Missionaries*.

At the last Return, the Congregation amounted to 152, of whom 42 were Communicants. It is remarked, in January, that, after an interval of three years since the last baptism of a Heathen Indian, three had been recently baptized. The Indians, of all ages and both sexes, are instructed by the Brethren and Sisters in reading, writing, and other branches of useful knowledge: many make good progress.

The small congregation of Christian Indians of the Delaware Tribe, residing at Goshen, on the Muskingum, in Ohio, having been for several years on the decline, the few remaining Indians joined their brethren at New Fairfield, and the Settlement at Goshen has been relinquished.

#### North-West Indians.

##### CHURCH MISSIONARY SOCIETY.

RED-RIVER SETTLEMENT, on the river of that name, south of Lake Winnipeg, about 50 miles from its entrance into the Lake: 1820: John West, David Jones, *Missionaries*; G. Harbidge, *Schoolmaster*; Mrs. Harbidge, *Schoolmistress*.

Mr. West arrived in England in Oct. Mr. Jones reached York Fort, Hudson's Bay, in his way to the Settlement, in August.

A School House, 60 feet by 20, has been erected: it is also used as a Place of Worship. Indian Children are here to be maintained and educated; and, when qualified, to be sent home to teach their countrymen. Four promising Boys have been baptized.

The Indians in the more immediate vicinity are Chippawas. Dr. Morse speaks of the Settlement as an excellent Station for an Education Family. Mr. West has made excursions among the Indians: of one journey, of between 500 and 600 miles, we gave some particulars at pp.

279 and 280 of our last Volume. The Officers of the North-West Expedition, whom Mr. West met at York-Fort, expressing much interest in behalf of the

Esquimaux, Mr. West walked to Fort Churchill, and had an interview with one of their tribes, the people of which shewed great desire for instruction.

## Labrador.

UNITED BRETHREN.—NAIN: 1771—OKKAK: 1776—HOPEDALE: 1782.

*Missionaries:* Beck, Glitsch, Henn, Kmech, Knaus, Koerner, Kohlmeister, Kunath, Lundberg, Meisner, Menzel, Morhardt, Mueller, Schmidman, Stock, Stuerman, and Taylor.

The New Testament is now completed, except the Book of Revelation, the translation of which is very difficult from want of suitable Esquimaux words. The reading of the Scriptures has been blessed to many.

The following notices are extracted from the despatches of the Brethren:—

*Nain*—Many are the instances, which we might quote as proofs that the Word of the Cross is indeed the power of God unto salvation. Our family-worship, the meetings of our congregation at Church, baptismal transactions, communions, and celebrations of festivals, have always proved seasons of blessing and refreshment to our souls by the presence of our Saviour in the midst of us. Three adults and 7 children were baptized; 5 persons were admitted to the Lord's Supper; 4 were received into the congregation; one departed this life. The number of inhabitants in this Settlement is 181.

*Okkak*—During the year, 7 adults and 14 children received holy baptism; eight persons were admitted to the Lord's Supper, and 3 to the class of candi-

dates for baptism. One was received into the congregation, being baptized as a child. The number of our inhabitants is 341. The schools were diligently kept and attended by 140 scholars, whose proficiency in reading the Holy Scriptures distinctly and with understanding, is considerable, and affords us much pleasure. A salutary impression is also made on their tender minds, by the Lord's blessing on this part of our labour.

*Hopedale*—We cannot find words sufficient to express our thankfulness for the mercy, truth, and grace of our Saviour, made manifest among our Esquimaux. Most of them have grown in grace and in the knowledge and love of Jesus: of this, not only their expressions, but their walk and conversation have testified. During the year, two adults and nine children were baptized, one person partook for the first time of the Lord's Supper, one was received into the congregation, two were appointed candidates for baptism, and five for the Holy Communion. One child and one adult departed this life. The Congregation at Hopedale consists of 56 Communicants, 7 candidates; 31 baptized not yet communicants, 12 candidates, and 3 unbaptized: total, including children, 179 persons.

## Greenland.

UNITED BRETHREN.—NEW HERRNHUT: 1733—LICHTENFELS: 1758—LICHTENAU: 1774.

*Missionaries:*

Albert, Baus, Eberle, Fleig, Grillich, Gorcke, Ihrer, Mehlhose, Moehne, Mueller, & Popp.

The Brethren Kleinschmidt and Lehman, of this Mission, are on a visit in Europe.

In our last Volume, in the Life of Matthew Stach, we gave all the most interesting details relative to the formation and earlier years of this Mission.

The New Testament, printed by the British and Foreign Bible Society, arrived in the Settlements last year, and awakened a degree of joy and gratitude, scarcely to be realized by those who never suffered under a famine of the Word.

Of *New Herrnhut*, Br. Lehman wrote, in June 1822—

Our Congregation affords us much satisfaction. The Word of the Cross approves itself as the power of God among us. The slothful are awakened—the weak are strengthened—and those that labour and are heavy laden are comforted by it. No Adult Heathen has been baptized, last year, at New Herrnhut: the Heathen live in the South, and go to Lichtenau, which is about 350 miles nearer to their country.

Br. Eberle, in July 1822, says of *Lichtenau*—

During the last winter, 26 adults and 11 children

were baptized; 25 made partakers of the Lord's Supper; 10, baptized as children, received into the congregation.

A year later, in July last, he writes—

During last winter, 30 persons from among the Heathen and 8 children were baptized, 38 were made partakers of the Holy Communion, and nine were received into the Congregation. Seven pairs were married. During the four years that I have been here, 116 persons from among the Heathen have been baptized. Our congregation consisted at the close of 1822, of 371 baptized, and 114 unbaptized, under instruction; in all, of 658: and we have the prospect of a still greater increase this year, as many Heathen from the south have sent us word, that they mean to come hither, and to turn with their whole heart to Jesus. Is this not most encouraging!

Of *Lichtenfels*, Br. Gorcke says, in May 1822—

The congregation has enjoyed rest, and was edified. The presence of the Lord is with them. Their love and trust in Him as their Saviour remained, through His mercy, unshaken. We have had a very quiet season. Nothing remarkable has occurred. I can hardly remember such a season of peace and stillness, during the forty years which I have spent in Greenland.

ASK OF ME, AND I SHALL GIVE THEE THE HEATHEN FOR THINE INHERITANCE,  
AND THE UTMOST PARTS OF THE EARTH FOR THY POSSESSION. (Ps. ii. 8.)

# Missionary Register.

FEBRUARY, 1824.

## Biography.

### CHARACTERS AND OBITUARIES OF FOUR NATIVE CHRISTIANS.

To the Characters and Obituaries of the four Native Christians given in the Number for December, we now add those of four others. Two of these, who were mother and daughter, were of that class whom Hindoo Superstition so often condemns to premature and violent death; the third was a Native of Rank in a neighbouring country of Asia; and the fourth an aged Indian of North America—all illustrating, in their peaceable departure, the power of that Gospel, which will one day banish the gloom and terrors of Heathenism from the face of the earth.

#### JUGUDUMBA, A HINDOO WOMAN.

These accounts of Jugudumba and Aluka are taken from the communications of the Baptist Missionaries in India.

Jugudumba died in 1821, at the age of 53. She had been baptized nearly nine years; and had the happiness of seeing her four sons, two daughters, and two daughters-in-law, baptized likewise. Her Husband, a man high in the writer caste, lived and died a rigid Idolater; and, in his last moments, refused to receive food from his Son, because he had renounced caste and embraced Christianity. In her last illness, Jugudumba took leave of her relations, besought her children to suppress all grief on her account, and to rejoice that she was going to her Lord: whenever she found them at leisure, she desired them to read the Scriptures to her. After the death of her two sons, she became more meek (having formerly been of a violent and choleric disposition), and exhorted her sons to bear and forgive injuries. She used frequently to say that she desired to depart, that she was weary of the world. When asked, upon what she fixed her hopes, she replied, "I am a great sinner—my only hope is in Christ!" When so reduced as to be scarcely able to move, she was still exceedingly anxious to attend Public Worship; and prevailed on two of her sons to support her, while she crept to the place, about half-a-mile from her own dwelling. For a week before

her death, she was continually attempting to comfort her children; and would frequently say, "Why do you weep? Pray rather that Divine Mercy may rest on your last hours, as it does on mine." She often called them together, and exhorted them to avoid evil company, to live frugally, and never to omit attending Divine Worship.

During the last week of her life, her son Komul, a member of the Church and a student in the College, was sitting by her: she said, "Why do you not retire to rest?" Komul said he was overwhelmed with sorrow on her account, and could not sleep. She replied, "Why do you thus grieve for me? what are my griefs? look at Christ, and see what He endured for us." While they were both in tears, the youngest daughter coming in, said, "O Mother, you used to be greatly concerned for us; but now you appear to have lost all your earthly attachments." She replied, "I leave you in the hands of One, who loves you and cares for you, more and better than I can." By this time all the family surrounded the dying mother, who, seeing them all bathed in tears, said, "Why weep thus, and cast a stumbling-block in my path to heaven? Rather read your Bible and pray—pray especially for me." She never appeared to sink under her afflictions. When several females, of her own age, heard her frequently express a desire to depart, and argued that by this impatience God must be offended, she said that she hoped she

had been made partaker of the Divine Mercy—that her Saviour had invited her to Him—and she did but feel anxious to obey His invitation. Her friends and relations being with her on the night of her decease, she urged first one and then another to pray with her; so that five or six of the Native Brethren prayed in the course of the night, and several Hymns were sung, especially that of which the chorus runs thus—

Eternal salvation through the death of Christ.

Before her death, she shook hands with each individual, taking an affectionate farewell of them; and, about day-break, her spirit took its flight to the realms of eternal bliss.

#### ALUKA, DAUGHTER OF JUGUDUMBA.

The death of Aluka was not less happy than that of her Mother.

Aluka, one of the daughters of Jugudumba, died within six weeks of her Mother, at the age of 32. She was of a meek disposition, and anxious for the welfare of her family. After her baptism, her conduct was uniformly exemplary. She treasured up in her mind the Sermons which she heard; and frequently quoted them, against those who transgressed the commands of Christ, especially in her own family. When any lamented the afflictions of the family, she reproved them, and pointed, like her Mother, to the sufferings of Christ. Her faith in Him was lively and strong: she said that she had cast the burden of her sins at the feet of Jesus; and that, though she was a sinner, she knew that He would save her.

She urged her brothers to employ the evenings in reading through the New Testament in regular portions, hinting that it would be well to note down those passages which appeared remarkable; and her request was for some time obeyed, but she died before the New Testament was completed: when her brothers urged that they were fatigued and could not proceed, she would request them to repose, and repeat portions of Scripture to her: thus they repeated the History of Joseph, Peter's Denial and Repentance, the Miracles of Christ, with many other passages. She delighted to join her brothers in singing, and was much attached to the Bengalee version of these Hymns—"Jesus thy blood and righteousness!" "Jesus! and shall it ever be?" and to the Bengalee Hymn, of which the chorus is, "O my soul! what can hinder thy becoming the disciple of Him who brings salvation?"

At length her disease began to portend

a speedy dissolution; and on her being asked what she should shew to procure admission into heaven, she said, "I am not the servant of the gods. I will say, I am the servant of Christ, and He gave His life for me."

When her brothers returned from work, she would not unfrequently ask them to read to her portions of the Book of Job, or of the Psalms. She seldom acknowledged that she was ill; but when her sufferings were very severe, would continue singing while the tears rolled down her cheeks. When the family mourned the recent loss of their mother and two brothers, she made use of those bereavements as arguments to direct their affections heavenwards.

In the hour of death, she forbade her brothers and sisters to indulge grief; and assured them, that, if they continued in the right way, they would never be forsaken. She urged them to consider the doctrine of the Resurrection, and to note the words of the Apostle, *That, which thou sowest, is not quickened, except it die*. Thus richly did the Word of God dwell in her. She suppressed the anguish which her disease occasioned, lest she should make her friends sorrowful; and, to her, were her family chiefly indebted for their religious comforts. To the last moment of speech, she declared that she had indeed laid hold on Christ as her Saviour, and felt assured that she should not be disappointed. Her last night on earth was spent by her relations in prayer and in singing hymns for her comfort. When her speech failed, being asked of her hope and joy, she laid her hand first on her breast, and then lifted it up as in adoration. She took leave of all present very deliberately; and, about six in the morning, was dismissed to her final rest, almost at the same hour and on the same day of the week with her Mother.

#### BADMA, A NOBLE BURIAT.

A brief notice of the death of Badma occurs at p. 34 of the Survey. The following narrative has just appeared in the Periodical Accounts of the United Brethren: it is taken from a Letter of the Rev. J. J. Schmidt, the Brethren's Minister at St. Petersburg, dated Nov. 14. 1822.

It has pleased the Lord, to call home to Himself our friend Badma, after a consumptive illness of three months' duration. His often-repeated wish, to be received into the Christian Church by holy baptism, was renewed with peculiar earnestness, during his last illness; and was at length

granted, though not exactly in the manner which he had desired, namely, according to the rites of the Church of the Brethren.

Upon this subject, I had an interview with Prince Galitzin, who declared to me, that he had no personal objection whatever to comply with this request; but that as such a transaction could not take place without the concurrence of His Imperial Majesty, it would be necessary to wait his return. However, the rapid decline, which had begun to manifest itself in the health of the patient, leaving no hope that he would survive this interval, I deemed it my duty to lead his mind by degrees from the expectation of recovery, which, like most persons in a consumption, he appeared to indulge; and likewise from the hope connected with it, of being baptized by a Minister of the Brethren's Church. I stated to him, with as much delicacy as I could, the danger of his situation, and the possibility of his being soon called out of this world. After explaining to him the difficulties in the way of his baptism by us, I assured him, that this solemn rite, as administered by the Greek Clergy, had the same object and signification, and might be accompanied with the same blessing to his own soul—that, on his part, all depended upon a sincere and heartfelt desire to be a disciple and follower of Jesus, and a true member of His Church; to renounce the world, and whatever is contrary to the mind and will of Christ; and to receive Him, by faith, as the author of Salvation. He, at last, determined to be baptized according to the Greek Ritual; and I lost no time, in making the Prince acquainted with his resolution. I found with the latter, the Metropolitan, so that the whole could be immediately arranged; and Prince Galitzin having consented to become sponsor, the following day, Oct. 26, was fixed for the performance of this solemn transaction. Upon my representation of the excessive weakness of the patient, leave was given by the Metropolitan, for a departure from the ordinary mode of baptism, viz. by pouring water on the head, instead of the immersion of the body. The administration of this sacred rite was committed by the Metropolitan to the Protopope of the Cathedral Church of St. Simeon, a worthy and highly respected man.

At the time appointed, I attended the Prince to the chamber of our sick friend, where we found the Protopope and his assistants already arrived. The patient was serene and cheerful—answered the various

questions put to him, with a distinct and audible voice—and was baptized into the death of Jesus, by the name of John. The Prince was greatly affected by the transaction, and could not refrain from tears. The Holy Communion was subsequently administered to the patient. Besides myself, our worthy friend, Dr. Pinkerton, was also present at this solemnity. The patient appeared very happy, and thanked us cordially for the attainment of his wishes; at the same time expressing his earnest desire, that many of his countrymen might be made partakers of this grace.

The day following, I visited him again; and, finding him still occupied with the thought of his recovery, I considered it my duty to convince him of the little probability there was of it, and to lead his mind to the contemplation of his approaching end. I admonished him to cleave by faith unto his Saviour—to commit to Him every care and anxiety—and to entreat Him for the pardon of all his sins, for the sake of His sufferings and death. He thanked me for my unreserved communication, without appearing in the least alarmed by the substance of it; and assured me that he was constantly engaged in prayer to the Lord, and in thankful meditation on the grace bestowed upon him. He also took the opportunity of begging my forgiveness for any thing in his past conduct, which had caused me pain or uneasiness. He requested me to convey a most affectionate salutation to Sodnom, and his warmest thanks for the edifying correspondence which they had begun; reminding him of the importance of continuing steadfast in the profession of the Gospel.

On the following morning, he took leave of his attendant; and commissioned him to write to his parents, and inform them of every circumstance relating to him; adding, that he forgave all who had manifested opposition to him, and prayed that they might attain to the same grace which he had experienced.

From this time, his weakness evidently increased, and was accompanied by occasional fits of delirium, during which he spoke much of his return home, asking why he was detained. In these wanderings, he likewise frequently mentioned the name of Sodnom.

Sunday, the 29th, was the day of his decease. I visited him at nine o'clock in the morning; but found his eyes already fixed, and his voice scarcely audible; yet he recognised me, and every other visitor. He appeared to be constantly engaged in

prayer, often raising his hands in an attitude of devotion, and exclaiming, "O Jesus, have mercy upon me!" At half-past two o'clock his soul took its flight into the realms of everlasting bliss. He had only attained to the age of twenty-three years.

**WILLIAM HENRY, AN AGED TUSCARORA.**

An Obituary of the eldest daughter of this aged Indian was printed at p.355 of our Volume for 1822. The Rev. J. C. Crane, the Missionary to this Tribe of North-American Indians, has lately transmitted the following account of the character and death of her Father.

William Henry, the first Christian, the firmest friend to the Gospel, in the Nation, is no more. He was one of those Christians, who are always found walking with a steady step the beaten path which the Saviour had trod before. In the midst of surrounding declension, I never knew him decline. In all the trials through which we have passed, we have always found him unwavering in his attachment, and prompt in his support: and once, when the adversary gained a transient ascendancy, I saw

him rise and contend for the honour of his Saviour, when no man stood with him: the whole Nation opposed him; but he evinced the most unbending integrity.

His health has been declining for a year-and-a-half. During that time, he has suffered many and various afflictions. I often conversed with him on the subject. He enjoyed and expressed a full conviction, that it was the design of God to draw his heart from the world, to purify him from sin, and fit him for heaven: he always added, that he knew his afflictions were good and right, and that he felt their good effects upon his heart. In his last confinement, he often told me that he was full of peace; and once he said—"The new way is the right way. There is no other way! There is no other way! I have no fears about it!"

The day before he died, I called and found him, as was supposed, on the eve of his departure. He knew the opinion of his family and friends, but was unmoved. I stepped to his bed-side, when he took my hand, pressed it, and burst into tears. I remained with him through the night, and the next evening he died. He has gone to be for ever with the Lord.

## Proceedings and Intelligence.

### United Kingdom.

**BRITISH AND FOREIGN BIBLE SOCIETY.**

*Demand for the Scriptures unabated.*

In the Twelfth Report of the Shropshire Auxiliary, it is remarked—

It is a very singular circumstance in the history of Bible Institutions, that the demand for the Scriptures continues unabated. The distribution of this Society, during the first eight years, averaged rather more than 1500 copies; while, during the last four years, it has averaged nearly 2800.

Your Committee are aware, that this enlarged issue might be attributed to the increase in the sales to subscribers, at the reduced price, for gratuitous distribution; and that it might be insinuated, that it were easy to force into circulation almost any number of Bibles and Testaments gratuitously: but when it is found, on investigation of the books in which all sales are registered, that this increase arises from sales at the cost price for the supply of Associations, which almost entirely abstain from gratuitous distribution, the objection vanishes; and we arrive, in fact, at conclusions not less satisfactory to us as friends of the Bible

Society than cheering to us as Christians—that the supply increases the demand; and that the mass of the community are now, happily, so alive to the necessity and advantage of possessing the Scriptures, as to keep in full employ, if not to anticipate, all the powers of the mightiest machine that was ever invented for the supply of a needy and perishing world with the word of eternal life.

*Want of the Scriptures among the Poor.*

The following statement was addressed to the Committee of the Lyme Auxiliary, by a Lady who visited between 600 and 700 Families, and distributed 350 copies of the Scriptures:—

These distributions, with two exceptions only, have been limited to one Bible or Testament in a family. The greater number of those who have been supplied were entirely destitute of the Scriptures; and the rest had only dirty or mutilated parts of Bibles or Testaments, in a very small print. Although deep poverty has appeared in each case, there has been the greatest readiness to pay something toward a Bible; and, when obtained, it has been received with



the warmest expressions of gratitude. In one instance, when the offer was made of a Bible at a low price, and that to be received in small sums, the poor woman said, "Then the Lord is visiting the poor!" and turned aside her head, to conceal her tears.

There are, still, upward of three hundred FAMILIES on the list, who are destitute of the Scriptures; many of whom are subscribing toward obtaining them, but some are too poor to pay any thing at present.

A large supply of Bibles is much to be desired; as many more wants will doubtless be discovered, on a further investigation of the state of the poor.

In some cases, parents have wished to obtain Bibles for their children; but this, except in the two instances before mentioned, could not be acceded to, while WHOLE FAMILIES remained destitute of a single copy.

**SOCIETY FOR THE CONVERSION OF  
WEST-INDIA SLAVES.**

REPORT—JULY to DEC. 1823.

*Enlarged Hopes of the Society.*

In reference to the statements of this Report, the Governors remark—

Within the very narrow circle to which the Society's means have hitherto limited its exertions, they have been uniformly successful: and however the feelings of its Supporters must at the present moment be subjected to restraint, while wishing to see the Society in a more commanding situation; yet, unless the following statement could be proved to be unfounded, the fairest hopes may be entertained that it may speedily extend its influence to the utmost limits of its Charter.

Having surmounted the difficulties with which it has for so many years contended, its Governors are led to think that it is but necessary that their power of giving assistance should be strengthened, for them to be carried into a most extensive sphere of action; and that, with adequate pecuniary support, they can effect every thing which under Providence could be expected of them.

*Increase of Chaplains.*

Having noticed the augmentation of the Society's funds, the Governors add—

To secure an immediate application of the contributions, no time was lost in circulating the information, that the So-

ciety intended to increase the number of its Clergy; and that the Secretary had been authorized to communicate with those Gentlemen, who might feel a disposition to enter into its service. It is gratifying to state, that such applications have been made by Clergymen and others of the highest respectability—accompanied by references which have stood the test of the most strict investigation, and by testimonials to those important qualifications which are indispensable in the condition of the Christian Minister—as leave no doubt in the minds of the Governors, of their being able to obtain a supply of efficient Chaplains, who may be safely entrusted with these important interests.

In addition to these Labourers from home, several of the Clergy of Barbadoes expressed their readiness to devote their whole attention to the Religious Instruction of the Slaves, and to place themselves for that purpose under the Society. The Governors have, by these means, been enabled to engage four Chaplains for Jamaica, four for Barbadoes, one for Nevis, and two for Demerara.

*Co-operation in the West Indies.*

We have stated, on a former occasion, the Benefaction of the West-India Planters and Merchants of London to the funds. This Benefaction was accompanied by Resolutions, the first of which recognizes the importance of the Society's object:—

—That this Committee are of opinion, that the extension of the means of Religious Instruction, is the best and surest foundation for the improvement of the civil as well as the moral condition of the Negroes in the West-India Colonies.

With the principle here recognized, the Colonists are beginning, by public acts, to avow their concurrence.

The Clergy of Barbadoes, at a Meeting held on the 5th of August, agreed to an Address, the object of which is thus stated—

The Clergy of Barbadoes, sensible of the benefits which must result to any

society from extending Religious Instruction to every member of it, feel themselves called upon, at this moment, to submit to the country at large some plan for the instruction of the Slave Population, in the saving truths of the Christian Religion and in moral virtue, as the only foundation of any improvement in their civil and social condition.

The Address thus closes—

Should the views which they develope be acceptable to their countrymen, they invite a Meeting of all Owners, and others interested in property, to form an Association with the Clergy, and to consider of such measures as will enable them to commence their labours with the least possible delay.

In consultation with such Gentlemen, the best and most practicable means may be adopted, for instructing the Slaves without materially interfering with the necessary labours of estates; and when the Slave sees both his Pastor and Master cordially uniting in an endeavour to improve his mind and condition, it is not too much to hope that the happiest impressions may be made on his character.

The Governors remark, on this Address—

Immediately on the publication of this appeal, which was signed by all the Clergy, a General Meeting of persons concerned in the government of Slaves was held at the General School, on the 15th of September; and an Association was formed for the dissemination of Christianity on a wider and more united plan, than any hitherto attempted. The principal Planters and Attorneys entered into a ready co-operation with the Pastors of the Established Church.

In furtherance of this Colonial Co-operation, the Governors add the following Postscript to the Report:—

The Governors beg leave to suggest that the views of the Society will be most effectually promoted, by the formation of Colonial Associations, in union with the Incorporated Society in London; and for the promotion of its objects, by the collection and remittance of Subscriptions and Donations: in return for which, assistance may be expected, according to the Society's means, in an additional supply of Ministers,

and of suitable Books of Religious and Moral Instruction.

*Expected Abolition of Sunday Markets.*

Of the state of the Society's labours in the West Indies, an outline was given at p. 89 of the Survey. On one point of great importance to the success of Christian Exertions among the Slaves, we quote, with pleasure, the sentiments of two of the Clergy.

Of the Rev. D. G. Davis, of Nevis, it is said—

He has an ardent hope that the Labourers in the vineyard of this hitherto unproductive soil will, at no great distance of time, experience greater facility in the prosecution of their exertions. Some new local regulations have lately been suggested, with respect to the important subject of the Lord's Day: it is in contemplation, to allow some other time than the Sunday to the Slaves for their markets. Such a step he has ever considered as essential to the progress of Christianity in the Colonies; and he thinks that when wholesome laws are enacted on this head and carried into effect, it will only need the active exertions of the Clergy to secure, under a Divine Blessing, a very considerable share of success, more especially if their numbers could be enlarged.

On the Rev. Joseph Jefferson, of Jamaica, it is remarked—

Should an alteration in the Sunday Markets take place, which he hopes will be the case, a sensible and gradual melioration in the condition of the Slaves would, he has no doubt, ensue; and the best possible results may be expected from it. Whenever this event shall happen, his Church will be immediately opened in the afternoon exclusively for the Instruction of the Negroes.

CHURCH MISSIONARY SOCIETY.

PROCEEDINGS OF ASSOCIATIONS.

*Organization of the Kettering Association.*

AN Association at Kettering has contributed to the Society since 1813, to the amount of nearly 400*l.*; but had not been regularly organized. A Meeting was held for this purpose, on the 13th of November; the Hon. and Rev. Lyttleton Powys in the Chair.

*Movers and Secondors.*

Rev. Joseph Wilson, and Rev. James Scholefield—  
Rev. R. A. Hannaford, and Mr. Joseph Beddy—  
Rev. T. Durham, and Rev. H. Tattam—and Mr.  
Ralph Wyld, and Rev. W. Marsh.

Collection, 14l.

H. Lamb, Esq. *Treasurer.*

Rev. James Hogg, *Secretary.*

In the evening, a Ladies' Association was formed. The Meeting was addressed, besides the Gentlemen who assisted in the morning, by the Rev. James Hogg and the Rev. W. Brotherhood. Twelve Ladies gave in their names as Collectors.

*Formation of the Fethard Association.*

On the 3d of December, a Meeting was held at Fethard, in the County of Tipperary, for the formation of an Association in aid of the Hibernian Auxiliary; the Rev. H. Woodward, Rector, in the Chair. The Rev. Dr. Bell, of Clonmell, and the Rev. Peter Roe, of Kilkenny, attended as a Deputation from the Auxiliary Committee.

*Movers and Secondors.*

John Palliser, Esq., and W. Barton, Esq.—Rev. Dr. Bell, and Rev. John Hifferman—B. Friend, Esq., and Lieut. Col. Palliser—Rev. Peter Roe, and Richard Wright, Esq.—and W. Barton, Esq., and Rev. James Despard.

Subscriptions and Collections, nearly 40l.

*Formation of the Wrexham Ladies' Association.*

On Thursday, Jan. 8th, a Meeting was held, in the National-School Room at Wrexham, for the purpose of forming an Association for Wrexham and its vicinity; the Rev. Ebenezer Williams in the Chair. The Meeting was addressed by the Chairman, and by the Rev. Messrs. F. Parry, D. Hughes, and John Langley. Ten Ladies became Collectors.

Mrs. Morris, *Treasurer.*

Mrs. Griffiths, *Secretary.*

*Formation of the Walthamstow Association.*

On Thursday, Jan. 15th, at a Meeting held at the Vicarage at Walthamstow, the Rev. W. Wilson, Vicar, in the Chair, an Association, in aid of the Society, was formed for that Parish. The Meeting was attended by the Assistant Secretary, and the Rev. Joseph Beddy and the Rev. S. Ridsdale, Missionaries of the Society: the Resolutions were proposed by the Rev. M. M. Preston. About 50l. was contributed, chiefly in Annual Subscriptions.

Rev. W. Wilson, *President.*

W. Taylor Money, Esq. M.P. *Vice-Pr.*

John Hindman, Esq. *Treasurer.*

Mr. R. Bright, *Secretary.*

Feb. 1824.

In the evening, a Ladies' Association was formed, of which Lady Wigram is *President*, Mrs. Wilson *Treasurer*, and Miss Melville *Secretary*.

*Formation of the Louth Association.*

The Society has hitherto been but partially known and supported in Lincolnshire, through its Associations at Lincoln and Gainsborough. We are happy to record a gratifying instance of voluntary exertions, calculated to promote its interests in a part of the county where little support had been previously given.

A Meeting of Clergymen and other Gentlemen had been held on the 26th of August, at the Mansion, Louth, the Rev. Wolley Jolland, Vicar, in the Chair; on which occasion an Association was formed and many Subscribers obtained. The friends of the Society being desirous of receiving further information relative to its progress, the Assistant Secretary proceeded to Louth, and preached two Sermons in the Parish Church, on Sunday the 21st of December. Upward of 40l. was collected. On Monday morning, he addressed a large party of Ladies, and afterward met the Committee of the Association—entering, in both cases, into full details of the Society's proceedings.

The Corporation of Louth voted a Benefaction of Ten Guineas and an Annual Subscription of Three Guineas to the funds. Seventeen Clergymen have become Members of the Association, and many Ladies have given their names as Collectors. About 130l. has already been contributed.

*President,*

Rev. Wolley Jolland, Vicar.

*Treasurer,*

Edward L'Oste, Esq. M.D.

*Secretaries,*

Rev. John Emeris, Rev. Robert Milne,  
Mr. F. F. Goe.

*GENERAL BAPTIST MISSIONS.*

REPORT, 1822—3.

THIS Report is chiefly occupied with the details of the Mission which the Society has established at Cuttack, in Orissa; the chief points of which were stated at p. 63 of the Survey. We shall now notice the Home Proceedings of the year.

*State of the Funds.*

The Receipts of the Year were 1627l. 19s. 9d.; being an advance

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of about 400*l.* on the preceding year: the Payments 1056*l.* 4*s.* 8*d.* The difference, with the balance in hand at the beginning of the year, leaves a balance now in hand of 1518*l.* 8*s.* 7*d.*

On one method of augmenting the Funds, it is remarked—

Besides the usual sources of income, there is one to which your Committee will particularly advert. In the Instructions given to all the Missionaries, it has been urged upon them, if practicable, without interfering with their great work, to relieve, in a measure, the funds of the Society, by imitating the example of various Missionaries, who, in part, have maintained themselves.

The experience of Missionaries has shewn, that, however advantageous this cause may be in respect of funds and of an indirect and collateral influence on the Heathen; yet it withdraws from the direct work of the Missionary such a portion of time and spirits, as to render it desirable, as a general principle, that Missionaries should be competently supported from home, or from sources independent of their personal toil.

*Designation of Mr. Lacey to India.*

We stated at p. 63, the embarkation of Mr. and Mrs. Lacey for India. On his designation to his work, which took place at Loughborough, where, two years before, Mr. Bampton and Mr. Peggs had received theirs, it is remarked—

The same pledge to support and pray for the Missionaries as had been given on the former interesting opportunity, was repeated at this time; and the uplifted hands of a multitude declared; that they would persevere in supporting, with their property and their prayers, the great cause which they have espoused. The Mission may, perhaps, still have a few opposers, who mistake the motives of its active friends and its faithful Missionaries; but, with so many friends pledged for its support, and with God on its side, it has nothing to fear. Days, like that enjoyed on this occasion, will not be soon forgotten: they live in the memory of multitudes who love their Sa-

viour: and when the flood of time passing on shall have buried in oblivion all those multitudes; when all the deeply-affected crowd, whose prayers then pierced the skies, shall have vanished for ever from every earthly house of prayer; surely, in the house above, will those solemn scenes be remembered; and even there, those days be recollected with pleasure, when crowds assembled for an object important as eternity; because that object is the publishing of the everlasting Gospel to a ruined world.

*Measures for the Extension of Schools.*

Your Committee, sensible of the importance of undermining the fabric of superstition, by diffusing education, have voted 800 rupees for the establishment of Schools. This sum will be sufficient to pay the wages of Schoolmasters in twelve or fourteen Schools: yet it is obvious, that so small a number of Schools must prove extremely inadequate to the wants of the population, even in the immediate vicinity of your Missionaries; and that it is highly desirable and important for exertions to be made, to furnish funds for a much larger number of these benevolent institutions. It may be satisfactory to add, that at the time the above sum was granted, it was determined that the Missionaries should be informed, that the Committee consider it indispensable for the Scriptures to be taught in all the Schools supported by the Society.

A plan for promoting the interests of the rising generation in India, by supporting a greater number of Schools, has been suggested by Mr. Peggs.

Mr. Peggs recommends that the different Churches of their Communion should, according to their ability, open funds for the support of Schools in India, to be called by the names of the respective places by which they are supported, as has been already done in the Missions of some other Societies.

The Committee earnestly recommend the plan here suggested to the attention of the friends of the young, and especially to the numerous Sabbath-School Teachers in our Churches. They also mention a pleasing fact, much to the honour of the friends connected with the Loughborough Sabbath School. The Teachers there have begun a subscrip-

tion among their Scholars, which is proceeding at such a rate as gives them reason to believe that they will be able to maintain two Schools in India.

*Separate Fund for the Erection of Places of Worship.*

A subject of no small importance is brought before the attention of the Society, in the last Letter received from your Missionaries. In that Letter, they express a desire for help, to assist in the erection of a house for Divine Worship. They write—"We want a Native Chapel, and a convenient central place for English Worship. We should be happy to inform you of their erection, by means of a little of your aid." The Committee suggest to the friends of the Mission, the propriety of a distinct subscription for this purpose. They do not apprehend that the Missionaries solicit any considerable sum; as part of the expense will be defrayed by friends in India, and the expense itself will be moderate. Yet the Committee conceive, that it would be unwise to charge the general funds of the Society with building expenses: they, therefore, recommend the opening of a distinct subscription, for the purpose of assisting in erecting the Chapels mentioned.

*Conclusion of the Report.*

In reference to the part which this country is called on to act toward India, the Committee quote the words of their Missionary, Mr. Peggs:—

O Britain! when I view thy supremacy, by means of a handful of thy sons, obtained and consolidated; when I consider how thou art honoured, as the messenger of every good to these ignorant, miserable myriads, for ages buried in gross superstition, how I glory in being a Briton!—How I long to see the design of Providence in these unparalleled events, properly felt, prosecuted, and accomplished! Britain was once inhabited by idolaters; filled with idols, and temples defiled by human blood: but, through the benign power of Christianity, where are they now? Where have they been for ages—Where?—Buried amidst the wreck of things that were!

The Committee close with the following animated exhortations:—

And is India, through the instru-

mentality of Britain, introducing and fostering the omnipotent power of Christianity, to see all her idols, her temples, and her monuments of idolatry, cast to the ground, and buried in oblivion and the dust? Is this the design of Him that ruleth in the kingdoms, and giveth them to whomsoever he will?—Surely it is.

Animated by the sure word of prophecy, and by prospects opening in the East, go forward. Pitying the condition of helpless millions, and constrained by Immanuel's dying love, go forward. Behold a world dead in trespasses and sins! and mourn, and labour, and pray for that ruined world. In addition to a hundred other weighty reasons for zeal, consider one assigned by the Son of God himself, as a motive for unwearied exertion—*The night cometh, in which no man can work.* The longest summer's day soon elapses; and he, who labours from its dawn to its close, soon has to say, "My labour is done;" the longest harvest month soon concludes; and he who toils through it all, who scorches under its heat, or droops amidst its showers, soon has to exclaim, "The season is passed, and the harvest is finished:" so, soon, must the Christian retire from the field of labour—and retire from it for ever. Time will soon end with those you wish to benefit, and soon end with you. The Missionary Collector must shortly take her last round, and the Subscriber pay the last subscription—the Minister, who pleads for Heathens, deliver his last address—the Missionary utter his last instructions, and the Christian offer his last prayer.—*The night cometh, in which no man can work.* Crowd, then, into the remainder of the little day of life, all the exertion, all the activity, all the benevolence possible; and those exertions will, doubtless, prove a source of blessings to millions, when your work is done.

*HIBERNIAN TRANSLATION-SOCIETY.*

*First Anniversary of Ladies' Auxiliary.*

A LADIES' Auxiliary, formed in support of this Society, held its First Anniversary, in Dublin, on the 21st of January; the Right Hon. St. George Daly in the Chair. The Meeting was addressed by the Rev. B. W. Mathias and the Rev.

John Short. The Contributions of the year had been 81*l*. 19*s*. 4*d*. Irish.

## Continent.

### GERMANY.

#### UNITED BRETHREN'S MISSIONS.

THE last Annual Circular of the Synodal Committee, appointed to conduct the Berthren's Missions, is dated from Berthelsdorf, Sept. 12, 1823; and furnishes the following particulars relative to their progress.

#### *Receipts of the Year 1822.*

Collections from Congregations	£.	s.	d.
and Friends.....	2305	19	1
Benefactions, chiefly from Eng- land and Scotland .....	5559	10	9
Legacies.....	1766	16	7
By Course of Exchange.....	11	18	0
<b>Total...</b>	<b>9644</b>	<b>4</b>	<b>5</b>

#### *Payments of the Year 1822.*

Missions:	£.	s.	d.
Greenland .....	570	8	0
South America .....	47	2	3
Barbadoes .....	128	4	4
St. Kitt's .....	1115	12	2
Antigua .....	1608	15	1
Jamaica .....	590	2	0
Labrador .....	80	3	0
Danish Islands .....	0	0	0
North-American Indians....	291	5	1
South Africa .....	1408	4	6
Mission among the Calmucks	58	4	0
<b>Total...</b>	<b>5898</b>	<b>0</b>	<b>5</b>

#### Pensions:

To 14 Married Brethren and 8 Widowers.....	596	14	1
To 66 Widows .....	270	7	1
To 66 Children at Schools and Trades.....	838	0	4
Sundries .....	718	11	3

**Total... 8321 13 2**

#### *Thanks of the Synodal Committee for British Contributions.*

The Benefactions from England and Scotland have enabled the Committee to reduce the Debt on the Missions to 1731*l*. 10*s*. It was 3753*l*. 7*s*. 11*d*. at the close of the preceding year. In reference to this aid, the Committee remark—

You will unite with us in thanks and praise to God for this extraordinary

help, afforded us through the instrumentality of His children in other denominations, who so liberally contribute toward the support of His work among the Heathen, and rejoice with us in its prosperity. You will also join us in prayer to Him, that He would graciously continue to bestow on us these favours; and to raise up faithful and willing promoters of His cause on earth, both in and out of our Congregations: for, without such effectual assistance, we should be quite unable to proceed in our labours among the Heathen, as hitherto; and much less could we think of enlarging our present sphere of activity. We return our warmest and most cordial acknowledgments to all those friends who participate in the spread of the Gospel by means of the Brethren's Church: and implore the Lord, from whom every good and perfect gift cometh, that He would Himself be their reward, and give them the desire of their hearts in the annual increase of the number of those who are delivered from the power of sin and Satan; and that He would cause the Word of His Cross everywhere to be the power of God, quickening and transforming the hearts of those who sit in darkness and in the shadow of death. Among our benefactors, we particularly notice, with the greatest gratitude, the London Association in aid of our Missions, with its various Auxiliaries; the Edinburgh, Glasgow, and other Associations; and entreat the Lord abundantly to bless and reward them.

#### *State and Prospects of the Missions.*

About the beginning of this year (1823), 171 Brethren and Sisters were employed in the Mission; and there are now two Stations more than in 1821, with three additional Missionaries. There are, at present, on our List, 62 Missionaries who have retired from activity, and 66 children of Missionaries educated in our Schools in Europe and America, for whose maintenance we are bound to provide.

When we take a view of the course of our Missions in the year 1822, we acknowledge, with deep humility and thankfulness, that the Lord has again crowned all our labours with success in Greenland, Labrador, North and South America, the West-India Islands, and in South Africa.

## Mediterranean and Black Seas.

### BRITISH AND FOREIGN BIBLE SOCIETY.

#### *Demand for the Scriptures at and near Adrianople.*

Two most valuable Missionaries have entered into the joy of their Lord, after long and faithful services—Br. Jacob Beck, at an age of 82 years, 53 of which he spent in the service of the Greenland Mission; treading in the steps of his venerable Father, one of the first Missionaries in that country, and encouraging two of his Children to enter on the same service—and Br. Henry Marsveld, whom the Lord had endowed with peculiar gifts for the renewal of the Mission at the Cape of Good Hope, in the year 1792: he was in the 77th year of his age; and, to the last period of life, most active and faithful in his labours among the Hottentots. Tears of love and gratitude followed these two worthy servants of God to their resting-places, in Greenland and at the Cape. The distress occasioned by storms and floods at the Cape, and by a famine which lasted two years and caused inexpressible misery to the Hottentot Population in and out of our Settlements, has been relieved by most liberal contributions, both in England, Germany, and Holland, and by a good harvest last year; for which we unite with our dear Missionaries in fervent thanks to our Heavenly Father. The accounts from all our Settlements at the Cape afford us the liveliest satisfaction.

It is a remarkable and encouraging sign in these interesting times, that Missionary Efforts are more and more extensively made in many Protestant Churches; and that, by the British and Foreign Bible Society and similar Societies in different countries, the circulation of the Holy Scriptures spreads in all quarters of the Globe. As they are translated into all known languages, none need be left without an opportunity of becoming acquainted with the Word of Life. We have received the most substantial benefit in Labrador, Greenland, and other Missions, from the generous assistance of the British and Foreign Bible Society; for which may God richly reward them!

Let us, Dear Brethren, continue to remember, in our prayers, the great work committed unto us; and entreat the Lord of the Harvest, that He would also in future grant us the favour to be helpful in gathering in the reward for the travail of His soul, and prepare in our Church yet more Labourers whom He may send into His harvest.

We mentioned, at p. 29 of the Survey, the visit of Mr. Barker, the Society's Agent, to Adrianople and its vicinity. He has sent home the following statement of his observations and proceedings on that occasion.

The Greek Houses of Adrianople were numbered about twelve years ago, when it was found that this city contained about 5000 houses; since which they have augmented, according to the general opinion, to about 6000: if, therefore, we allow seven souls to each house, which is even too little in this country, the Greek Population will amount to 42,000 souls; a computation rather under than above the general estimation made here. The Greeks have an Archbishop, named Nicephorus—ten Churches—one School for Ancient Greek, containing about fifty Scholars; and three for Modern Greek, with nearly 200 Scholars; besides which, there are several others for private tuition. Both Modern Greek and Bulgarian are made use of, for reading and writing, by the Greeks of Adrianople; but, in the villages on the road to Philippopoli, they are best acquainted with Bulgarian.

The Holy Scriptures are extremely scarce here; and, among the lower class of Christians, totally unknown. About three years ago, a few copies of the Ancient and Modern Greek Testaments, printed by the Bible Society, were sent to Adrianople from Enos, which were immediately bought up: since then, no more have appeared; although I have been told that several copies of the same book had, some time back, been brought to Enos from Smyrna: no doubt they were sold there.

A friend accompanied me to the Armenian Bishop, in order to present to him the Letter of Recommendation, which I had from the Armenian Patriarch. I found him a most affable man; and ready to do any thing in his power, to aid me in the circulation of the Holy Scriptures among his flock. I presented him with copies of the different editions of the

Armenian Testaments and Psalters, which he approved of very much. I then informed him, that, in a few days, I should receive a small case of those books for the Armenians of Adrianople. He observed, that, among the lower class of his nation, they preferred the Turkish Testament with Armenian characters. He seemed delighted at the idea that a certain number of Englishmen should unite their talents and money, in the arduous and expensive work of multiplying copies of the Holy Scriptures in so many languages, and distributing them in the countries where those languages are most familiar. The Armenians at Adrianople are calculated to be about 500 families: they have a Bishop, one Church, one School of 100 Scholars, besides several of a lesser note.

The Jews are reckoned to be from 10,000 to 12,000 souls. They have twelve Synagogues, and one Public School of about 500 Scholars. They speak Spanish; but, in reading and writing, they make use both of the Hebrew and the Spanish with Rabbinical characters.

Adrianople is well calculated for the establishment of a Depôt of the Holy Scriptures. A good supply of Bibles and Testaments in Greek, Bulgarian, Armenian, Turkish with Armenian characters, Hebrew, and Spanish with Hebrew characters, would find a ready sale in a country where the Holy Scriptures are so very scarce. Adrianople has also the advantage of being near the two renowned fairs of Uzunziova and Selimnos; where a concourse of people, from all the provinces of European Turkey, crowd to purchase their yearly stock of commodities.

*Ortakou* is a considerable Greek Village, situated at the foot of the mountains, anciently called Rodopé, which divide the Eastern from the Western Thrace: this village contains 250 houses; and the Bishopric has ten other villages, inhabited by Greeks only. The second in ecclesiastic power at *Ortakou* was much disposed to further the Society's views: he heard with pleasure and wonder the transactions of the Bible Associations; and desired me not to fail to send him the Greek Scriptures, translated by Hilarion, as soon as they are put into circulation; and requested that the prices might be as low as possible, that the poor, who are the most nume-

rous of the inhabitants of that Bishopric, might be able to purchase them.

I sold, during the few days I remained at Adrianople, seventy volumes of the Armenian Scriptures which were sent me from Constantinople: and had I had any copies of the Greek, or Turkish with Armenian characters, many would have been disposed of; but the Depôt at Constantinople was exhausted when I quitted it.

At *Demotica*, I went to the Bishop, to whom I had a Letter of Recommendation. I found him a sensible, well-disposed man; and never have I seen any one more pleased than he was, when I related to him the operations of the Bible Society: he carried me to another apartment, where I found assembled the most respectable Greeks of the place; and there, in an eloquent speech, he related to them all that I had informed him of respecting the Bible Society: he finished by saying, "It was left, my Brethren, to the English, already renowned for their philanthropy and generosity, to conceive and execute the noblest of undertakings—that of rendering all nations happy, by giving them the Word of God in their respective languages. Yes, my Brethren, the English have paid Hilarion to translate the Holy Scriptures into Modern Greek, and they are intended for us! They have embraced the Holy Scriptures themselves, and they are anxious that their Fellow-Christians should do the same." The Bishop then took up the Ancient and Modern Greek New-Testament printed by the Society, and read to them two chapters from the Epistle to the Corinthians. I asked the Bishop where he had got that book from: he told me he heard that the English had printed and distributed that work, and had sent to Adrianople to see if he could procure one to read: a friend of his had just sent him that copy, entreating him to return it as soon as possible, and he shewed me that he had nearly perused the half. I opened the book, and was greatly astonished to find that it had been bought at Aleppo, in 1820, and had found its way to Adrianople. Happily I had a copy of that edition with me; and I presented it to the Bishop, who was very thankful for it.

It was reported to me, whilst at Adrianople, that a respectable Widow, whose Husband was beheaded at the



commencement of the Greek Revolution, said, "I feel a real consolation in my present misfortunes, in the perusal of the New Testament."

*Demand for the Scriptures at and near Smyrna.*

Mr. Barker writes from Smyrna, under date of Oct. 17, 1823—

The Society's magazine here, which is open to the public, furnishes the Word of Life to many a poor man, who never before knew of its existence. I have daily ocular proofs of the utility of Bible Institutions. Four Young Men, employed in the warehouses of two merchants who have their counting-houses in our yard, employ their leisure hours in reading the Holy Bible in Italian: every day I see them with that book in their hands; and, when occupied, it lies on their desks by their side. I have seen also the Society's Greek New-Testament in the hands of shopkeepers, while waiting for customers. This is a pleasing sight to me; and to those who are inclined to doubt the utility of Bible Societies, it serves at least as an undeniable proof that the Holy Scriptures are read.

When I was at Smyrna last winter, the wakil, or proxy, of the Armenian Bishop preached on the necessity of reading the Holy Scriptures; and afterward sold and distributed, with his own hands, about 70 Bibles and Testaments, when Church was over. At *Kutaich*, the Armenian Bishop's proxy sold 20 Armenian Testaments and Psalters to the School-boys; and if I had had the Holy Scriptures in vulgar Turkish with Armenian letters, he would have sold for me a great many more, for in that city the Armenian is not understood. At *Cesarea*, the Armenian Bishops of the famous convent called Sourt Carabid were extremely thankful for some Armenian Scriptures presented to them; and, when I left them, they gave me a commission for 100 New-Testaments and 200 Psalters, for the use of the poor labourers who till the ground belonging to the convent, and requested me to let them know if the New-Testament in vulgar Turkish is published with Armenian characters. I could point out others who have shewn by deeds, not words, that they were persuaded of the necessity of distributing the Holy Scriptures among their followers. A Greek priest and schoolmaster at *Doorla*, a small town

about 24 miles from Smyrna, to whom I sent a few Greek Testaments for his School, came here for the purpose of thanking me in person for those books. Many demands are daily made for the Holy Bible in Greek, Armenian, and Hebrew. About 120 copies of Greek and 100 copies of Hebrew Bibles were received in this Depot not long back, and all were sold.

*State of the Christians in Mesopotamia.*

M. Henry Vidal, French Interpreter and Chancellor of the Consulate at Bagdad, on visiting Aleppo, communicated to Mr. Barker the following particulars, relative to the countries bordering on the Tigris and Euphrates, in which he had resided for fifteen years.

*Bagdad.*—The Christians, among whom there are few Latins, consist of 78 Chaldean, 33 Armenian, 9 Greek, and 26 Syrian Families, exclusive of strangers; but all these families together do not comprise more than 1000 souls. The Chaldeans, who have a Curate among them, as well as the Armenian Catholics, had formerly a Church in this town, which was destroyed, if I mistake not, under the government of Suliman Pacha II. The Armenian Schismatics still possess a Church, which is in the Diocese of Echmiazin.

*Mosul.*—The Christians belonging either to the Chaldean or the Syrian Churches, the former all Catholics, consist of upward of 1000 families—have an Archbishop, five or six Priests, four Churches in the town—occupy many villages before the town; and, in Kurdistan, also a Monastery, called Rabban Hermis. The Syrian Catholics consist of upward of 50 families, exclusive of those living in the villages: they have two Churches and several Monks among them; with a Bishop, whose name is Gregory Bahnan Beihora, who is installed by the Patriarch of Mount Libanus.

*Mardin.*—It is reckoned that there are, at Mardin, 2000 Christian Families, which are thus divided: 1000 Syrian Jacobites, who have there their Patriarch—500 Armenian Catholics, whose Bishop's name is Joachim Lasbaz: his jurisdiction extends likewise to Talarman, a village about four leagues from Mardin, where there is a Church and about fifty families of this nation—

100 Chaldean Catholics, under their Patriarch of Diarbekir, who has himself represented by a Vicar at Mardin—200 Syrian Catholic Families, without any Church or any Monk of their rite: they are baptized, married, and interred by the Jacobite Syrian Priest: they go for the performance of their devotions to the Catholic Churches—200 Charnisies Families, or worshippers of the sun, who must have existed in these parts from very ancient times: the Turkish Government considers them as Christians, dependent on the Jacobite Syrians. The Jacobites have two Churches, dedicated to the Forty Martyrs, and to St. Chemouné; and the Monastery, called *Der Ezzafran*, a league from Mardin, is the residence of their Patriarch.

*Diarbekir*.—There are reckoned to be Christians of four different rites, viz. Chaldean, Armenian, Syrian, and Greek. The Chaldeans consist of 40 families, who have a Church which is falling into ruins, and a Patriarch. The Armenians consist of about 200 families, without Church or Priest of their communion. The Syrian Catholics, about 50 families, likewise have neither a Church nor a Priest among them. The Greeks have a Church and Monks, though their number does not exceed 30 families.

*Basra*.—This Missionary Station was begun by the Portuguese; and carried on by the Monks of the Barefooted Carmelites, who had come thither from Persia: it was afterward made dependent on the Vicariate of Babylon. From 200 families, of which it consisted 56 years ago, it has become reduced to less than 30 souls. Two Missionaries formerly performed the Service of the Hospitium and of the Church, both of which are very large: but, for about 15 years past, the predecessor of Father Vincent, Father Blaise, was there alone until August last; when he was seized with the cholera morbus, which carried him off, together with twelve thousand individuals of Basra. The Armenian Schismatics in this town are likewise not numerous: they have a Church and Priests.

*Orfa*.—This city contains about 1500 Armenian Schismatics and Syrian Jacobites. The Armenians possess a Church, an ancient and grand building, dedicated to St. Mary; and a Bishop, named Matran Owanes, who is sent thither from Echmiazin. The Syrian Jacobites, consisting of 200 families, have also a Church dedicated to St. Boghos and St. Bedros (St.

Paul and St. Peter,) and a Bishop called *Der Abraham*, who is under the Patriarch of *Der Ezzafran*.

#### *Languages spoken in Mesopotamia.*

M. Vidal adds on this subject—

At *Basra*, the language most common is the Bedouin Arabic: besides this, there are spoken there the Turkish, the Armenian, the Persic, the Indian, and the Portuguese. But, along the banks of the Euphrates and the Tigris, where I have frequently travelled, the Arabic alone is spoken.

At *Bagdad*, the Arabic, the Turkish, the Armenian, the Persic, and the vulgar Chaldee, are spoken: the latter is a language very little esteemed in this town. In the villages, however, which are found between Bagdad and Mosul, including the towns of Kerkauk, Erbil, &c. they speak the Turkish, the Kurdish, the Arabic, and the vulgar Chaldee.

At *Mosul*, the Arabic, the Kurdish, a little Turkish and vulgar Chaldee are spoken.

At *Mardin*, they speak the Arabic and Kurdish, and a little Turkish.

At *Orfa*, the Turkish alone is generally spoken: the same is the case at Biré or Biradjik, where there are no Christians.

## Polynesia.

### Sandwich Islands.

AMERICAN BOARD OF MISSIONS,

AND

LONDON MISSIONARY SOCIETY.

THE co-operation of the two Societies in this Mission was noticed in the Survey. We shall now state the circumstances which led to this arrangement, and the prospects opening before the Societies.

*Visit of Messrs. Tyerman, Bennet, and Ellis, from the Society Islands.*

The Directors of the London Missionary Society state, in their last Report—

By Letters lately received from Messrs. Tyerman and Bennet, dated in August 1822, it appears, that, while they remained at Huaheine, Captain Kent, Commander of H. M. Cutter the *Mermaid*, touched there for refreshments; having under his care a Schooner, a present from His Majesty to the King

of the Sandwich Islands: the late King, considering himself under the protection of the King of England, had always been very attentive to the English Vessels touching at any of his islands for refreshments: this kindness having been reported to Government, a Schooner was ordered to be sent to him from Port Jackson, as a present from His present Majesty, then Prince Regent.

Captain Kent stated, that, on his return to the Colony of New South Wales, he purposed calling at the Marquesas; and offered the Deputation, and any of the Missionaries who might wish to accompany them, a free passage to the Sandwich Islands, and back.

After due deliberation, Messrs. Tyerman and Bennet resolved to accept the offer of Captain Kent; and as so favourable an opportunity offered for settling Native Teachers at the Marquesas, it was agreed that two should be selected for that purpose. Mr. Ellis, Missionary, at the same time consented to accompany the Deputation, in order to assist in carrying this object into effect.

The Deputation thus speak of their voyage, and of the circumstances under which they found the Islands:—

We sailed from Huaheine on the 25th of February, 1822; and came to an anchor in Karakakooah Bay, on the 1st of April—the day five weeks after leaving Huaheine. How much reason for gratitude had we, on entering this harbour, in so much comfort and safety at the close of a voyage of nearly 2400 miles, performed in a small vessel but a little larger than a Gravesend Hoy, over so great an extent of sea, where we saw but one small and uninhabited island from the time we left Huaheine till we reached Owhyhee!

No fewer than eleven ships were lying at anchor, all American Whalers; whose Captains immediately came on board, and shewed us every mark of attention and civility.

On making the coast of this most interesting island, the "Governor" came on board. This person is a man of great importance at Owhyhee; as the whole government of it is entrusted in his hands, during the absence of the King. His name is Kuakini, but he generally goes by the name of John Adams. He possesses considerable property, and lives at a place called Kirooah, in great style. He expresses a desire to have Chris-

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tianity introduced into these islands, and to learn to read and write. One of the Missionaries was stationed near his residence for a few months, where there is a great population; but he afterward left it, and joined his brethren at Woahoo.

Remaining a fortnight at Karakakooah Bay, waiting for the arrival of the other vessel, we had a favourable opportunity of seeing much of Owhyhee, and the condition of its inhabitants. The island is highly interesting, viewed as an object of scientific curiosity, where volcanoes have committed dreadful ravages among its stupendous mountains; but still more interesting considered in its moral aspect, and affecting as it is interesting. There is not a vestige of any kind of religion to be seen. The heathen temples, or morais, are utterly abandoned: the idols have either been destroyed, or, as some imagine, hid, till some favourable crisis may occur at which to restore them. All the abominations of the most degraded state of Heathenism abound among a people who are remarkably friendly, and otherwise inoffensive: not a single article was stolen from our vessel during the whole time she was at anchor in the bay, though many Natives were constantly on board; and scarcely did we hear any complaints in this respect, from the Captains of the other ships: and we hear that a stranger may travel all over this island, day or night, with perfect safety, both of person and property: judging from what we saw, we do not doubt the accuracy of this statement. The island must be very populous. Within about twelve miles along one part of the coast, there is a chain of 29 villages, in which it is probable that there are full 10,000 inhabitants; and we understand that many other parts of the coast are as populous: but on the extent of the whole population, at present we can form no satisfactory conclusions.

The vessel not arriving, our Captain resolved on proceeding to the island of Woahoo, where the King was residing; with the hope that he might find that the schooner had reached that place, which proved to be the fact. We passed the island of Mowee, which is also very populous, and several other islands which lie in its neighbourhood, and reached Woahoo in three or four days. All these islands are composed of lofty mountains, but that last named is peculiarly beautiful and interesting. On landing, we were most kindly and affectionately

received by the Missionaries, who immediately introduced us to the King, who shewed us every polite attention. He is a young man, and was dressed in the European costume. He was highly delighted with the present sent him by the King of England—not for its value: he possesses ten ships of his own, and considerable property in dollars and goods of various kinds—but as an expression of the friendship of the English, to whom he is strongly attached, and under whom he considers himself as holding these islands. Here is a good harbour, which is also a place of great resort to American Whalers for refreshment. On coming into the harbour, we counted 23 ships and vessels of different descriptions, either in the harbour or in the road.

On landing, we found ourselves in a village called Hanaroorah. The inhabitants live in grass-houses, resembling hay-ricks of different sizes, with but one small opening as the door-way, scattered over an extensive plain, which lies between the sea and the foot of the mountains. The “taro” plantations, which are seen near the village, afford striking proofs of great industry on the part of this people; and of no small ingenuity, in so directing the water which runs down the adjacent valleys, as to convey it from one bed of “taro” to another, for three or four miles in extent. Here are resident, an American Consul, and several persons from that country, with a view to mercantile employment: their specific object is sandal-wood, which grows in these islands, and finds an advantageous market in China. Goods of various kinds are imported here, and almost every thing may be obtained. Dollars constitute the circulating medium of these islands.

*Remarks on the Destruction of Idolatry.*

The Deputation write, May 8, 1822—

This day three years, the old King died, in a full and firm attachment to his idols. Soon after this, his Son and successor held a public feast, to commemorate this event. At this feast, he publicly set at defiance the “taboo” or idolatrous system, by sitting down and eating with his wives, and the wives of many other Chiefs. This took place when the American Missionaries were on their voyage to these islands, where they arrived on the 31st of March 1820, and were allowed by the King and his

people to settle among them. However, it does not appear that the King demolished idolatry from any preference to Christianity, or any other religion. His Father charged him, immediately before his death, to support the idolatrous system, and to abstain from drinking spirituous liquors; both of which he has equally disregarded. Last Lord’s Day, he held his public anniversary, commemorating his Father’s death. We were all invited to attend: of course, we declined, and did all we could to persuade him to defer it till the next day; but it was the proper day, according to the age of the moon, and his Chiefs were not willing to make the alteration: it was therefore held on that day. The dinner, we understand, was conducted with great order and propriety. The King is able to display a degree of grandeur on these occasions, far beyond what you would expect in this country.

*Co-operation of the Two Societies.*

The Directors thus state the circumstances which led to their co-operation with the American Board:—

Not long after their arrival, some unexpected circumstances arose, which caused the Deputation involuntarily to protract their visit in the Sandwich Islands; but this detention, we are happy to say, was providentially connected with very gratifying and important events.

The King, or principal Chief, of the island of Atooi was, at this time, at Woahoo. A Taheitan, who had been absent from his native country for at least thirty years, having left it when a boy, lived as steward to a brother of the Queen: this man, learning that some of his countrymen had arrived at Woahoo, went and invited them to reside at his house: in conversation with them concerning his family, it was discovered that the wife of Auna, one of the newly-arrived Native Teachers, was his own Sister. In consequence of this discovery, the King and Queen of Atooi invited the Taheitans to be their guests; and, being particularly attracted by the intelligence and suitable behaviour of Auna and his Wife, asked them numerous questions concerning the change effected in the Georgian and Society Islands, and the then present state of things there: they had been previously told, that the Kings, Chiefs, and Natives

in general, of those islands, were in the most abject and degraded condition; but the statements given by Auna, in answer to their inquiries, perfectly convinced them of the falsehood of this report. The King and Queen having afterward learnt that the Taheitan had daily worship together, desired to unite with them on these occasions: they also expressed a wish, as well as their attendants, to be taught to read and write.

Not many weeks elapsed before the Deputation received a message from the King and Queen of Atooi and many of the Chiefs, earnestly requesting that Auna and his Wife might be permitted to remain in the Sandwich Islands, to instruct the people "in the Word of God, and the good way to heaven." Auna also added his own particular request, that Mr. Ellis would, in that case, consent to settle in the islands.

The Deputation having conferred with the American Brethren and with Mr. Ellis, agreed that the Taheitan Teachers should be left in the islands; and that Mr. Ellis should fetch his family from Huaheine, and settle in the country. This arrangement received the approbation of Reho-reho and his principal Chiefs; and proved highly gratifying to the King and Queen of Atooi.

From the close affinity of the Hawaiian (or language of the Sandwich Islands) to the Taheitan, Mr. Ellis, who, after it had been settled that he should return to labour as a Missionary, had diligently applied to the study of the Hawaiian, was, in about two months from that time, not only able to speak that language with ease and fluency, but also to compose several Hymns therein: from the same cause, the Taheitan Teachers were soon able to converse familiarly with the Natives of the Sandwich Islands.

From his first arrival, Mr. Ellis had preached in Taheitan to the Natives who accompanied him from Huaheine; on which occasions, many of the Hawaiians attended, and were able to understand the greater part of what they heard. He now began to preach to the Hawaiians, in their own language, at the Mission-Chapel, where the congregation continued gradually to increase, until, in the beginning of August, it amounted to about 400 persons, in whose behaviour a considerable improvement was apparent.

*Promising Indications among the Natives.*

The Directors, in the following

passage of their last Report, thus speak of the state of the Natives about the time when the Deputation left the Islands:—

Although the Natives, in general, hesitated as to their choice between Paganism and Christianity, it was yet evident that the bias of their minds was in favour of the latter. Still they were reluctant, by any public act, to declare their preference, until they had first obtained the sanction either of the example or authority of the King. Reho-reho, on the other hand, had assured the Deputation, shortly after their arrival, that he would, after a while, "tell his people that they must learn the good word, and worship Jehovah; but that, first, the Missionaries must teach him, and themselves get well acquainted with the language."

The King proved as good as his word; and the proficiency of Mr. Ellis in the acquisition of the language, the increasing number of his hearers, and the improvement which was visible in the conduct of many, seem to have tended to accelerate his determination.

On the 10th of August, the Deputation write as follows:—

The King's decision is made in favour of the Gospel. He and his Chiefs are all learning from day to day. Two days ago, the Chapel overflowed with all the royalty and dignity which these islands afford. All connected with the Mission are fully employed, in communicating instructions, in reading and writing, to the King, Queen, and Chiefs, old and young! Verily Jehovah is a God hearing and answering prayer. Oh, for grace and wisdom to all concerned rightly to improve this providence! The names of twelve persons (Hawaiians) have been given in, who appear to be sincerely attached to the Word of God; so that, ere long, we hope that the administration of Christian Baptism to the Natives will commence by the Missionaries.

In another Letter, Mr. Tyerman writes—

Within the last week, an astonishing ardour has begun to manifest itself, and is now spreading among the Chiefs in all directions: scores are applying daily for books; and we are all fully employed, from morning until night, in teaching the people: some go to the King and his family, and others to the houses of the Chiefs. They are making the most pleasing progress. It is, indeed, as life from the dead. Our coming here appears to be singularly of God; and probably in no part of our journey shall we be more useful than in this, though it was completely out of the range of our calculations.

In another Letter, alluding to the

same pleasing occurrences, the Deputation write—

Since the decision of the King, he, his Queens, and great numbers of Chiefs, are daily receiving instruction by all the hands that can be mustered, young and old, capable of teaching the true pronunciation of the letters, reading, writing, &c. The Royal Residence and the Chiefs' Houses have, for several hours in the day, quite the appearance of a School-Room. Mr. Ellis every evening delivers a short Lecture, with singing and prayer, in Hawaiian, in one of the Chief's houses, at the daily request of the Chief and his Wife.

While the Deputation continued at the Sandwich Islands, the King and Queen of Atooi, accompanied by the Native Teacher, Auna, made a tour round the Island of Owhyhee; during which were discovered, at one place, above 100 idols, in caves situated among the mountains: these were all burned together. Many more were burned in other parts of the island, during this tour of the King. It appears that these idols were concealed, when idolatry was formally abolished in the year 1819, by those who were adverse to the change.

In reference to the preceding communications, the Deputation write—

We trust that you will desire our Christian Brethren and Sisters in Britain, to unite with us, in thanksgiving to God for this remarkable opening for still more extensive Missionary Usefulness; and in earnest prayer for the Divine Blessing on the joint efforts of the American and English Missionaries in these islands, that the present most promising appearances may be abundantly realized.

The American Missionaries, in a communication to the Board at this period (August 1822), thus speak of the desire of the Natives for instruction:—

The Nation, we are happy to say, is now ready to receive instruction and additional Teachers. During six months past, the desire for instruction seems to have increased with the means. We have been enabled to print, and put into their hands, 16 pages of a spelling-book; containing, besides a copious list of words, several lessons in reading, which exhibit some of the leading doctrines of the Gospel. A considerable number of pupils are already thoroughly acquainted with these pages, and they are sought by others; so that we are obliged to distribute a considerable part of the edition, which amounted to 500 copies, before the remaining 16 pages can be finished. Besides the School, of about

50 pupils, at our School-House, which Mrs. Bingham superintends, there are about 100 pupils in the village, at seven different places, which require the attention of Messrs. Bingham and Thurston, Mrs. Thurston, and Mrs. Bingham, when her health will permit her to go, together with all the aid of our most forward pupils.

Of their Ministerial Labours, they say—

We have, during the last six months, been able to preach more frequently to Chiefs, and to greater numbers of the people, by an interpreter, than has been usual in any former period. Lately Mr. Ellis has preached three times a week, almost entirely in the dialect of this country: and our assiduous Hopoo appears to be useful in holding forth, in his own way, the precious words of life, to his dying countrymen. Most of us are able to tell them, with increasing freedom and perspicuity, in their own tongue, something of the wonderful works of God, and something of inspired truth, which gives light and life to those who receive it: and, last Sabbath, for the first time in a public assembly of the Natives, Mr. Bingham was enabled to address the Throne of Grace in the vernacular tongue.

*Removal of Mr. Ellis from the Society Islands.*

Mr. Ellis left Woahoo, with the Deputation, in August 1822, to make the requisite arrangements at Huaheine for the transfer of his labours to the Sandwich Islands; and arrived at Woahoo, on his return, accompanied by Mrs. Ellis and two Natives of Huaheine, Taua and his Wife, on the 5th of February 1823, after a passage of five weeks.

Of his cordial reception by the American Missionaries, the following Resolution, passed by them, a few days after his arrival, affords full testimony:—

Mission House, Woahoo, Feb. 8, 1823.

As Divine Providence seems so conspicuously to have marked the way for the entrance of Mr. and Mrs. Ellis into this Missionary Field; and as they have come hither with the hearty approbation and affectionate recommendation of the agents of the London Missionary Society, the Rev. Daniel Tyerman and George

Bennet, Esq., and of the Rev. Messrs. Ormood, Bourne, Barff, Williams, and Threlkeld, fellow-labourers in the South-Sea Islands, to unite with us, as colleagues and fellow-helpers to the truth, in turning this nation to the service of Christ our common Lord, the Proprietor and Redeemer of nations; Resolved—That we affectionately receive them as such, tendering to them heartily our Christian and Missionary fellowship and aid; with the earnest hope and prayer, that our union and co-operation may be affectionate and uninterrupted, until we shall be called from our labours to eternal rest. Done by the Mission—

H. BINGHAM. D. CHAMBERLAIN.  
A. THURSTON. E. LOOMIS.

Mr. Ellis writes, on the 10th of March—

We approached these shores, destined to be the scene of our future exertions in the great Redeemer's cause, with feelings of peculiar interest and delight. On landing, we were kindly received by our Brethren and Sisters, the American Missionaries, who have hospitably entertained us beneath their roof, till provided with a house to go into. The King and Chiefs also greeted our arrival; and seemed to have been waiting for our return, according to our promise.

*Letter from Tamaahmaah to the Directors.*

This Letter is dated Woahoo, March 31, 1822.

Great affection to you dwelling together in Britain! These are my words to you, which I now make known.

We have recently learned to read, and have become acquainted with it. We have respect unto God, and desire Jehovah for our God. We also regard Jesus Christ, as a Saviour for us, that our hearts [or thoughts] may be like yours.

Ours is a land of dark hearts. Had you not compassionated us, even now we should be quite dark. But no, you have compassionated us, and we are enlightened. We are praying unto God, and we are listening to the Word of our Salvation. We also keep the Sacred Day of Jehovah, the Sabbath, which is one good thing that we have obtained—one good thing that we have lately known to be a temporal good. Mr. Ellis is come here to this place: we desired his coming: we rejoice. He is teaching us that we may all be saved.

Write ye unto me, that I may know what you write [or, your writing to me]. Pray ye also to God for us, that He would give salvation for us, that our bodies, [ways, actions, walk, conversation, &c.] may be made good, that our souls may be saved by Jesus Christ,

Great affection for you all.

(Signed) TAMAAHMAAH,

King of the Sandwich Islands.

Of this Letter, Mr. Ellis says—

The Letter of the King, I think, will be peculiarly gratifying to the Society; not only as a specimen of his progress in writing, but as an indication of his views and feelings with respect to Christianity. The matter and manner are entirely his own, and the translation very literal.

*Enlarged Prospects of Usefulness.*

The Deputation thus state their views on this subject:—

You will hardly be able to conceive the delight which we had in hearing these people, for the FIRST TIME, uniting to sing the praises of Jehovah in their own tongue. A scene of great usefulness appears to be opening here. One, indeed, of greater interest and importance, than that which is presented by the Sandwich Islands, could scarcely be found. A groupe of twelve or thirteen fine fertile islands, in one of the most delightful climates perhaps anywhere to be met with, rising rapidly into consequence, as places at which vessels may refresh, passing from the western side of the New World, to the eastern parts of the Old World, and as the port for repairs and refreshments to great numbers of Pacific-Ocean Whalers, must have great importance as a Missionary Field.

We have made a tour round the greater part of this beautiful island (Woahoo), accompanied by Mr. Bingham and a messenger from the King; and were everywhere received with the greatest kindness, both by Chiefs and people. While we deeply mourned over the deplorable state of ignorance, vice, and wretchedness, in which we found the people of all ranks, we could not but rejoice at the readiness that we everywhere found to listen to the Gospel, which was addressed to various assemblies; sometimes within a house, sometimes under a tree, or in the shade of a rock. We did not find any Native who had the least notion who it was that

made the sea, the sky, or themselves : but they all said, it was "good" to learn these things, and to worship Jehovah; and that as soon as the King told them to do so, they would all come to learn.

In the Letter of the 10th of March 1823, before quoted, Mr. Ellis thus speaks on the state and prospects of the Mission :—

I was happy to find that the good work had gone on more encouragingly since our departure. The King and principal Chiefs of all the islands we found very favourably disposed, and diligent in the use of the means of instruction; several of them having made a very respectable proficiency in reading and writing.

The Sabbath Day is kept as a holy day, by all the Chiefs and many of the people; who, to a great degree, abstain from labour, barter, and other worldly occupations. Every Saturday Night, the King's Crier is sent round, to proclaim through every part of the village, that the morrow is the Sacred Day—that they must not plant their gardens, build houses, make canoes, beat cloth, sell sandal-wood, shoot birds, or follow any of their games or play; but go to the Place of Worship, and hear the Word of God. Few Public Criers have such commissions!

We have very good congregations on the Sabbath Days, and on Wednesday Evenings: frequently about one thousand attend, though not more than five hundred can be accommodated inside the Chapel; but this is not perhaps one-fifth of the population of the village of Hanaroora, where, for several Sabbaths past, we have had a meeting in the evening, either at the King's large house or in one of the public School Houses, which is in general well attended. Messrs. Bingham, Thurston, and myself, each share in the labours of preaching, which enables us to be more extensively useful; and we sometimes have preaching in two different places at the same time.

The work of teaching goes on pleasingly, though not so rapidly as we could wish. The arrival of the Missionaries from America will render very considerable aid to this department of labour. Auna, whom we left here on our former visit, is actively engaged in teaching the people to read; and, together with his wife, exerts, we believe, a very favourable influence over the people at large. We receive almost daily applications for books: as the edition lately printed is found inadequate to the demands of the people, the Brethren intend soon to print another edition, adding sixteen pages, which will render it a very useful little book.

Ever since we have arrived here, my time has been most completely taken up with the immediate concerns of the Mission. The regular meetings in the Place of Worship and in the village, the attendance on the King which he daily expects when employed at his desk, conversing with the Chiefs from house to house, occasionally acting as interpreter for the King or some of the Captains in harbour who have business to transact with him—sometimes detain me from home, from early in the morning till late in the evening. The numerous and various duties, that, every day, devolve upon us, are fast augmenting, and pressing more heavily; which directs us continually to look to Him, through whose grace and strength alone we can accomplish the work given us to do.

A very considerable reinforcement of Labourers is almost daily expected from America, among whom there will be perhaps Five Preachers: but it will be some time before they will be able to speak to the people; and even were they able to begin their labours immediately on landing, the field is wider than they could occupy. The population is stated at 150,000 in all the islands: probably it exceeds 100,000—to all of whom a preacher has now free access; but to many, even when additional aid shall arrive, only occasional visits can be paid, and those probably at distant intervals.

### **Recent Miscellaneous Intelligence.**

#### *Baptist Missionary Society.*

Mr. Coultart, whose visit to this country with Mr. and Mrs. Godden was mentioned at p. 68 of the Survey, embarked at Falmouth, on his return to Jamaica, on the 13th of February. The return of Mr. and Mrs. Godden is uncertain.

#### *Church Missionary Society.*

We have received authentic information that Mr. and Mrs. Düring sailed from Sierra Leone on the 31st of August, in the "Hadow," as stated at pp. 511 and 512 of our last Volume and p. 7 of the Survey; and we deeply regret to add, that no tidings have





# 120 CONTRIBUTIONS TO THE CHURCH MISSIONARY SOCIETY.

Hornby (Yorkshire)	31	7	8	33	16	8
Horwood, Little (Bucks)	6	16	0	38	17	11
Kent (Blackheath <i>et. al.</i> )						
Chelsfield, <i>et. al.</i> Foot's						
Crayke-Woolwich <i>et. al.</i>	173	15	0	3490	1	6
Wye <i>et. al.</i>						
Kettering	22	14	0	480	0	6
Kirkby-Lonsdale	26	13	0	704	7	11
Kingsclere (Hants)	4	4	0	38	8	6
Knareborough	75	10	0	1360	10	9
Lambourn (Essex)	17	0	0	64	15	0
Leicestershire (Lutterworth)	19	0	0	6618	10	10
Liverpool & West-Lancashire (Wigan <i>et. al.</i> )	266	18	8	5385	15	10
Lymington	22	0	0	308	10	6
Marston-Trussell (Northamptonshire)	25	0	0	69	18	4
Montgomeryshire	12	0	0	39	9	6
Mordon (Burrey)	7	6	11	189	16	1
Norfolk (Little Dunham)	21	10	0	8876	13	1
North-East London	0	7	6	1485	18	3
Northampton with Creaton	35	18	0	1038	16	0
Nottingham (Lenton, &c.)	18	0	0	2178	17	1
Nuneham (Oxon)	0	19	0	63	17	9
Ossett (Yorkshire)	15	8	7	880	19	3
Penryn	10	0	0	196	13	10
Percy Chapel	78	16	0	3107	7	10
Portsmouth, &c. (Gosport <i>et. al.</i> )	26	7	0	1387	16	1
Preston	20	0	0	1198	7	11
Queen-Square Chapel	18	0	0	398	18	0
Medruth	34	6	8	53	8	8
Richmond (Surrey)	103	0	0	867	14	0
Ryde, Isle of Wight	10	0	0	113	0	0
St. Antholin's, Watling-street	11	15	6	269	15	10
Serby & its Vicinity (Notts)	24	9	8	589	1	5
St. Neots	25	0	0	25	0	0
Southwark	40	0	0	2105	11	6
Staines & its Vicinity	30	0	0	538	1	0
Staffordshire, North	268	5	0	2654	10	11
Suffolk	63	14	3	6888	10	10
Sutton (Surrey)	4	13	10	159	6	10
Tamworth (Wolton <i>et. al.</i> )	23	6	9	2146	18	9
Taunton & West Somerset	30	0	0	150	0	0
Tenby (Pembrokeshire)	8	0	0	8	0	0
Wheler Chapel	50	0	0	1491	1	5
Willoughby (Warwickshire)	8	1	9	69	16	4
Winkfield & Rowde (Wilts)	10	15	6	137	16	10
Yeovil	40	0	0	1135	14	9
York	150	0	0	6057	11	11
Yoxall, &c. (Staffordshire)	50	0	0	580	3	8

## COLLECTIONS.

Andrews, Miss, Brentford	4	9	0	4	9	0
Aplin, Rev. C.D. from his children	2	10	0	13	0	0
Ball, Miss K., Chesham	9	17	0	6	10	6
Betts, Mrs. John, King's Langley	3	1	0	20	8	0
Biden, Mr. J., Twickenham	9	9	0	3	9	0
Bird, Mrs., Kenilworth	9	9	0	99	1	6
Brice, Miss F., Canford	3	0	0	19	0	0
Brown, Mr. C., Chelmsford	6	18	4	34	17	8
Bunting, Rev. E.S., Yelverton Beds	1	0	0	1	1	0
Burton, Mrs., Aylesbury Street	6	0	0	26	14	0
Caldwell, Mr., Blakenham	1	6	0	24	10	0
Carpenter, Mr. W., Chichester	1	18	0	9	4	0
Champion, Mr. R., New Milman St.	5	7	0	30	16	4
Cotton, Miss, Hawkwell, Essex	9	10	0	9	10	0
Dancer, Mrs., Burton-on-Trent	5	0	0	145	4	0
Dennett, Mr. H. Chichester	0	10	0	0	10	0
Elston, Mrs., Giltspur Street	3	7	0	44	1	0
Elwell, Mr. R., Hammersmith	3	16	4	35	7	10
Faulkner, Rev. R. R., Rumsford	3	0	0	14	8	0
Friends at Cheam	11	14	6	59	9	6

Friends at Wandsworth	13	0	6	39	8	1
Gerard, Misses, Peckham	4	0	6	4	0	8
Giberne, Miss, Wanstead	1	3	0	1	3	0
Glead, Miss, Donnington	7	6	7	67	18	8
Graham, Mrs., Newbury	4	16	3	90	16	3
H., Mrs., Brentford	6	0	6	6	8	8
Hart, Miss—produce of Mission-box	0	17	0	9	17	0
Heather, Mrs., Bishop's Waltham	5	0	0	18	8	0
Hill, Rev. John, Oxford	24	1	0	709	0	0
Knell, Miss E., Lambeth	0	8	3	0	13	9
Ladies at Hay, Brecon	4	0	0	37	13	0
Lake, Rev. Edward, Worcester	18	0	0	295	15	3
Malpas, Mrs. and Miss, Knightsbridge	4	18	0	31	1	0
Mills, Mrs., Teddington	3	18	0	3	18	0
Mullion, Miss, Gracechurch St.	6	4	6	11	18	9
Murray, Miss, Chelsea	0	13	0	96	14	11
Raymond, Mr. J., Rochford	1	15	9	5	10	0
Richardson, Miss, Old Bailey	1	0	0	39	0	0
Savage, Mrs., Serbiton Lodge	1	0	0	55	7	6
Scott, Mrs., Chelmsford	1	17	6	24	17	6
St. Giles's Sunday School, Oxford	3	0	0	24	10	0
Simms, Mr. F. W., Ludgate Hill	3	0	0	0	18	0
Spencer, Mr., Walthamstow	2	10	0	19	3	0
Sutton, Miss, S., Rowde	0	0	0	177	5	8
Tillard, Mrs., Bluntisham	5	10	0	99	10	0
Warren, Miss A., Ongar	0	0	0	2	8	0
Williams, Miss, Abergavenny	1	11	6	79	8	5
Wilson, G. H. Esq., Rochford	23	8	0	23	8	0

## BENEFACTIONS.

Friend to Sierra Leone	100	0	0
F., by W. A. Garratt, Esq.	25	0	0
M. by do.	25	0	0
Maberly, Rev. F.H., Kingston (Cambridge)	10	10	0
Northover, Mr. George, Finabury Terrace	10	10	0
Pratt, Mrs., Peterboro'	10	10	0
Stephen, James, Esq. jun. Lincoln's Inn New Square	21	0	0

## CONGREGATIONAL COLLECTIONS.

Chettle (Dorset), by Rev. John West	5	6	0
London: St. Mary Woolnoth, by the Assistant Secretary	18	8	6
Mildenhall (Suffolk) by Rev. J. Scholefield (Rev. H.G. Phipps, Vicar)	11	10	3
Uttoxeter (Staffordshire) by Rev. R. Cooper (Rev. H. B. Fowler, Vicar)	21	11	0
Workington (Suffolk) by Rev. J. Scholefield	2	8	0

## SCHOOL FUND.

Boston Association, by Mrs. W. Ingledeu, For Anne Palmer	1st & 2d Years	10	0	0
Boswell, Rev. Martin, For Mary Boswell	Sixth Year	5	0	0
Haydon, Miss Jane, For Sophia Cunningham	Sixth Year	5	0	0

## LEGACIES.

Miss Eliz. Grant, late of Exmouth, Warwickshire, by her Executrix, Mrs. Ann Bates	20	0	0
Deduct Legacy Duty	18	0	0
Henry Harrison, Esq. late of Exmouth Street, by his Executors, John King and Thos. Sherwood, Esqrs.	100	0	0
Deduct Legacy Duty	10	0	0
Thomas Richardson, Esq. late of Little-Tower Street, produce of 500l. Navy 5-per. Cents, by his Executors, John Banning, John Bevan, and Wm. Westley, Esqrs.	20	8	4

\* Page 318. The Sum of 500l. from Gloucestershire was remitted from the Forest-of-Dean Branch.

The Committee beg to acknowledge, with many thanks, the receipt, from Ladies in various places, of Rewards for the Female Schools in India, and of other articles intended for sale in that country for the benefit of these Schools. They are particularly indebted to the Stamford-Hill, Newington, and Kingland Ladies' Branch of the North-East London Association, for presents of this description, of the estimated value of 250l.

# Missionary Register.

MARCH, 1824.

## Biography.

### MEMOIR AND OBITUARY OF MRS. DAWSON,

(WIFE OF THE REV. THOMAS DAWSON, LATE MISSIONARY IN TRAVANCORE,) WHO DIED AT DEWSBURY, JAN. 8, 1824, IN HER THIRTIETH YEAR.

MR. and Mrs. Dawson proceeded to India, under the Church Missionary Society, in 1816; and landed, at Madras, in September of that year. In February 1817, they proceeded to Travancore; but were obliged to leave India in April 1818, their state of health unfitting them for labour in that climate. They arrived in England at the end of August, and resided for some time in Devonshire; but have latterly lived at Dewsbury, their native place, incapable of engaging in any active services. Mrs. Dawson has now finished her career of suffering and toil. The following narrative, addressed by her Husband to the Secretary of the Society, cannot fail to interest our Readers.

Of the circumstances which led to Mrs. Dawson's engaging in the work of Missions, Mr. Dawson thus speaks—

My dear wife was born at Dewsbury, in the county of York. When about fourteen years of age, she became seriously concerned for her salvation; and, about a year afterward, associated herself for religious edification with a few pious members of the Established Church in that Parish, under the ministry of the Rev. John Buckworth, the Vicar. She attended his ministry with great diligence; and under it, through the divine blessing, grew in grace and in the knowledge of our Lord and Saviour Jesus Christ: her very circumspect deportment made her profiting appear unto all.

She was shortly afterward afflicted with a very painful illness, which all her friends apprehended would terminate in death. At this time, great grace indeed was manifested in her: her love to the Saviour—her joy in God—her readiness to depart—were such as put to the blush many much older professed followers of Christ.

At this period, an occurrence took place, which, from circumstances that have since transpired, is rendered unusually interesting. Her brother, the Rev. Benjamin Bailey, now your Missionary residing at the Syrian College at Cotyrm, near the Malabar Coast, was then quite

March, 1824.

unconcerned about religion; and being himself rather unwell, was sitting by her bedside, when she repeated with uncommon emphasis and feeling those beautiful lines—

Oh, what hath Jesus bought for me!

Before my ravish'd eyes,

Rivers of life divine I see,

And trees of Paradise!

I see a world of spirits bright,

Who taste the pleasures there:

They all are rob'd in spotless white,

And conquering palms they bear.

This was the means of producing a very powerful impression on his mind. He felt the importance of the language which she had uttered, and began to reflect seriously on the state of his own soul; and thought within himself—"Has He bought nothing for me?" The result was most favourable—she had soon the pleasure to have him as a companion in her Christian course; for it terminated, under the means of grace which he enjoyed, in his conversion to God. She, of course, rejoiced much when he engaged in preparations for the Missionary Service; and has, since that period, had the happiness of seeing another brother devote himself to this great and good work, the Rev. Joseph Bailey, one of your Missionaries in the Island of Ceylon.

Toward the close of the year 1814, understanding that the National System of Education was well calculated to promote

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the instruction of the Heathen, a tender concern for their souls led her to engage to learn that System in the Central School in York; and to undertake to instruct a Girls' School in that city, taught on the same plan, in order that, if it should please Providence to open a way for her to go to the Heathen World, she might be prepared to labour among them.

On the 6th of April 1816 we were married; she having been about a year at her School. We immediately left our beloved country and friends for the East Indies, in company with her brother Benjamin, under the patronage of that Society, to which we have unitedly felt constant and great gratitude for all that support which they have continued to render to us during a long period of affliction.

The foundation of Mrs. Dawson's lingering complaint, and the state of her mind in reference to her labours, are thus spoken of:—

During the greater part of our voyage, which was very perilous, she was seriously indisposed, having been first taken ill at Madeira. When we passed the Cape, we had severe weather for a month: our bed was constantly wet, from a leak in the vessel immediately over it, which it was often attempted to stop, but in vain. Her chest became affected; and the foundation of that complaint was laid, which has now proved fatal.

Yet to labour among the Heathen lay near her heart: her whole soul was anxious to be actively engaged in it, and nothing seemed to discourage her. Her love and concern for the souls of Heathen Children, especially those of her own sex, being so great, she was, on our arrival in India, exceedingly grieved to observe that attempts to educate female children were very much discouraged. All spoke of the impossibility of success attending any efforts to raise their character and promote their well-being. You, my Dear Sir, will probably recollect her just remark to yourself, when, noticing to her the objections urged against endeavours to promote this object, she observed, "There is too much care on both sides, Sir."

After we were fixed at Cochin, where we found several children, descendants of European Parents, who were well able to pay for their education, but were much in want of some one to conduct it, she projected, in order to save as much as possible the public money, the plan of taking charge of the education of these children; and of discharging, with whatever remuneration she might receive, the expenses of a Native Girls' School. Her plan was on the point of being put into execution,

some notice of it having been given to the inhabitants, when He, who ordereth all things according to the counsel of his own will, saw good to put us to the very great and painful trial of leaving our interesting and encouraging Station, by rendering it necessary for us to return to England, as, humanly speaking, the only means likely to preserve our lives: yet it was not expected by our medical attendant that we should live till the vessel reached the Cape. Our departure took place when we had been only about eighteen months in the country, and had been fixed at Cochin but about ten.

Though disappointed thus of her desired object of labouring among the Heathen, Mrs. Dawson retained to the last her love to that work in which she had attempted to engage. Mr. Dawson writes—

I need not say how much her heart was frequently rejoiced, on her death-bed, on hearing of the efforts now making in India, for the benefit of her own sex, and of the success attending them.

After lingering several years in a state of great debility, Mrs. Dawson became, at length, unable to leave her bed. Of her long and painful confinement there of nearly thirty-two weeks, and of the scene which closed her sufferings, her Husband gives the following affecting and instructive account:—

She had very restless nights for a long time before her death; in which it was her custom to employ her time, as much as possible, in communion with her God. After one of these seasons, she said to me, "I would not be without my restless nights for a great deal: they are the best of my time." At another time, admiring the compassion of God to His wandering sheep, she said, "How great must be the mercy of God, that, when we have sinned and strayed from Him so much, AFTER ALL, EVEN AFTER ALL, HE WILL RECEIVE US!"

Oct. 19, 1823.—After recovering a little from a severe paroxysm of coughing, and great consequent exhaustion, during which she was quite unable to speak, she said, "I shall not be long before I am at home!" I asked her how she felt her mind, when she replied "Unspeakably happy!" Having seen her weep much during her great exhaustion, I inquired why she had been weeping. She said, "They were tears of joy." Her mind had been filled with a sense of the love of God to her soul. I then noticed a little occurrence that had just transpired, which I said I was afraid had hurt her mind: she replied, "If you

felt what I do, you would not be so troubled about these little things."

I was once speaking to her of her great sufferings, when, raising her eyes toward heaven, she said, "I wish to suffer His will in all things." She was, indeed, remarkably patient under very severe pain; always looking forward to the time of her departure, with great composure and fervent desire for its arrival.

Dec. 21, 1823.—I was prepared for Church; but my beloved Wife became so ill, that it appeared my duty not to leave her: besides I remembered that saying, *I will have mercy, and not sacrifice*. When she was a little relieved, I made a few remarks on our Saviour's promise, *Lo, I am with you always, even unto the end*: afterward, also, on the words, *He is altogether lovely, and the chief among ten thousand*: she seemed much revived by this conversation; and, feeling the comfort of such a Saviour, said "The Lord is all to me that I need."

Dec. 22.—My dear Wife was very feverish and restless in the afternoon; when she said, "I have been thinking what a mercy it is that I can find rest in Christ. I have no rest, but I can rest in Him."

Her medical attendant came; and, when he was gone, she, as usual, asked what he had said respecting her. I told her, that he said, unless the symptoms abated, she could not continue long. "That is good news; is it not?" was her reply—adding, "I have derived comfort from that passage, *Let him take hold of my strength, that he may make peace with me; and he shall make peace with me*." Is. xxvii. 5. I remarked that Christ was the strength of God, against the law, sin, the flesh, and the devil: she said, *He is the end of the Law for righteousness to every one that believeth*.

I asked her if she repented of having gone to India. "Oh, no, no," said she: "it would be the first thing that I should think of doing, were I to get well. Had I a thousand lives, I should wish to spend THEM ALL in the work."

Dec. 23.—In the evening the fever returned, when she again became very restless, suffering also a great deal from spasms. She said, "I hope it will soon be over." I answered, "Well, my dear, you must look to the Lord for strength; you know His grace is sufficient for you." She replied, "Oh, yes, it is sufficient! I find it sufficient! but I long to be with Jesus: I long to leave this world of sin and death!" On my going to her bed-side, after a little while she said, "I am very poorly." I replied, "I hope the Lord will give you strength according to your day." She then spoke in a manner that strikingly expressed her

feelings—"He will! I do not distrust Him in the least. I have proved Him again and again: does He not give me strength?" Looking on me with a smile, she added, "Oh, if you felt what I feel, you would long to be in the full enjoyment of God." When I took leave of her for the night, she wished me to pray that God would give her patience; and observed, that, being in great pain, she was very much afraid of being impatient. I remarked to her that the Apostle says, *He giveth more grace*: how much soever we have been indebted to Him, we have not exhausted His goodness.

Dec. 24.—In much pain she said, "I hope the Lord will give me patience!—Ah, if I had to seek Him now, how short I should come! It is a time to exercise grace, and not to seek it."

Dec. 25.—About seven in the evening she became delirious; but it was easy to discover where her mind was fixed, her eyes being often raised toward heaven, while she whispered something in the way of prayer. About eight o'clock, she was much better, and spoke to me of the love of God in a manner in which I do not recollect to have heard any one speak. Laying her hand upon her heart, she said, "It is Christ, that is here! Oh, He hath loved me—He hath loved me with an everlasting love! Oh, how great is His love! it is unfathomable: nay, Angels cannot fathom it! It is unspeakable! Oh, that I could preach it to all!" After expatiating thus on the love of God, and noticing the value of a single soul, she spoke most feelingly of the numbers that are constantly sacrificing themselves in India; and then said, "If I had a thousand lives, and could spend them all in a day, I would spend them all in that work."

After taking a little refreshment, all her converse was respecting the love and preciousness of Christ. "The Lord knows that I love Him," with other expressions of like nature, dropped from her lips, followed with very uncommon bursts of praise and ecstasies of holy joy, through the whole evening. Sometimes she repeated texts of Scripture; and, at others, verses of favourite Hymns; as,

'Tis Jesus, the first and the last;  
His Spirit will guide us safe home, &c.—  
and,

Jesus, lover of my soul!  
Let me to thy bosom fly, &c.

Dec. 30.—In extreme pain, she said, as near as I could collect, "It will soon be over." At another time she said, "It is painful; but it will cease before long." When at any time I asked her the state of her mind, her answer always was,

"Very happy." In the afternoon, from great pain she again became uncollected, yet her mind was on Jesus: once I heard her repeat

Thou brightest, sweetest, fairest one,  
That eyes have seen or angels known!—  
and then say, "I shall have done with this body of sin: I long to be free—I long to be with Jesus."

Jan. 7. 1824.—She was perfectly sensible, and evidently dying. I spoke to her on such portions of Scripture and of such things as seemed to me suitable; to which she always answered affirmatively. I remarked that Christ was a precious Saviour now &c. "Yes," was her reply. I observed that the morning was very likely to be the morning of eternity to her; at which I supposed she rejoiced, when she bowed her head, meaning "Yes." She said to her Mother, "I go shouting victory, victory, victory, through the blood of the Lamb!"

—After a short prayer with her, she said; "I AM HAPPY NOW," which were the last words that she spoke—then she stretched herself out, closed her eyes, placed her right-hand on her breast, and, smiling most sweetly, slept in Jesus about half-past-twelve on the morning of Jan. 8, 1824, being two months short of completing her thirtieth year. Thus triumphant was the closing scene of my beloved Wife's Christian Warfare. Oh that my last end may be like hers!

Her death was improved by the Rev. John Mitchell, in her native Parish Church, on Sunday the 25th of January, from 1 Cor. xv. 57. when a very numerous congregation seemed much affected with the account which the Preacher gave, chiefly from his own observation, of the influence of the grace of God on the soul of the deceased.

## Proceedings and Intelligence.

### United Kingdom.

#### BRITISH AND FOREIGN BIBLE SOCIETY.

##### *Desire for the Scriptures.*

THE Tenth Report of the Doncaster Auxiliary gives some pleasing instances of this desire.

It is worthy of being mentioned, as confirming an observation often made, "that the more the Sacred Oracles are read, the greater the demand becomes;" that not a few instances occurred of mothers in particular, though possessed of a Bible for their own use, requesting permission to subscribe, some for two, and others for more copies of the Sacred Volume, for their children. This anxious concern on the part of parents, in humble life, to put into the hands of their little-ones that Book which "teaches all truth and commands all holiness," was contemplated with feelings of no common delight: and in the opportunity so seasonably offered, and by those mothers most thankfully embraced, of obtaining the requisite copies on terms convenient to their circumstances, your Committee had a full and an affecting proof, that a BIBLE INSTITUTION IS INDEED A BLESSING TO THE POOR.

Another circumstance, also gratifying to the feelings of your Committee, occurs in the returns of your Association Collectors. It is stated in the papers for one of the five divisions of your town, that not fewer than twenty-three DOMESTIC SERVANTS, in that single district, are contributors for Bibles,

##### *Economical Supply of the Scriptures.*

This desire, for the Scriptures is strikingly shewn in the following extract from the Fourth Report of the Stratford-upon-Avon Auxiliary; together with an efficient and economical method of furnishing an adequate supply which deserves universal imitation.

Great as have been the sums received and the number of books issued by the Parent Institution, we feel warranted in asserting, that a very great many parishes in this county are still lamentably destitute of the Scriptures: wherever investigation has been made within our knowledge, this has uniformly been found to be the case; while the desire evinced by the poor for their possession, as soon as that boon is brought within their reach, by the system of small weekly contributions for the purpose, prove that Collectors only are wanted to increase to a very great extent the number issued. Since the last Annual Meeting, Ladies have been found to undertake that office, in Mickleton, Admington, Bidford, Pebworth, and Broad Marston; in each of which places numerous copies of the Scriptures have been distributed by their agency. Many neighbouring villages, however, are not so fortunate; and we would earnestly press on the minds of the Ladies who inhabit them, the benefit which they might confer on their poorer neighbours, by undertaking this labour of love. The operations of

the Association have been carried on this year on the system recommended by the Parent Society: and the scale of cost-prices, as a general rule, having been adhered to in all places newly added to the district, the donation of 45*l.* received from this Branch of our Society has been remitted to the Parent Society, for its general and glorious objects: whereas, in former years, the free contributions barely sufficed to cover the loss sustained by the great reduction allowed in the price of the books sold to them. All recommendations, however, of Members or Collectors have been attended to; and books have, in all these instances, been delivered to the applicants at prices suited to their reduced means; and thus, while those who could afford to pay have been supplied without loss to the Society, those whose circumstances required it have received books on terms proportioned to their necessities.

#### CHURCH MISSIONARY SOCIETY.

*Arrival of Mr. and Mrs. Norman from Sierra Leone.*

The health of Mr. and Mrs. Norman requiring their return home for a season, they sailed from Freetown, in the *Herald*, Captain Pirie, on the 25th of January, and arrived at Portsmouth on the 17th of March.

Some details relative to the State of the Mission when Mr. Norman left, will be found under the head of Western Africa.

#### PROCEEDINGS OF ASSOCIATIONS.

The Assistant Secretary and the Rev. Joseph Beddy left London on Wednesday, the 10th of March: and, on Thursday Morning, attended a Meeting of the *Turvey Association*, the Rev. Legh Richmond in the Chair; and, in the evening, a Meeting of the *Olney*, the Rev. H. Gauntlett in the Chair. About 10*l.* was collected.

*Formation of the Northamptonshire Association.*

A Meeting for this purpose was held on Friday, the 12th of March, in the Town Hall, Northampton; the Hon. and Rev. Lyttleton Powys in the Chair. The Assistant Secretary preached, in the evening, at Spratton. Contributions have, for several years, been made to the Society in Northampton and in different parts of the County, particularly at Creton and places connected with it; but no regularly-organized Association had been formed. A Committee was, on this occasion, appointed,

to procure suitable patronage. Robert Ramsden, Esq. Jun. was appointed *Treasurer*, and the Rev. Thomas Durham *Secretary*. About 50*l.* was collected.

#### Movers and Secondors.

Rev. John Jones, and the Assistant Secretary—Rev. S. B. Ward, and Rev. T. S. Grimshaw—Rev. R. A. Hannaford, and Rev. Joseph Beddy—Mr. R. Harris, and Rev. C. Williams—and Robert Ramsden, Esq. Jun., and the Assistant Secretary.

*Tenth Anniversary of the Leicestershire.*

On Sunday the 14th of March, the Assistant Secretary preached at Narborough, Lutterworth, and Countesthorpe; the Rev. B. W. Sibthorp, at St. Mary's Leicester, Cossington, and Wimeswold; the Rev. Joseph Beddy, at Long Whatton, Dishley, and Syston; the Hon. and Rev. H. D. Erskine, at Melton Mowbray; the Rev. E. T. M. Phillips, at St. Martin's, Leicester; the Rev. E. T. Vaughan, at Thurlaston; and the Rev. J. Schomberg at Little Ashby.

On Monday, the 15th of March, the Anniversary of the *Loughborough Branch* was held; the Hon. and Rev. H. D. Erskine in the Chair. It was numerously attended, and has increased in its funds.

#### Movers and Secondors.

Rev. John Babington, and the Assistant Secretary—Rev. B. Maddock, and Rev. J. G. Bray—Rev. E. T. M. Phillips, and Rev. T. Barton—Rev. J. Sankey, and Rev. Joseph Beddy—and Rev. R. W. Sibthorp, and Rev. J. Goodacre.

The same evening, Mr. Sibthorp attended the Anniversary of the *Loughborough Ladies' Association*, Mr. Bickersteth that of the *St. Mary's Ladies' Association*, and Mr. Beddy that of the *St. Martin's*.

On Tuesday the 16th of March, the Annual Meeting of the Leicestershire Association was held in the Town Hall; the Hon. and Rev. H. D. Erskine in the Chair. Twenty-seven Clergymen were present.

#### Movers and Secondors.

Rev. E. H. Hoare, and the Assistant Secretary—M. Babington, Esq., and Rev. E. T. M. Phillips—Rev. R. Martin, and Rev. G. B. Mitchell—Rev. R. W. Sibthorp, and Rev. B. Maddock—Rev. H. Hoare, and Rev. Joseph Beddy—Rev. J. W. Doyle, and Rev. E. Morgan—and Rev. R. H. Johnson, and J. F. Bell, Esq.

On Wednesday, the 17th, the first Public Meeting of the *Lutterworth Branch* was held; the Rev. R. H. Johnson, Rector, in the Chair. Allusions were made, by several of the Speakers, to the Reformer Wickliff, who was Rector of this parish.

#### Movers and Secondors.

Rev. J. Schomberg, and the Assistant Secretary—Rev. G. B. Mitchell, and Rev. A. Burn—Rev. G. Bagg, and Rev. W. Chambers—Rev. R. W. Sibthorp, and Rev. J. Longhurst—and Rev. W. Green, and the Assistant Secretary.

Collections, about 180*l.*

*Ninth Anniversary of the Bedfordshire.*

The Annual Sermons were preached on Sunday, the 14th of March, at St. Paul's and St. Cuthbert's, by the Rev. W. Madden and the Rev. J. Raban. The Meeting was held, on Thursday the 18th, in the Town Hall; the Rev. James Webster in the Chair. Collections, about 30*l*.

*Movers and Secondors.*

Rev. R. W. Sibthorp, and the Assistant Secretary—the Rev. W. B. Hayne, and Rev. H. Tattam—Rev. T. Barber, and Rev. W. Madden—Rev. T. S. Grimshaw, and Rev. J. Raban—and Rev. R. Whittingham, and Rev. Legh Richmond.

*Tenth Anniversary of the Southwark.*

The Public Meetings of this Association have generally been held in the evening. In compliance, however, with the suggestions of the last Report of the Parent Society, it was determined, by the Southwark Committee, to have two Meetings annually—one in the morning, during the Spring, connected with the Gentlemen's Association; and another in the evening, during the Autumn, connected with the Ladies' Association. The Morning Meeting was held at the Girls' National School-Room, on Tuesday, March the 9th; Charles Barclay, Esq. President, in the Chair—

*Movers and Secondors.*

E. N. Thornton, Esq., and the Assistant Secretary—C. Holehouse, Esq., and Rev. S. Rindale—D. Slade, Esq., and Rev. W. Adley—Rev. H. G. Watkins, and Mr. Watts, Jun.—and Mr. T. Dealtry, and Rev. T. Mortimer.  
Collection, upward of 11*l*.

*Anniversary of the Clapham.*

Sermons were preached, on Sunday, March the 21st, at the Church, by the Rev. W. Dealtry, and the Rev. Joseph Simpson; and, at the Chapel, by the Rev. W. Borrows. The Meeting had been held on the preceding Friday, the 19th; the Rev. W. Dealtry, Rector, in the Chair.

*Movers and Secondors.*

The Assistant Secretary, and John Poynder, Esq.—Rev. W. Borrows, and Mr. Percival White—Rev. H. Budd, and Joseph Wilson, Esq.—and Mr. Thomas Fuckle, and Mr. James Thomas.

*LONDON MISSIONARY SOCIETY.**Proceedings of the Directors relative to the Trial of Mr. Smith of Demerara.*

In our brief notice of this distressing subject at p. 119 of the last Number, we omitted to state that Mr. Smith had been pronounced Guilty, by the Court Martial, of a part of the Charges preferred against him; but was recommended to mercy,

and has received the remission of punishment from His Majesty.

That our Readers may understand this case, we subjoin a copy of the Charges on which Mr. Smith was tried. The parts between brackets are the parts on which the Court did not pronounce him guilty: on the rest they did pronounce him guilty.

Charges preferred by order of his Excellency Sir John Murray, Lieutenant-Governor and Commander-in-Chief of the United Colony of Demerara and Essequibo, &c. against John Smith, Missionary:—

1. For that he, the said John Smith, long previous to and up to the time of a certain revolt and rebellion which broke out in this Colony on or about the 18th of August last past, did promote, as far as in him lay, discontent and dissatisfaction in the minds of the Negro Slaves toward their lawful Masters, Managers, and Overseers, [he the said John Smith thereby intending to excite the said Negroes to break out in such open revolt and rebellion against the authority of their lawful Masters, Managers, and Overseers,] contrary to his allegiance, and against the peace of our Sovereign Lord the King, his crown and dignity.

2. For that he, the said John Smith, having, about the 17th day of August last, and [at divers other days and times,] one day theretofore preceding, advised, consulted, and corresponded with a certain Negro, named Quamina, touching and concerning a certain revolt and rebellion of the Negro Slaves within these Colonies of Demerara and Essequibo; and further, after such revolt and rebellion had actually commenced and was in a course of prosecution, he, the said John Smith, did further aid and assist in such rebellion by advising, consulting, and corresponding, touching the same, with the said Negro, Quamina; to wit, on the [19th and] 20th of August last, he, the said John Smith, then well knowing such revolt and rebellion to be in progress, and the said Negro, Quamina, to be an insurgent engaged therein.

3. For that he, the said John Smith, on the 17th of August last past, and for a certain period of time thereto preceding, having come to the knowledge



of a certain revolt and rebellion intended to take place within the Colony, did not make known the same to the proper authorities, which revolt and rebellion did subsequently take place, to wit, in or about the 18th August last past.

4. For that he, the said John Smith, after such revolt and rebellion had taken place, and during the existence thereof, to wit, on or about [Tuesday and] Wednesday, the [19th and] 20th of August, now last past, was at Plantation Le Resouvenir, in presence of, and held communication with Quamina, a Negro of Plantation Success; he, the said John Smith, then well knowing the said Quamina to be an insurgent engaged therein, and that he, the said John Smith, did not use his utmost endeavour to suppress the same [by securing or detaining the said insurgent Quamina as a prisoner, or] by giving information to the proper authorities, or otherwise; but on the contrary, permitting the said insurgent Quamina, to go at large and depart [without attempting to seize him, and] without giving any information respecting him, to the proper authorities, against the peace of our Sovereign Lord the King, his crown and dignity, and against the laws in force in this Colony, and in defiance of the proclamation of martial law, issued by his Excellency the Lieutenant Governor.

The following Resolutions of the Directors of the Society will convey the judgment of that Body on this painful case :—

At a Meeting of the Directors of the London Missionary Society, held at the Mission-House, in Austin Friars, on Thursday the 19th of February, 1824, and specially convened to receive the Report of the Deputation appointed to communicate with His Majesty's Government on the case of their Missionary the Rev. John Smith, of Demerara;

William Alers Hankey, Esq. Treasurer,  
in the Chair;

The Deputation reported, that the Right Hon. Secretary of State for the Colonial Department had communicated to them the decision of His Majesty's Government, to remit the sentence of death against John Smith, and to direct that he be forthwith dismissed from the Colony of Demerara and Esse-

quibo, and enter into recognisance, in the penalty of two thousand pounds, not to reside within the said United Colony, or within His Majesty's Colony of Berbice, or within any Colony or Settlement in the possession of His Majesty in the West Indies. The Deputation further reported, that this communication was accompanied by an expression of the approbation of Government with the "Instructions" given by the Directors to their said Missionary, Mr. Smith; which approbation has been subsequently conveyed, in a Letter from Earl Bathurst, addressed to the Treasurer; whereupon it was

Resolved, I. That the Directors of this Society have, on many occasions, received from His Majesty's Government those favours which have greatly encouraged their efforts; and that they have ever entertained toward the Government, sentiments of the sincerest gratitude and respect.

II. That they have learned, with great satisfaction, that His Majesty's Government approve of the "Instructions" given by the Directors to their said Missionary, John Smith, as to the conduct to be observed by him in reference to the Slave-Population, whereof the following is a copy :

*Extract from the Instructions of the Directors, given to the Rev. John Smith on his going out to Demerara, dated 9th December, 1816.*

In the discharge of your Missionary Duty, you may meet with difficulties almost peculiar to the West Indies or Colonies, where Slaves are employed in the culture of the earth and other laborious employments. Some of the Gentlemen who own the estates, the Masters of the Slaves, are unfriendly to their instruction; at least they are jealous, lest, by any mismanagement on the part of the Missionaries, or misunderstanding on the part of the Negroes, the public peace and safety should be endangered. You must take the utmost care to prevent the possibility of this evil; not a word must escape you, in PUBLIC or PRIVATE, which might render the Slaves displeased with their Masters, or dissatisfied with their station. You are not sent to relieve them from their servile condition, but to afford them the consolations of religion, and to enforce upon them the necessity of being *subject not only for wrath but for conscience sake.* Rom. xiii. 5. 1 Peter ii. 19. The Holy Gospel which you preach will render the Slaves who receive it the more diligent, faithful, patient, and useful servants; will render severe discipline unnecessary, and make them the most valuable Slaves on the estates: and thus you will recommend yourself and your Ministry even to those Gentlemen who may have been averse to the religious instruction of the

Negroes. We are well assured that this happy effect has already been produced in many instances, and we trust you will be the honoured instrument of producing many more.

III. That notwithstanding their deference and respect for His Majesty's Government, they have learned, with disappointment and regret, the decision come to upon the case of their Missionary Smith.

Because, 1st—They consider the reports of the Insurrection at Demerara to have been greatly exaggerated as to its importance and duration, for the purpose of casting odium on the measures proposed by His Majesty's Government, and the Legislature, in reference to the Slaves.

Because, 2dly—They have satisfactory reason to believe, that, owing to the influence of religious instruction, the revolt was unaccompanied by the horrors usually attendant on West-India Insurrections; in confirmation of which opinion, they have the assurance of a Clergyman of the Established Church of England in the Colony, that, in his judgment, many of the Whites residing on the Plantations are indebted for the preservation of their lives to the Christian precepts of the Missionary, Mr. Smith. This assurance is contained in the following extracts from a private Letter:—

I feel no hesitation in declaring, from the intimate knowledge which my most anxious inquiries have obtained, that, in the late scourge which the hand of an All-wise Creator has inflicted on this ill-fated country, nothing but those religious impressions, which, under Providence, Mr. Smith has been instrumental in fixing—nothing but those principles of the Gospel of Peace, which he has been proclaiming—could have prevented a dreadful effusion of blood here, and saved the lives of those very persons who are now (I shudder to write it) seeking his.

Because, 3dly—They perceive that for the Insurrection in the Colony of Demerara, other causes, both remote and proximate, may be assigned, than those which the adversaries of the Missionary have thought proper to allege.

Because, 4thly—They regard the whole proceedings under which their Missionary, Mr. Smith, was imprisoned, his papers seized, his

communications with his friends prevented, and his trial conducted, as unconstitutional; and the protraction of Martial Law, under which, contrary to the ordinary regulations of the Colony, the evidence of Slaves was admitted against him, and an appeal from the sentence to the King in Council possibly precluded, as oppressive.

Because, 5thly—They discover in the proceedings of the Court Martial, during a trial, not commenced for two months after the insurrection, and protracted during six weeks, many deviations from that equal justice which Britons in their native country are accustomed to enjoy.

Because, 6thly—They conclude from the evidence adduced, (although evidence upon which, by the ordinary laws of the Colony, no property of the value of forty shillings would have been affected, or the guilt of a white person established for any offence,) that the Missionary was not guilty of any of the charges alleged; and that the Insurrection was not, either directly or indirectly, promoted by him.

IV. That although the Directors would be led, by their duty and the regulations of their Society, to exclude from their protection any Missionary who had actually violated their instructions, as to the conduct required to be observed by him in respect to the Slave-Population; yet they cannot withdraw their confidence and esteem from their Missionary, Mr. Smith, whose innocence they see no cause to impugn; and that he be instructed (if he shall be so advised by his Counsel, and if it be expedient on due consideration of the state of his health) immediately to render an appeal against the sentence of the Court Martial, in order that the subject may be duly investigated before the Lords of His Majesty's Privy Council, in England; and that he be assured, that, on his return to England, he will be assisted by the Directors to the utmost of their power, in his endeavours to establish his innocence.

V. That the Directors will, on their part, take such further measures for obtaining in this country the reversal of the sentence passed by the Court Martial in Demerara, against the said John Smith, as they shall be advised.

VI. That, although the Directors have long perceived, with just indignation, the systematic and continued attempts, by garbled extracts and calumnious reports, to prejudice the public mind against their Missionary, Mr. Smith, they have abstained from all animadversions and replies; but it appears to them that justice and humanity now require that their sentiments should be publicly expressed.

VII. That the above Resolutions be signed by the Chairman; that they be inserted in the next Monthly Chronicle of the Society, and in such other channels of public intelligence as the Directors may hereafter direct.

W. ALERS HAWKEY, Chairman.

In reference to the communications held with Government on the subject of Mr. Smith's Trial and Sentence, the Directors further remark:—

The Directors entirely participate in the concern expressed by their Deputation, when constrained, in their concluding interview with the Right Honourable Secretary of State for the Colonial Department, to intimate to his Lordship the measure of disappointment which their expectations had met with in the tenor of his Lordship's communication, and their opinion that the Directors would feel it their duty to take such further measures for obtaining the revocation of the whole sentence of the Court Martial as they might be advised to pursue. They at the same time stated their trust, that, in such case, their proceedings would be regarded, on the part of His Majesty's Government, as being only the conscientious discharge of an important duty, not merely toward their own Society, but the supporters of Christian Missions in general.

To such persons as are connected with the Colonies in question, the Directors address themselves in a manner which becomes them as Christians:—

The Directors respectfully offer to those interested in the West-India Colonies, their assurance that nothing is aimed at by their Society, but that which is not less advantageous to the Colonists than it is beneficent toward the Negroes—the inculcation of the doctrines and duties of Christianity. A reference to the passages of Scripture,

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quoted in their instructions to their Missionaries in the West Indies (viz. Rom. xiii. 5. and 1 Pet. ii. 19.) will shew what are their views of the peculiar duties of those persons, who, on embracing Christianity, find themselves in the condition of Slaves. A Missionary of this Society, in a Colony adjacent to Demerara, has explained and enforced those obligations in a Catechism prepared for the Negroes, which has received the approbation of the Local Authorities.

On such grounds, the Directors beg leave dispassionately to oppose to the calumnies heaped upon their Society, their full conviction that it bears only the most friendly aspect to the Inhabitants of the West-Indian Colonies, whether Free persons or Slaves—believing, as they do, that Christian Instruction is the surest means of obviating the dangers peculiar to the state of society within them; inasmuch as it tends to control a power confessed to be physically irresistible, by the interposition of the AUTHORITY of God.

#### *Death of Mr. Smith.*

His Majesty's pardon will arrive too late! Since the preceding article was sent to press, intelligence has reached this country of the death of Mr. Smith. After a confinement of more than six months, in a Colonial Gaol in the Torrid Zone, he was released from his sufferings by the hand of death, on the 6th of Feb.; his last illness having continued three days.

#### WESLEYAN MISSIONARY SOCIETY.

##### REPORT FOR 1823.

SUCH of the Foreign Proceedings detailed in the Report as come within the scope of our Work were noticed, in their proper places, in the Survey.

#### *State of the Funds.*

	Receipts.	£.	s.	d.
United Kingdom.....	33,479	19	7	
France.....	26	12	6	
Gibraltar.....	90	4	9	
Western Africa.....	15	2	0	
South Africa.....	39	5	6	
Madras.....	278	4	0	
New South-Wales.....	263	1	8	
West Indies.....	949	10	6	
British America.....	450	19	8	
Legacies.....	289	1	6	
		35,830	14	8
Cost of Publications sent to the Auxiliaries.....	1,180	9	5	
Net Receipts ..	£. 34,650	5	3	

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## Payments.

	£.	s.	d.
European Missions.....	1550	12	4
West-Africa Missions.....	961	4	1
South-Africa Missions....	2834	13	10
Palestine Mission.....	12	5	8
South-India & Ceylon Missions	6702	3	3
Australasia Missions.....	3000	2	4
Polynesia Missions.....	358	19	0
West-Indies' Missions.....	6567	12	10
British North America Missions	3366	1	11
Widows and Children of deceased Missionaries...	55	14	2
For Return of Missionaries	936	5	2
For Annuities.....	731	12	1
Printing, Expenses of Management, Interest, and Incidentals.....	2746	5	2
Total	£. 29,617	11	5

The Receipts of the Year exceeded those of the preceding Year by £.4082. 4s. 9d. On this subject it is remarked—

The confidence which the Committee has often expressed in the liberal disposition of the religious public, has been fully justified, and even exceeded. The sums raised in many places, far from opulent, have been in their yearly amount a matter of joyful surprise, and they present no indications of decay. The spirit which has been excited has not, as some predicted, proved evanescent and transitory: it has taken up along with it, and is sustained by, A SOLEMN SENSE OF DUTY; and without interfering with the claims or the interests of any domestic charity, the impression thus made has led the contributors to regard a regular contribution for the enlargement of the Kingdom of Christ as a branch of their permanent charities. The many honourable examples, not of ready excitement only, but of a steady recognition of the PRINCIPLES of obligation and of privilege involved in the support of Missions, which now present themselves in every part of the country, are, we trust, exerting their influence upon other portions of the Church, where the subject has not been so well considered, nor so deeply felt. The field at home is thus opening new tracts for the gathering in of the harvest of Christian Charity, as the field abroad enlarges before the zealous labours of those who are ploughing up its furrows, and, for the first time, throwing into them the incorruptible seed of the Word of God, which liveth and abideth for ever.

## Missionaries employed by the Society.

In Ireland (of whom 12 speak in Irish)	21
In France and Gibraltar.....	5
In Western Africa.....	4
In South Africa.....	11
In the Mediterranean.....	1
In South India.....	6
In Ceylon.....	15
In Australasia.....	8
In Polynesia.....	1
In the West Indies.....	54
In British America.....	39
Total...	165

## Members of the Society at Mission Stations.

In France and Gibraltar.....	144
In Western Africa.....	142
In Southern Africa.....	210
In Madras and Negapatam.....	191
In Ceylon.....	299
In Australasia.....	178
In the West Indies.....	26,171
In British America.....	4,076
Total...	31,411

## Advantages and Subjects of Prayer.

The public acknowledgment which has of late been made of the office of *The Lord the Spirit*, and the necessity of His continual agency, has had its effect upon Missionaries abroad: whose communications give pleasing proof that these are the sentiments which influence their minds; and shew that they have been greatly comforted in their arduous and often discouraging labours, by the consideration that the difficulties of their work have been rightly estimated, and that the *thousands of Israel* in this land of privileges, are *striving together with them in their prayers, day and night, making request with tears and with joy*. The reasons for perseverance in this hallowed exercise remain unabated, and must continue in their full force, till the prayer taught us by our Lord, *Thy kingdom come*, is accomplished in all its fulness: and fully it cannot be accomplished, even in this present world, until the joyful acclaim be heard in all lands, and is re-echoed from the heaven of heavens itself. *The kingdoms of this world are become the kingdom of our God and of his Christ, and he shall reign for ever and ever.*

Subjects of prayer, of a particular kind, and all subservient to this grand object, are constantly pressing upon the attention of those whose minds are directed to the operation of Missions. Suitable instruments, endowed with those peculiar qualifications for that variety of service which is now required

by operations so extended, are to be asked from the Lord of the Harvest, whose sole prerogative it is to send forth Labourers:—the Assistant Missionaries which have been raised up from among the Heathen, both in Africa and India, have a special claim upon our sympathy and intercessions, as the first-fruits of a Native Ministry, from which, by the grace of Christ, so much is to be expected:—those of our Brethren, who have gone beyond the protection of British Power, (now in almost every Colony so well employed by the representatives of Majesty, both to defend and to sanction the self-denying and devoted servants of Christ,) demand our constant remembrance before the throne of the heavenly grace: living among savage and lawless tribes—capricious, sanguinary, and brutal—they claim, both for their personal protection and their success among a people so rugged and unpromising, our daily prayers. And, above all, when the malice and subtlety of the great Spirit of Evil, *the ruler of the darkness of this world*, are considered; and that he is now the more active and the more various in his assaults, as he can no longer keep his goods in peace, and knoweth that he hath but a short time; it is the more imperative upon us to be aware of his devices, to arm ourselves in this work with the whole armour of God, to feel our own dependance and the dependance of all our endeavours upon God, and to pray with all prayer and supplication in the spirit, and to watch thereunto with all perseverance.

### Continent.

#### JEWS' SOCIETY.

#### STATE AND SUCCESS OF EXERTIONS AMONG THE CONTINENTAL JEWS.

WE shall collect, from different parts of the Fifteenth Report, and arrange under appropriate heads, such of its statements as may afford a general view of the prospects relative to Jews on the Continent.

#### *Duty and Benefit of Enlarged Views on the Jewish Question.*

The Committee quote on this subject, with much approbation, the following sentiments of the Rev. A. S. Thelwall, who labours among the Jews in Holland. They state—

Speaking of the benefit which he derived from the faithful preaching of God's Word in some of the Dutch Churches, while he expresses his deepened conviction of the value of "our own excellent form of worship and beautiful Liturgy" he remarks—

I find it both a duty and delight to cherish a spirit of the most enlarged tolerance; being inwardly convinced, that wherever too much stress is laid on particular forms or particular doctrines, upon which real Christians in all ages and nations have more or less differed, we suffer in reference to the life and power of religion in the soul. And this I conceive it to be especially needful to remark, if we would labour to any good purpose among the Jews; for our differences on lesser points are a great stumbling-block to them. I would, therefore, endeavour to bring forward, on every occasion, the great points on which we are agreed; and to shew that these far surpass in importance those on which we differ. And when men heartily agree upon these views and give due importance to them, however they may differ on other points, they get into a brotherly spirit and Christian temper upon the sure foundations which are common to them, before they discover that there are any points upon which they differ at all.

And referring, on another occasion, to an interesting conversation with a pious and intelligent Christian Minister, Mr. Thelwall observes—

What principally struck me in speaking with him, was, the necessity of keeping the Jewish Question as clear as possible of all particular systems in the Interpretation of the Prophecies: for we cannot bring all men to agree with us upon those points, even when they are already agreed upon higher and more important principles, which are sufficient to make them equally zealous with us in endeavours to bring the Jews to the knowledge of Christ. Indeed my desire is, that the exertions which we are making, should be placed upon the broadest grounds of Christian duty.

In these sentiments your Committee entirely concur; and it appears to them most desirable, that, upon such just and enlarged views as are here expressed, all the efforts of the Society should be conducted. Two leading objects may thus be greatly promoted—securing the co-operation of Christians, and gaining the attention of Jews.

#### *Duty of Active Exertions toward the Jews.*

Mr. Thelwall mentions several facts, to shew how much more frequent and inviting are the opportunities of useful exertions among the Jews in Holland, than is generally supposed even by Christians living in the very place where they occur. His reflections on this sub-

ject are too just, and (as your Committee are too just to think) too generally applicable, to be omitted. After stating an instance of a Jew who came frequently into the Dutch Church, and expressed much satisfaction when a text from the Old Testament was well expounded, he remarks—

One or more such instances may be found in most of the towns in which there are any number of Jews: but these instances, which so plainly INVITE our attention and exertions, are very commonly overlooked, unknown to those who might be expected to seize them; and a notion prevails here, as also among too many persons in England, that God will bring about the conversion of the Jews in some extraordinary or miraculous manner, and that our exertions are therefore little or nothing to the purpose. I have never been able to discern the least ground for such a notion in Scripture; and, among all who maintain it, I have never met with, or heard of, so much as one who ever attempted to produce Scriptural grounds for it. Till it is clearly proved from God's own Word, to be His purpose to deal with the Jews in a manner so widely different from His usual methods and appointments, I conceive it is our duty, in humble dependence upon Him, to make diligent use of the ordinary means. And any one who looks at the signs of the times, may see, I think, very clearly, that we have now a special call to active and earnest exertion.

*Increasing Attention of Continental Christians to the Jews.*

*France.*

A channel of communication has been opened with a neighbouring country, of which, hitherto, but few notices occur in the Reports of the Society. And while your Committee feel satisfaction in the thought that their Protestant Brethren in France feel an interest in the cause, they gladly render to some enlightened and liberal Catholics the just tribute of being most forward in this race of Christian Benevolence.

Nothing, your Committee feel persuaded, will tend so effectually to disarm the prejudices of the Jewish People toward the Christian Church, as the manifestation, on the part of its members, of a spirit of love and kindness, harmonizing with the doctrines and precepts of the Sacred Volume on which it is built.

Assuredly it is a token for good to Israel, when one common feeling, of love to their souls and zeal for their salvation, begins to animate the breasts of Christians, of different denominations, and in various parts of the world.

*Switzerland.*

An "Institute for the Education of poor Jewish Children, and training of Schoolmasters," is about to be opened at *Bâle*, under the superintendence of some pious members of the Protestant Communion. Besides the advantages which may be expected to arise from such an Institution, to the Jews living in its immediate vicinity, your Committee would indulge the hope that such a Seminary may, in due time, prove instrumental in furnishing Missionary Labourers to other parts of the Jewish Field.

*Holland.*

In some of the places which Mr. Thelwall has visited, though he found that the spiritual state of the Jews had hitherto been much overlooked even by pious Christians, he found also a great readiness to attend to his suggestions, and to concur in the plans which he recommended for their adoption. Among many other instances of this kind, he states, in reference to one of the places which he visited—

The most important occurrence of this day, was my meeting with six of the nine Ministers of this city, at their weekly meeting; when I had the best opportunity of calling their attention to the great object of my journey, and of setting before them circumstances which call for and encourage our exertions for the welfare of the Jews in a particular manner, but which they appear hitherto to have overlooked entirely. I was received by all in the spirit of Christian and brotherly love; and have reason to hope that our cause did not fail to excite some attention, and to produce some useful impressions on the minds of my new friends, who (as I have observed of many of their countrymen) seemed to want nothing but an earnest word to awaken their attention to the consideration and improvement of the opportunities which they possess of labouring for the welfare of Israel.

*Germany.*

A Society for promoting Christianity among the Jews was formed, early in last year, at *Detmold*, in Westphalia: and though, in consequence of the opposition and misrepresentations of certain individuals, it was not allowed long to subsist as an independent Institution, Baron Blomberg, one of its chief supporters, found means to preserve its efficiency, by uniting it, as a branch, to the Society soon after established at Berlin.

Deeply affected with a view of the spiritual wretchedness of the Jews around him, Baron Blomberg and his friends sent out a Jewish Convert,

named Petri, recommended to them by M. Von Meier, of Frankfort, as a Missionary among his brethren in that and the neighbouring provinces. In the course of his tour, Mr. Petri found several opportunities of directing the attention of Christians to the measures now in operation for the conversion of the Jews, and received from many of them cordial assurances of their readiness to concur in them. At *Hanover*, he had reason given him to hope that an Auxiliary Society would speedily be established.

It was mentioned in the last Report, that an opening for useful exertion had been made at *Dresden*; and that Mr. Goldberg, the Jewish Convert stationed there by the Society, had commenced his labours under favourable auspices. An Institution has been formed in that city, under the patronage of persons of distinction, denominated "A Society for promoting true Biblical Knowledge among the People of Israel." The formation of this Society was speedily followed by that of a Ladies' Association; the express object of which is stated to be, "The educating of such poor Jewish Children as may be given up by their parents for Christian Instruction."

#### Prussia.

Professor Tholuck, a gentleman of piety and of most extensive learning, especially in the oriental languages, has undertaken the office of the Society's Representative in Berlin. He purposes to engage himself in the writing of TRACTS; and in the publication of a work in German, similar to the Jewish Expositor: he will also travel, in the summer, to visit the Society's Missionary Stations on the Continent.

At *Koenigsberg*, an Auxiliary Society for promoting Christianity among the Jews has been established, under the sanction of Dr. Borowsky, Bishop of the Evangelical Church. The Directors of this new Institution propose to themselves the twofold object of "addressing the adult Israelites, and devoting their particular attention to the younger classes of that people." In reference to the former of these objects, they remark—

To shew to the Jews the Redeemer of Israel, is the official duty of every Clergyman; but, now, the Professors of Divinity and Evangelical Clergymen, who are members of our Society, have, in a more special manner, offered to make it their serious concern.

#### Poland.

The last Report left the Society's Missionaries, Mr. M'Caul and Mr. Becker, in Prussian Poland, distributing the Word of Life and Tracts, to great numbers of eagerly-inquiring Jews at *Posen*. A hope was at the same time expressed, that the Christians of that place would, in a short time, associate themselves for the permanent prosecution of the good work which had been begun among their Jewish Brethren. This hope has not been disappointed: an Auxiliary Society was formed towards the close of last year, under the patronage of Prince Radzivil. The Committee state—

Having received from your Missionaries a clear view of the object of your Society, and finding it perfectly Scriptural, we could no longer resist the admonitions of the Divine Spirit, which we there found to be directed to us also.

Thus a Society has been brought into existence, which cannot but be aware of the difficulties of the whole undertaking, especially in this province; but steadily trusts in God, who can perform His work by so humble instruments as we are. The peculiar difficulty in this province is this, that we, in a far greater measure than any of the other Societies now existing, find ourselves placed as it were in the centre of the people of Israel, and therefore stand in need of many able hands to come into an immediate contact with them: but, to this effect, acquirements and skilfulness are necessary, which we ourselves cannot hope to be endowed with, but after a considerable time, and by much experience; and, therefore, we have looked out for some Young Men, formed for that specific object, and able to be immediately employed as Missionaries.

Another gratifying evidence of the growing disposition of Christians abroad to promote the objects of this Society has been received from *Breslau*. Mr. Becker and Mr. M'Caul spent a few days there on their way to Cracow, in the early part of last summer; and though, in consequence of some opposition from the police, they were not able to effect much among the Jews, they were consoled under this disappointment by the interest which they were the means of exciting among the Christian Inhabitants of the place. They say, in a Letter written at the time—

We have abundant reason to thank God that our visit to this city has not been in vain: what we could not do among the Jews, we have been able to effect among the Christians. Here we found many hearts prepared for our arrival—many souls anxiously waiting for the consolation of Israel, and wanting only somebody to summon

them to form themselves into a Society. This want we did not fail to supply, and have now the pleasure of announcing to you the constitution of a Breaux Society for the promotion of Christianity among the Israelites.

As another evidence of the Divine Blessing resting on the efforts of your Missionaries, your Committee have to report the formation of an Auxiliary Society at *Oletzka*, a Prussian Town on the frontier of Poland, which Mr. Becker visited in his tour.

Your Committee cannot here forbear remarking, that the whole of the Five Foreign Societies already mentioned have owed their origin, under the Divine Blessing, to that established at Berlin; and indeed they feel convinced that the usefulness of the Berlin Society cannot be too highly appreciated, were the importance only of its sanction and authority (constituted and protected as it is), in Germany and the neighbouring countries, duly considered.

*Preparatory Work among the Jews.*

One of the most remarkable features in the moral aspect of the Jews at the present day is, the PREPARATORY WORK which is going on among them. Of this, several striking instances, as respects the Jews in Holland, are mentioned by Mr. Thelwall.

One is, the DISSATISFACTION, felt by some of them, WITH THE PRESENT STATE OF RELIGION AMONG THEIR PEOPLE. Adverting to the lifeless and irreverent manner in which the Worship of the Synagogue is conducted among the Orthodox Jews, he adds—

There seem to be some few among the Jews themselves who feel this, and are very desirous of introducing some improvements into the Worship of their Synagogues, so as to make it more edifying; who, for this purpose, frequent Christian Churches, and make many inquiries into the employments of Christian Ministers, and their manner of proceeding with the congregations committed to their care.

Mr. Thelwall's remark on this fact appears well grounded:—

All this is a proof that some feeling of the necessity of religion is growing up among them; and this gives us at least a hint to work upon.

THE GRADUAL DIMINUTION OF PREJUDICE is another encouraging indication of improvement in the dispositions of the Dutch Jews toward Christianity. A striking instance of this kind was mentioned in the last Report; in which it was stated, that, for three years successively, the Professor of Divinity in

one of the Dutch Universities had been requested to examine the children of a Jewish School in the same town, as to their proficiency in Hebrew. This same Professor informed Mr. Thelwall, on his last excursion, that, on one occasion, after having assisted at the public examination, he asked leave to address a few words to the children. This was readily granted. The Rabbi led the way to the place from which he was himself accustomed to address his congregation (for the examinations always take place in the Synagogue), and, in token of honour and esteem, the curtain was drawn aside from before the Books of the Law. The Professor addressed, first, the parents and teachers, and then the children; urging upon both, not only the necessity of diligence and mental improvement, but the necessity of true morality and inward religion. And he concluded with saying, that, though he could not assume any authority over them like Aaron, and the High Priests who succeeded him, to pronounce the blessing of the Lord over them; yet his feelings impelled him to express the wishes of his heart for them, by repeating those remarkable words, (Num. vi. 24—26.) *The Lord bless you, and keep you! The Lord make his face to shine upon you, and be gracious unto you! The Lord lift up his countenance upon you, and give you peace!* As soon as he had delivered this solemn benediction, the whole assembly bowed down, and cried out "Amen! Amen!" in a most solemn and affecting manner.

*Favourable Indications among the Jews.*

*Germany.*

Mr. Goldberg has, more than once, gone over to *Leipzic*, to assist Mr. Smith (the Society's agent in that city) in cultivating the valuable opportunities which the Fairs afford of disseminating truth among the Jews. Of the encouragement attending their efforts on one of these occasions, he thus speaks—

Here, among the many thousands of Jews from different parts of the world, Mr. Smith and myself had an opportunity of witnessing the Spirit of Life giving breath to these dry bones; and to convince ourselves, that the greater part of the Jews entertain now more just and sound notions, with regard to their religion and its relations to Christianity, than formerly, and are ready to give up the old dream of a Messiah who is yet to come. Through the blessed activity of your Society, many of them are now reading the New Testament and other useful works; by which means their superstitious



zeal has been cooled, their hostility and prejudices against Christianity have been overcome, and they themselves prepared for joining the Church of Christ.

Speaking of another visit to Leipsic, half a year afterwards, Mr. Goldberg writes—

On the very first day of my arrival in that city, I met some Polish Jews, to whom, during the last Easter Fair, I had preached the Saviour of the World. They cordially rejoiced at seeing me again. Here I found an opportunity to disseminate the seed of the Divine Word among many hundreds of Jews. Their behaviour gave me reason to hope, that many of them will quietly examine, and, perhaps, ultimately receive, the saving truth of the Gospel. They generally listened to my words; with great attention, turned over the passages referred to out of the Old Testament, and marked them. They sometimes asked me to repeat or to explain what they had not well understood, made questions, uttered doubts, laid open their prejudices; but always received my instructions with modesty.

A Greek Jew, who came to my friend to buy some articles, and saw the books lying on the table, took a Jewish-German New-Testament, and read it with so much eagerness as to make him forget his business. He asked me what book it was. I told him it was the New Testament, in which we were taught how we here may lead a godly life, and obtain salvation hereafter. I caused him to read the Third Chapter of the Gospel of St. John, and explained it to him. The impressions which it produced on his mind, and the emotions which I observed, were to me a new proof of the life-giving power of the Word of God. I went with him through the promises of the Old Testament referring to the Messiah, and every passage appeared to him in the light of divine truth; whereby he was strongly affected. He held the New Testament close in his hands, and asked me to sell it to him. I said, "As I see you are desirous to read it for your improvement and instruction, I will give it to you, in remembrance of our conversation this day." But he absolutely refused accepting it as a donation; and I was obliged to take the cost price, which he gladly paid.

A remarkably modest Polish Jew, in whom I found some sound notions of Christian Truth, called on me almost every day to converse with me on the Word of God. When I asked him whether he had read the New Testament, he replied, "Yes, I have: my father has, indeed, prohibited me to read it; because it contains, as he said, abominable things; but still I continue, because we must obey God rather than men. Myself and many other Jews meet every Sabbath Day in the afternoon: we read some Chapters, and make our observations on them." This may, perhaps, be considered as a prognostic of a near separation of the obedient from the stiffnecked Jews.

One other circumstance mentioned by

Mr. Goldberg, in his account of this visit to Leipsic, is too striking to be omitted. He attended one of the New Synagogues, which, of late years, have become so common among the Reformed Jews, as they are called, in different parts of the Continent. The preacher, among other reasons in favour of their new mode of worship, observed that "this reform and removal of superstition from their religion was the only means of keeping the Jews from going over to other religions; as great emotions were just now going on among their people, and many individuals had already, alas! changed their religion." The attentive observer of the phenomena, which characterize the moral state of the Jews at the present day, will not overlook this testimony of one of their own body; corroborating so strongly the evidence frequently adduced in the Society's Reports, relative to the important change which is gradually taking place among them.

Mr. Petri's Journal confirms what has been said in reference to other parts of the Continent, of the readiness of the Jews to receive Christian Instruction. He had several conversations and discussions with the Rabbies in various places, and with inferior Jews—received from both classes numerous applications for Tracts and Testaments, of which he distributed a considerable number—and though, as might be expected, occasionally opposed and reviled, was in general kindly, and even affectionately treated, by his brethren. Two facts which he mentions are particularly deserving of notice—one, that he was, in different instances, encouraged by the Jews to address himself particularly to the Children and Young People, who were left at liberty by their parents; (though themselves too old, as they said, to change their religion,) to follow their own discretion—the other, that many FEMALES applied for New Testaments, "bitterly lamenting the ignorance in which they were held by their Rabbies." He mentions also, that, in one place, where some bigotted Jews attempted to get hold of the books which he had circulated, in order to destroy them, "the Young Men and Females would not part, on any account, with their New Testaments, but would read and examine them, in order to know whether Jesus be the Messiah." It is a pleasing fact to mention in this connection, that the

Jews themselves, in the South of Germany, are now publishing extracts of the Old Testament, expressly for the use and instruction of their Women.

*Prussia.*

Messrs. Wendt and Hoff departed since the last Anniversary, as Missionaries to Poland. On their way to their place of destination, they were detained some time at *Koenigsberg*, where it pleased God to open for them, unexpectedly, a wide field of useful exertion. The following extract of a Letter from Mr. Hoff gives some interesting particulars relative to their labours in that place:—

The first day, after we became known, our room was almost always full of Jews. There was then a great fair at Memel; and Jews came from various quarters, especially from Silesia, and solicited books. They willingly paid the price which we asked for the New Testaments and the Prophets.

The first eagerness being over, we waited to see if any of the seed would shoot out; and this satisfaction the Lord soon vouchsafed to us. Many Jews came to us, and we became known to many families, and we saw the visible blessing which the Lord vouchsafed to our labours.

Among the Israelites to whom the Word of God found access, a learned Young Man was especially attentive to it. In his first visit, he used all his wits to prove that Jews may be happy without Christianity: to this we opposed the Word of God, and God blessed His Word with respect to this Young Man. He came to us again, and requested us to read the Bible with him, which we did willingly; and he now, God be praised, as a sincerely penitent sinner, seeks pardon through Him who *was wounded for our transgressions and bruised for our iniquities*. God has gifted him with extraordinary talents. He speaks French, Italian, Polish, and Russian; and he knows Hebrew very well, so that, when we read the Bible together, he always reads the Hebrew Text into German. He knows English a little, and Latin tolerably well. As he lives by teaching languages wholly, he instructs several Young Jews, upon whom he now works with truly Christian zeal; and, God be thanked! one of these Youths is already brought to an acknowledgment of the truth. Besides him, there are several other Jews on the road to the knowledge of the truth.

The Jews here are singularly prepared for Christianity: we are beloved by them, and are already in very confidential intercourse with many of them. We may surely hope that our labour in the Lord will not be in vain.

*Poland.*

At *Lissa*, in Prussian Poland, containing between 4000 and 5000 Jews, and formerly much celebrated as a seat of Jewish Learning, after having sent his

attendant to distribute some Tracts in the street, which were thankfully received, Mr. Becker says—

In a short time, many of the boys had collected on the floor. I distributed cards among them; and, soon after, my room was filled with grown-up Jews wishing for Tracts. The press was so great, that it was almost impossible to distribute the books in an orderly manner: when any person received one, all grasped at it. I was obliged to call for the assistance of a police-officer. In the afternoon, I spoke to about fifteen adults at once—one or two asking questions, and the rest hearing. Afterwards there were with me four fine-looking Jews, two of whom are sons of a rich merchant: a brother of them is said to have been baptized already at Berlin. All these Jews were convinced of the truth of the Christian Religion: family circumstances hitherto detained them from embracing it.

At another place—

Jews were coming for books till the very moment we drove off.

And, as a general thing, Mr. Becker says—

Half an hour after my arrival in a place, the Jews were coming from every quarter, if I had but given out one or two Tracts or Cards at the entrance of it, or to some person in the inn.

May it not be said, “*These fields are white already to harvest!*”

Similar encouragement the Missionaries met with on their way from Breslau to Cracow, and at the latter place: your Committee will mention but one instance, which occurred at Cracow, a day or two after their arrival.

We gave a Tract to each of the Jewish factors of the hotel, and, to allow time for the effect, went to the Russian post and Professor Bandtke: soon after our return, Jews came in considerable numbers for books: they came in such disorder, that we could not either count the books or the persons exactly: they were between 80 and 100.

The Jews began to visit us, next morning, so early as seven; and, until twelve, our lodging was completely full: fatigue from speaking compelled us to stop till two o'clock. The Jews here disputed far more vigorously than elsewhere, and remained for hours together: this compelled us to speak much more than at any other place where we have yet been. The number of Tracts, Testaments, and Cards amounted to 271; and as scarcely any person received two Tracts, the number of persons could not have been much less.

Mr. Becker adds a valuable testimony to the utility of the Society's publications:—

I have found, that wherever a Jew has read one or more of the books distributed before, he does no more so violently dispute against the Christian Religion.

The encouraging account which has here been given, of the disposition of the Polish Jews toward Christianity, is amply confirmed by the testimonies of other persons not connected with this Society. The first testimony which the Committee will adduce is that of the German Missionaries employed by the Edinburgh Jewish Society. They state, April 3, 1822—

Berditchef may be termed Little Jerusalem in Poland, for it contains 30,000 Jews. Our conversations with them were of a highly interesting and important nature. Thousands of them received our Books and Tracts, and heard what we said of Jesus as the True Messiah. The prejudices of many seemed to give way; and they confessed that they thought it probable that the Messiah was already come. Several interesting Young Jews were with us constantly, and heard all the conversations between us and their people; and at last requested that they might, by some means or other, be taught in this way more perfectly. We cannot say that any of them are really converted, as time only can prove it; but we have great reason to hope, that, in a few of them, the good seed will spring up, and bring forth fruit to the glory of God. A wide and interesting field is here thrown open to the Christian Church.

A still more recent and striking testimony is contained in a Letter to one of your Secretaries, from Mr. Moritz, a converted Jew, employed as a Missionary, in Russian Poland, by his Imperial Majesty. His Letter is dated, Zytomir, Nov. 22, 1822. He says—

There have now, upon the whole, been with me at least **THIRTY HUNDRED** Jews, of all ages: among whom there were nearly all the Jewish Schoolmasters of the place, and the greater part of the youths that study the Talmud in the Beth Hamedrash: there have also been some respectable Jews from Berditchef, who were there afraid to visit me. The crowd was on the first day so great, that I was obliged to place my people at the door as a guard; allowing only a certain number at a time to enter, and, when these were despatched, another number could enter. I was forced to this expedient, otherwise I should have been suffocated; and in this manner I have distributed 1000 Hebrew and 200 Polish-Hebrew Tracts, and 50 New Testaments in these languages. These books have been read by some with great pleasure and attention; and these (mostly young persons) have promised to visit me after, to converse with me about these important matters. I have also given away Tremellius's Hebrew Catechism, and other Tracts, and a few New Testaments, to at least 60 very nice Boys, who are pretty well conversant in the Talmud, and otherwise very quick and clever, of the age of 12 and 13 years, of whom some have been with me since, to reason with me about

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what they have read; which gave me occasion to direct their young minds to the great Friend of children, and to endeavour to bring Him close to their hearts. Some of them seemed to be much moved; and promised me to pray God to give them a new heart, that they might be enabled to believe on his Messiah.

*Demand among Jews for Complete Bibles.*

A Correspondent writes—

The 100 New Testaments in Jewish-German, which I lately received, have been demanded of me, I can say with truth, every one of them, with prayers and entreaties, by Jews from Poland. I have not one left.

An old learned Jew, holding up in my parlour a New Testament in his hands toward heaven, exclaimed fervently, "Sir, you may believe me, I read this book day and night." This Jew had no official business with me whatever, and stands toward me in no worldly relation. He, at his own impulse, travels to Grodno and Wilna, proclaims Jesus Christ openly, and distributes New Testaments and Tracts.

Many Jews have implored me, for God's sake, to procure for them the Whole Bible in their own tongue, offering me a crown, (equal to 3s.) for each copy.

I answer to you for the truth of these wonderful facts, as a man of credit and a public servant; and I beseech you to call the attention of the Society to them. Twice the holy man of God, Isaiah, says especially, *Make a path—make a path: open the way: take away the obstacles out of the way of my people.* In my opinion, Complete Bibles are now of urgent necessity for the Jews; and it would be well if the Society would cause Bibles to be printed speedily. I think I alone could dispose of 500 copies, at 3s. per copy, besides such as should be given to poor people. The Missionaries would then find a field already prepared for the seed; and the conducting of their business would be far easier, and more blessed in its result.

*Remarkable Conversion of a Jewish Family.*

A Jew of considerable opulence, having been long inwardly convinced of the falsehood of the present system of religion among his brethren, and of the absurdity of their mode of worship—persuaded also that their present religion is not the religion of Moses and the Prophets, and struck with the purity and simplicity of Christianity, and with the coincidence of the New Testament with the Old—had, about a year before Mr. Thelwall met him, been baptized, with his wife and five children, and become a supporter of Bible, Tract, and Missionary Societies. What adds to the interest attending this circumstance is, that the grandmother of this Jewish Con-

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vert was a real Christian, and continually offered up prayers to God for the conversion of her family.

The sister of the individual just mentioned, and her five children, the eldest of whom is 25, were baptized early in last year, by the Minister of the Reformed Church in the place where they lived. Mr. Thelwall saw a good deal of the woman and some of her sons—and says of the former, “There is in her, I think, better evidence of a real change of heart, and Christian feeling, than in any Jewish Convert whom I have yet conversed with.”

It is remarkable that the father of these two Jewish Proselytes was a complete Infidel, and scoffed at Moses as much as at Christ. Your Committee have, in former Reports, had occasion to allude to the prevalence of infidelity among the Continental Jews at the present day; and have ventured to hint at the probability, that this very circumstance MIGHT, in the wonderful workings of Him whose prerogative it is to bring good out of evil, prove eventually one among other means of forwarding the conversion of the Jews to Christianity, by helping to break down the formidable barrier of Rabbinical Superstition. The case just adverted to seems to give some support to this opinion, and Mr. Thelwall's remarks upon it appear just and striking. He says—

We here see a remarkable instance of the manner in which the infidelity of the Jews of this generation MAY prepare the way for the conversion of the next to Christianity. The father was, it seems, a man of some talent and learning; and was accustomed sometimes to reason with the Rabbies out of their own books so shrewdly, and to set before them so strongly the contradictions of the Talmud, that they were entirely put to silence, and went away cursing him. His children observed this; and the consequence is, that two of them, with their families, fourteen persons in all, are now baptized, and the rest of the family in doubt whether to be baptized or no. There is little doubt which way they will resolve at last.

In connection with this account, it should be mentioned, as an important fact, that, in consequence of the hostility which has broken out between the Old and New Jews, the latter are continually bringing into stronger light the absurdities and abominations of the Talmud.

#### *Conversion of a Jewish Criminal.*

The facts relative to the following case were communicated to Mr. Thel-

wall by the Clergyman who had baptized the convert.

He had been bred up in the greatest ignorance, early enlisted as a soldier, and served in the French Armies in Russia; afterward he returned to his family, but was soon turned on the wide world to seek his fortune, and led a roving life for some time, till, at length, he was taken up for theft, convicted, and sentenced to three years' imprisonment in the House of Correction, where, every Sunday Morning, the Clergyman was accustomed to give a Sermon or Exhortation to prisoners. The Jew was excused from attending those Services, as likewise all who did not belong to the Reformed Church; but, observing his fellow-prisoners assembling to attend upon them from time to time, he himself requested permission to attend, which of course was allowed. He found what was said very plain and intelligible; and, under the preaching of the Word, was sometimes affected even to tears: so that, at length, he requested permission to have more particular and personal instruction. The Directors of the House, fearful that he had some sinister designs in this request (as seemed not unlikely, considering the former life and character of the man), represented to him, that if he continued a Jew, and his conduct in other respects was satisfactory, they should make such representations to the King, as would lead to a remission of one year of his punishment; but that if he persisted in his desire of Christian Instruction, they should not dare to do this, lest it should give occasion to any suspicion, either in his own mind or in those of others, that his release was any way connected with his change of faith. But when the matter was thus put to his choice, he chose rather to continue his whole time in prison, for the sake of Christian Instruction, than to remain in his ignorant Judaism, and thus obtain a year's freedom. The Directors took him at his word, and he received instruction from the Clergyman for the space of two years—using also the opportunities afforded in the House of Correction, of learning to read and write. He seemed to require that period for instruction, being very slow of comprehension, though he was very diligent and attentive: and when he was liberated, the Clergyman, with two of his Elders, received his Confession of Faith, preparatory to his baptism, with which all three were highly

pleased. They then represented to him the difficulties and temptations to which he would be exposed, especially from the Jews, who would try, by promises and threats, to prevail with him to desert his faith, and return to Judaism; and they were really afraid he would not be able to withstand the temptations which awaited him. To all this he replied, with tears in his eyes, that "he would shed the last drop of his blood for Jesus Christ." Nothing more was said, but all were deeply affected; and, on the Sunday following (Jan. 20, 1823), in the presence of a very numerous congregation, he was baptized. Since that time, he has walked consistently; and the Clergyman having constantly employed him in doing errands, and in several menial offices about his house (he having yet no regular employment), has had daily opportunities of observation, and told us expressly, that this man, who was once imprisoned for theft, he could now trust with money to any amount.

*Remarks by the Committee.*

Your Committee by no means wish to give too high a colouring to the encouraging statements which have now been brought forward, relative to the state of the Jews upon the Continent. Nor do they wish to dissemble, that much opposition is still made by many among them; and that, in some instances, where a favourable disposition has for a time been manifested, subsequent facts prove that no lasting impression has been made. But could this reasonably be expected to be otherwise? They would ask, in the words of one of the Society's Missionaries—

Do Christians consider, that, for 1700 years, the whole Christian World have been heaping up a mountain of difficulties in the way of the conversion of the Jews? And do they expect, that, with the first touch, all this is to vanish into thin air?—and that while we are but buckling on our armour, we may rejoice and triumph, as they who put it off?

Even though the instances of genuine conversion to Christianity were fewer among the Jews than there is reason to think they are, still, while they no longer keep aloof from Christians and Christian Instruction—while they USE THE MEANS OF CONVERSION—apply for books—read them—discuss them—none but the most sceptical can deny, that much good may eventually be expected to accrue. And if this UNIVERSAL STRIFE among them be nothing more than the shaking

of the dry bones, yet, while we continue to PREACH TO THEM and PRAY FOR THEM, is it enthusiastic to anticipate the time, promised in the prophetic vision, when *breath shall come into them, and they shall stand up, an exceeding great army, to serve the Living God?*

## Western Africa.

### Sierra Leone.

#### CHURCH MISSIONARY SOCIETY.

#### *Death of Mr. Philip Vaughan.*

MR. VAUGHAN has survived his excellent Wife, whose Obituary was given in the Number for October, but a few months; his remains being committed to the grave on the 26th of November, and hers on the 26th of June preceding. He died in Freetown, after an illness of about ten days. Death did not find him unprepared. Though in the vigour of youth and strength, and actively engaged in the care of the Schools, and in supplying, so far as it was in his power, the want of a Chaplain in Freetown, he had Eternity continually in view. While he possessed his senses during his illness, he was perfectly happy, longing to depart and be with Christ. He has left a strong testimony to his character, in the affection of all his Brethren, and the respect and regard of the whole Colony.

#### *Present Arrangement of Labourers.*

The arrival of Mr. and Mrs. Pope at the Colony, on the 1st of December, was most seasonable. A Meeting of the Missionaries had been called for the 2d, to make some provision for the Freetown Schools, which had been deprived, in the first year of their labours, of the four Teachers who were sent out for the purpose of taking charge of them—Mr. and Mrs. Vaughan, and Mr. and Mrs. Bunyer. Another Meeting was held on the 23d of December; at which the return of Mr. and Mrs. Norinan was determined on, and such arrangements made for the different stations as circumstances would allow.

With the following exceptions in addition to the death of Mr. Vaughan and the return of Mr. and Mrs. Norman, the Labourers at the respective Stations continue as reported in the Survey:—

At *Kissey*—David Johnson, a Native Youth from the Christian Institution, and his Wife Maria Johnson, lately married, have been appointed to assist in the Schools. Mr. and Mrs. Metzger have removed thither from Wilberforce; and are improving themselves, by the aid of Mr. Nylander, in a knowledge of the best manner of conducting a Settlement. At *Waterloo*—John Johnson and his Wife, Native Assistants from Regent, supply the place of Mr. and Mrs. Lisk, who have removed to Regent. At *Kent*—W. Bickersteth and his Wife, Native Assistants from Regent, are placed. At *Regent*—Mr. and Mrs. Lisk have been fixed for the instruction of the people; Mr. Reffell, Chief Superintendent of Liberated Africans, having undertaken, for the present, to direct their secular concerns. At *Gloucester*—W. Tamba, Native Teacher, from Regent, is placed in charge of the Settlement. *York, Leicester, and Wilberforce*, are, at present, without Teachers from the Society.

At Freetown, Mr. Nylander supplies, as his strength and various duties at Kissey will allow, the place of Chaplain; and Mr. Pope is obliged, in addition to the duties of the Colonial Schools, to relieve, in every way in which his lay character will permit, the spiritual necessities of the people.

*Supposed Death, at Sea, of Mr. and Mrs. Düring.*

No intelligence had been received at Sierra Leone, when Mr. and Mrs. Norman left, relative to the Hadlow, in which Mr. and Mrs. Düring, with other passengers, sailed on the last day of August. Great fears had, however, been awakened for their safety, by information

from Liverpool, that the ship had not reached England in the early part of December; as intelligence had previously arrived of the dreadful gales at the beginning of November, about which time it was expected that the vessel would be entering the Channel. In those gales, it is now concluded that she perished, and all on board perished!

This is a painful close to lives devoted so successfully to the promotion of the knowledge of Christ among the Heathen. It is a mysterious, but doubtless a wise and righteous and merciful dispensation of Providence, as will one day be seen, by which two of the Servants of Christ, who have been made such distinguished blessings to Africa, should have their remains deposited in the great deep until the Sea shall give up her dead, while, in the vigour of their years, they were seeking, by temporary visits home for the renovation of their spirits and strength, the means of enabling them to resume the charge of large assemblies of Natives, many of whom had been converted to God by His blessing on their labours.

Mr. Norman, in passing through Gloucester about a week before he sailed, stated to some of the people the serious apprehensions which the intelligence from Liverpool, then just arrived, had occasioned to their friends. They were greatly affected; having cherished, as our Readers are aware, a very warm attachment to their Minister.

Under the afflicting circumstances of this case, an extract of the last communication of this truly exemplary Missionary which will probably ever reach the Society, will be read with more than ordinary interest.

*Last Letter of the Rev. Henry Düring.*

This Letter was addressed to Mr. and Mrs. Norman, and was written a few days before the Hadlow set sail. It is a true portrait of the man.

August 25th, 1823.

Dear Brother and Sister—

Through much pain last Saturday, I was not able then to answer the very kind and affectionate Letter of my dear Sister in Christ, and in the bonds of the Gospel; and though the weather this morning is not in my favour, yet I cannot forbear writing.

The first tidings of recovery on the part of dear Mrs. Norman made me pour out praises and thanksgivings; as her severe attack had made me to supplicate our God, who hears and answers prayer, for her recovery. But her Letter was much more to that effect. And what makes me alway to rejoice, is, when I have evidence that affliction is sanctified. If this is the case in truth, then its end is answered: and if so, then, though our affliction for the present be not joyous but grievous, afterward it yieldeth the peaceable fruits of righteousness to them that are exercised thereby. How happy are we, when we see the Lord's hand in every thing—even in our severest trials!

As for the Church, I can only say it is well for her that her keeping is not left in the hands of man, whose breath is in his nostrils; but with Him, whose name is Lord of lords and King of kings: yea happy for every believer, that his own spiritual life is not left in his own hands. I can speak for myself in that case, that if mine had been committed to me thirteen years ago, I should have lost it as many times as I have breathed in that number of years. But no! blessed be God, it is in Christ's hands: yea, it is hid in Him!

*Reception, at Regent, of the Intelligence of Mr. Johnson's Death.*

It was anticipated by all who have marked the progress of the Gospel at Regent under the ministry of its late eminent Missionary, that the intelligence of his death would awaken, among his beloved Converts and the great body of the people, unusual emotions of grief and sorrow. It will be found, from the following account furnished by Mr. Norman, that the power of religion has been strikingly discovered on this occasion, in checking the usual violent expression of native grief, while it threw a sacred character

over their deep affliction. Mr. Norman writes—

In the early part of September, I received information, by Letters from the Society, of the death, on the 3d of May, of our dear Brother Johnson. When the Letters arrived, I was engaged in reading Milner's Church History with the Native Teachers and the Elder Boys of the Christian Institution. When I had read the Letters, I informed them that their Minister was dead. They were all greatly affected; and especially David Noah. The information soon spread over the town; and in a few minutes, our house was crowded with weeping inquirers.

I endeavoured to comfort them, by telling them that he was certainly taken away for his and for their good—that he had finished his work, and was gone to receive his everlasting reward—that God would not, even now, forsake them; but would still be gracious to them—that they ought to be very thankful that God had spared him so long, while many Missionaries had been cut off, in a short time after they had commenced their work—and that the only way in which they could testify their gratitude to God, was by bearing the trial with Christian patience and meekness; and their love to their late Minister, by attending to the instructions which he had for seven years given them. I then told them to go home, and beg of God grace to bear the trial as became them, and promised to read the Letters to them in the Church at Evening Service. They then begged that I would not leave them. I told them I would not, while I was able to stand up to teach them, unless they were provided with another Teacher.

In the evening, the Church was crowded. Before I began the Service, I spoke to them, and begged them not to make any noise: as I knew it was an African Custom to cry aloud when they had lost a friend, I told them that the Christian Manner of bearing a trial was with patience and silent submission to God, who had a right to do as He pleased. Many were in tears.

The Congregation then sang the following Hymn:—

Dear Refuge of my weary soul!

On Thee, when sorrows rise,  
On Thee, when waves of trouble roll,  
My fainting hope relies.

To Thee I tell each rising grief,  
For Thou alone canst heal :  
Thy word can bring me sure relief  
For ev'ry pain I feel.

Hast Thou not bid me seek Thy face ?  
And shall I seek in vain ?  
And can the ear of Sov'reign Grace  
Be deaf when I complain ?

No! still the ear of Sov'reign Grace  
Attends the mourner's prayer :  
Oh may I ever find access,  
To breathe my sorrows there !

Thy mercy-seat is open still :  
Here let my soul retreat ;  
With humble hope attend Thy will,  
And wait beneath Thy feet.

The passage of Scripture, which came in course for our consideration this evening, was John viii. 12—19. I dwelt more particularly on the twelfth verse. Afterward I read the Letters which had been received. All were remarkably attentive and quiet.

We then sang the following Hymn, well known and much used among the people, their attention having been frequently called to it by their deceased Minister—

In ev'ry trouble sharp and strong,  
My soul to Jesus dies :  
My anchor-hold is firm in Him,  
When swelling billows rise.

His comforts bear my spirits up ;  
I trust a faithful God :  
The sure foundation of my hope  
Is in my Saviour's blood.

Loud Hallelujahs I will sing  
To my Redeemer's name :  
In joy and sorrow, life and death,  
His love is still the same.

Knowing the strength of African feeling, I was astonished at the behaviour of the people. Not a sob or a word was heard in the Church after Service, but all was silent grief.

The Saturday Evening after, many persons attended the Weekly Meeting. Six of them spoke ; and, in a most feeling manner, adverted to the death of their late Pastor. I give the substance of one of these Addresses—

With respect to the death of our dear Minister, Mr. Johnson, I can say this is a great trial, because I loved him. It was through his instrumentality that I was brought from darkness to light. But God had a right to take him away when he pleased. We thought too much of Mr. Johnson, though he was a good man ; and God will not suffer us to put confidence in any but the Lord Jesus Christ. My Dear Brethren, I think God took him away, because we looked more to Mr. Johnson than we did to the Lord Jesus. I hope, my Dear Brethren, this trial will make us all

to trust more to the Lord Jesus, for He alone can save us. He alone is the Light of the World. Let us go to Him, and beg Him to sanctify this trial to us ; and let us shew that we do indeed love our dear Minister, by doing what he told us.

## South Africa.

### CAPE TOWN.

#### SOUTH-AFRICAN BIBLE SOCIETY.

##### *Demand for the Scriptures.*

A GENERAL notice on this subject will be found at pp. 16 and 17 of the Survey. Dr. Philip gives the following proofs of the eagerness with which the Scriptures are sought by many : the facts occurred during a journey into the interior.

The Bibles and Testaments which I had to dispose of were everywhere favourably received, and I regretted to find that I had not with me a sufficient quantity to supply the demand. When it was discovered at the farm-houses, at which I had occasion to halt, that I had Bibles and Testaments in my waggon, they were, in many instances, sought after with avidity ; and, in some, the distribution was accompanied with incidents of an affecting nature.

Alighting from my waggon, six hours' journey on the south side of the Camtoos River, I observed a Hottentot on one side of the road with a book, on which he appeared very intent. The book proved to be a small portion of the New Testament, stitched in brown paper, thumbed and very much tattered. When I presented a whole New Testament to him, and requested him to allow me to have the book which he had in his hand in exchange, he was at first surprised ; but when he found I was in earnest, he was quite overjoyed. On inquiry, I found he had been taught to read at one of our Missionary Institutions.

In this country, the families of the Colonists are frequently very large ; the old people, their children, and grandchildren, often residing under the same roof. I do not know whether the circumstance has before been mentioned ; but it presents us with a feature of the character of the Colonists of South Africa somewhat peculiar, and not undeserving of attention. Repugnant as this manner of life would be to Europeans, and difficult as it would be for Natives of Great Britain to live together in this way, in South Africa you commonly



find brothers and sisters-in-law, and their children, living together in peace. Lodging for a night in a family of this description, we found them afflicted by the loss of a young man, lately dead: the parents were alive, and the widow of the deceased was left with one child: leaving this family next morning, I presented the old lady, the mother of the deceased, with a Bible: it was received with a degree of indifference, which I could not observe without uneasiness: but I discovered presently, that she was ignorant of the character of the book, when first received by her; for, on finding it was a Bible, she suddenly clapped her hands for joy; and calling upon each of her children, she exclaimed, as she mentioned each name, "This is the book we wanted!"

At the different Missionary Institutions there is a constant demand for Bibles; and it is almost needless to say, that the Hottentots, in general, receive them with the most lively emotions of gratitude.

On the demand for the Scriptures in Cape Town, Dr. Philip adds an affecting incident—

On my return from the interior, information having been given at one or two of the Schools in Cape Town, that Bibles and Testaments might be had at my house, the applications became so numerous, that they furnished Mrs. Philip and myself with constant occupation for several days. We had frequently from ten to twelve (chiefly young people) at the same time, inquiring for Bibles and Testaments; and it was highly gratifying, particularly after having been so frequently told that Bibles were not wanted in Cape Town, to see the earnestness with which they were sought. On one occasion, after having given a New Testament to a young girl, whose mother had been left a widow with three children, a young boy about ten years of age, her brother, pleaded very hard for one for himself. Agreeably to a rule which I had laid down, to give but one Bible gratis to a family, I refused to give him one without money. After retiring a little, he returned with one skilling (threepence colonial currency). Informing him I could not give him a Bible for that sum, he went away, and returned with another skilling. Finding that this was not sufficient, he made a third attempt to obtain more money;

but failed. Making a fourth attempt, he succeeded, and obtained another skilling. He could do no more: his resources were now exhausted; and he knew that if he did not now succeed, he must be without a Bible. Under this impression, you would have been affected to have seen an interesting boy, in an imploring posture, with his arm half extended, holding his skillings open in his hand, and the tears in his eyes, while he pleaded for a Bible. I could not any longer resist this importunity. On inquiring how he got the money, I was told he got one skilling from his mother, and one from his brother, and that he pledged some playthings for the third. I gave him a Bible, and returned him his skillings; and he could not have appeared more happy than he shewed himself on this occasion, had he had a crown put upon his head.

#### NEW LATTAKOO.

##### LONDON MISSIONARY SOCIETY.

##### *Providential Preservation and Enlarging Prospects of the Mission.*

THE irruption and defeat of a large body of Natives were stated in the Introductory Remarks to South Africa, in the last Survey. Some observations by the Rev. Dr. Philip on this event, addressed from Cape Town to the Rev. John Campbell, deserve the notice of our Readers.

I can sympathize with you in the pain which you must feel on hearing of the destruction of Kurrechane, and the ruin of the Bootsuanna Tribes beyond Lattakoo. In the midst of judgment, we have to sing of mercy—Lattakoo still stands: our Missionaries and their families have been preserved; and it is to be hoped that what has happened to the poor Bootsuannas will ultimately tend to the furtherance of the Gospel.

In the History of the Church of Christ, it is no uncommon thing to find that the way of the messengers of the Gospel of Peace has been prepared by such means; and it frequently happens, with nations as with individuals, that the soil which is to receive the incorruptible seed of life, must be prepared by the ploughshare of calamity. While recent events will serve to confirm the growing affection of the Bootsuannas into an ardent attachment, they will doubtless prepare their minds to re-

ceive the message of salvation. Standing amidst the inhabitants of Lattakoo, our Missionaries may point them to the desolations which God has brought upon the neighbouring tribes, and remind them that these were not sinners above all the Bootsuannas, and that, unless they repent, they must all likewise perish! While the servants of the Most High God are thus prophesying over the dry bones, it is to be hoped that the Spirit of God will breathe upon them from on high, that they may live.

I cannot help noticing the time at which these afflictions have taken place, as a favourable indication of the gracious designs of Providence toward South Africa. Had these people come upon Lattakoo at a more early period, and had the people even been delivered in a similar manner, whatever impression the event might have made at the time, that impression might have been speedily effaced, for want of some one at hand to deepen the lines, by exhibiting before the Bootsuannas, in their own language, the important practical lessons which it is calculated to impart. Affliction is, perhaps of all others, the season most favourable to the reception of religious instruction; and it is to be hoped, that, while our beloved brethren are giving to these calamities their scriptural improvement, the people may listen to the message brought to them by men, by whose instrumentality they have received such a merciful deliverance.

In reading over Mr. Moffat's Journal, we cannot help noticing, with gratitude, the hand of God in all the circumstances connected with the deliverance of our Missionary Friends and the people of Lattakoo.

Had Mr. Moffat not undertaken the journey which he proposed, he might have remained ignorant of the approach of the enemy; or had he gone forward on his journey without hearing of them, as he might have done in that country, Lattakoo must have fallen, and he himself, and the Mission Families, might have been involved in the same destruction!

But the circumstances, which indicate an invisible arm in the preservation of our friends, do not stop here. Had he delayed his journey to Old Lattakoo, to reconnoitre the people, or had he deferred calling in the Griquas, whatever escape might have been provided for him and our other Missionary Friends,

Mateebe and his people would have been ruined. The influence of the Missionaries among them would, in all probability, have been lost; and their circumstances might have been rendered so desperate, as to preclude all hope of being of any service to them in future. When a commercial or agricultural people are deprived of their property, they have resources left: they may still emerge from their distress, and rise above their misfortunes. But when a pastoral people are robbed of their cattle, they have nothing left: they must perish, or rob others.

The Bootsuannas, who have suffered or may suffer from the ferocity or rapacity of the invaders, must perish, become the slaves of the conquerors, or, betaking themselves to the mountains and the bushes, become robbers of the desert, or what we in South Africa term Bushmen. There can be no doubt but that the Bushmen of South Africa were once in possession of the fertile parts of the country, till they were deprived of their herds and flocks, and forced to depend upon the chase and what plunder they could obtain.

While we sympathize with the suffering tribes, and lament the desolation brought upon their towns and villages, we have no reason to suppose that the country will be less populous than it was, or that there will be less necessity for Missionaries. The new conquerors will now possess the country; and their posterity, with the remains of the old inhabitants, whom they will retain in slavery, will, in all probability, keep the standard of the population as high as it was previous to the present troubles.

These events, so far from having a tendency to diminish our interest in the conversion of the Bootsuannas to Christianity, should have a contrary effect; because they actually invest our Mission to that people with much additional importance.

I have been bestowing some attention on the affinity of several languages spoken in this angle of the continent of Africa; and have discovered that the languages spoken by the Caffres on the eastern coast of Africa, by the inhabitants of Delagoa Bay, by the inhabitants of the Comoro Islands, and by the Bootsuannas, are different dialects only of the same language. On this subject I am in possession of the most satisfactory evidence. On a comparison of the Caffre,

the Bootsuanna, the Johanneese, and the Pembé Vocabularies, which I have been able to collect, it strikes me as matter of surprise that the resemblance is so remarkable; and it has been ascertained that these people speak so as to be understood by one another.

It is evident that the Mantatees came from a great distance. The marked difference between their character and the character of the people whose territory they have invaded, and the ignorance in which the people of Kurreechane were of such a people, shew that they had come from an immense distance: and yet they speak the same language. On a comparison of the numerals used at the Island of Johanna, I find them the same with those used on the Keiskamma; and, by extending the comparison, I find a large number of words evidently from the same stock. If the Caffre Language is spoken in the Comoro Islands, it is not to be supposed that a different language is spoken on the shores of Mosambique, immediately opposite; and I have little doubt but that the different tongues spoken from the borders of our Colony to the confines of Abyssinia, and from the mouth of the Zembeza on the eastern coast of Africa to the mouth of the Congo on the western coast, will be found different dialects only of the same language. I have not seen Mr. Bowditch's account of the Ashantees; but, from the extracts contained in the Reviews, there is little reason to doubt that the Ashantees are from the same stock as the Caffres.

Without going into the regions of conjecture, without having recourse to analogical reasoning to strengthen our opinion, we have to look at the facts before us only, to see the importance of the Lattakoo Mission. Let us suppose the people of Lattakoo converted, the Scriptures translated into Bootsuanna, and the Missionaries at that station qualified for itinerating over the country beyond them; who does not see, in these circumstances, prospects the most encouraging—a field of operation of unlimited extent—a population innumerable to work upon—a foundation laid for the Temple of Jehovah in South Africa, in which all the different dialects of the Bootsuanna Language may be consecrated to the service of the Living God, and in which the numerous tribes of this interesting portion of the globe may receive the light of life and civilization!

March, 1824.

## Indian Archipelago.

### Sumatra.

#### BAPTIST MISSIONARY SOCIETY.

FROM various communications of the Society's Missionaries on the south-west coast of Sumatra, we collect the following account of the character and state of some of the inhabitants of that island.

#### *Manners of the Malays of Bencoolen.*

Mr. Burton, when stationed at Bencoolen, gave the following favourable account of the Malays in those parts:—

We have never seen any thing like indelicacy, in either the males or females. They are very polite; no Malay would think of seating himself in the presence of his superior, till the latter had previously sat down. The state of society, religion excepted, quite accords with what we imagine the Patriarchal to have been. The history of Isaac and Rebecca, the whole story of Joseph and his Brethren, are recalled vividly to mind by the actual state of society here exhibited. Their dress much resembles that of the Highlander. The Malay cloth is just the Highlander's kilt, and put on in the same way. As the Highlander would despise the plaid of a neighbouring clan, so a Malay of Bencoolen could not be prevailed on to wear the stripe which is common at the northern parts of this island. The Malay, too, like the Highlander, when taking a long walk, always wears his plaid over his shoulders.

#### *Account of Malay Schools.*

Mr. Evans, who is settled at Padang, 300 miles north-west of Bencoolen, gives the following account of the Malay Schools in his neighbourhood. Accompanied by a friend, he visited a village a few miles from Padang. He writes—

We procured a man to conduct us in search of persons to whom we could talk and distribute books. Our guide took us to one of the Padras, whose daily employment is to teach the youth to read the Korán and other religious books, but not to understand any of the contents. We found him in his school-house with a few persons, but his scholars were not come. I conversed with him for some time; and

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read to him from several books, particularly the creation of the world and the fall of man, lately published in the form of a Tract at Bencoolen. He seemed attentive, and much pleased; and when I gave him some of each sort, he engaged to read and distribute them. His companions were very attentive, and thankfully received books.

We then went to the house of the principal of these *Padras*, whom we found in the midst of his pupils, to the number of thirty. He is a decrepit old man, but apparently very much revered. His scholars were all employed either in reading or writing Arabic, though I suppose not one in ten understood a single word. The house in which they were is large; and, in one respect, very much resembles most literary retreats, for it was the picture of confusion. There were pens and ink, paper and books, desks or rather stools, rice and dirt, rags and relics, in every part of the spacious room; where all sat without any apparent order, except the Old Man, who had a corner to himself, from which I presume he never moves or is removed, for it appears to serve him for eating, drinking, lecturing, and sleeping. This Old Gentleman received us very coolly, and appeared very suspicious; nor was it till after a long conference, that I could persuade him to receive a single book, or even to look into one. At last he read a little of the New Testament, and some of his pupils followed his example; and, when we received the books, they did likewise.

The news of our visit seemed to spread rapidly, for many persons came in to see us. I talked with them for about an hour, and gave books to all who could read; after which we took our leave. As we came out, one of the men who accompanied us, expressed himself much pleased at seeing us come away safely; saying he had been very much afraid on our account, for these people are such fanatics, that if they thought any one came with the intention of inducing them to change their religion, they would not hesitate to run-a-muck\*. Indeed they refused so long to read or receive any of the books, that I doubt not but they supposed that we were come to impose on them a new belief.

These are the people whom we are

\* A practice among the Malays, when irritated, of running furiously, with a drawn creese, and killing and wounding, indiscriminately, every person whom they meet with.

come to serve; and we must brave every danger of this description, counting not our lives dear to us, so that we might win their souls to Christ.

This is the only description of seminary which the Malays have; and they are all conducted upon the same principle, though some are much smaller than others.

I observed, that, round each of those Houses of Instruction, there is a deep trench full of clear water, abounding in excellent fish. The original design is, to afford the means of bathing the feet before you enter; which the Malays always do before coming into a house, if they have convenience, both for their own comfort and as a mark of respect.

#### *Employment of the Press by the Malays.*

The advantage to the Natives of establishing a Malay Press at Bencoolen, will be seen from the following communication of the Missionaries. The quotation is no unfavourable specimen of native sentiment.

Some of the Natives seem desirous of employing the press in printing some of their favourite books. Proposals are now in circulation for printing, by subscription, a very popular Native Work, called "The Crown of all Kings." It is, in reality, a translation from the Arabic; but it is one of the best books, both in point of style and morality, which the Malays have among them; and it would, we believe, be helping them to advance a step in civilization to print it for them, if a sufficient number of subscribers can be procured. The proposal originated with the Natives; and is one of those slight indications of improvement, which we cannot behold without pleasure. That you may form some idea of the kind of morality contained in this work, we will subjoin a few extracts.

The vehicle of human life never stops: it is always moving; but man does not know it. Every breath of man is like a step in his journey: every day is like passing a valley: every month is like a mile; and every year is like a league.

Every breath that is emitted from the body of man, is like a stone broken down from the house of his life; for every breath diminishes the time which he has to live. By another mode of reckoning, every breath is like a step, by which we recede farther from the world, and approach nearer to eternity.

This world is, in truth, like a temporary bridge in the road to eternity; and whoever erects a dwelling on this bridge, for the sake

of enjoying pleasure, is ignorant and foolish. If a wise man erects a building on this bridge, he considers that he must soon leave it; and he does not encumber himself with ornaments and luxuries; but his mind is set on making preparations for his journey to another world; a journey which is both long and difficult. He does not wish to load himself with useless burdens: for, the more the business of life, the more thought, anxiety, and trouble, while he lives; and, at death, impatience and regret, that he must resign his life, and leave his property to another. If his property has been lawfully obtained, it causes him trouble while he lives, and impatience and regret at death; and if it has been obtained unlawfully, it causes anxiety in this world, grief at the hour of death, and exposes him to punishment in the world to come.

Some wise men have said—"This world is like a dream, and all the inhabitants of the world are like persons asleep; and when they awake, they find that nothing remains of all those things about which they have been dreaming."

Some wise men have said—"This world is like lightning: as soon as it is seen, it disappears."

Some wise men have said—"This world is like an old woman, profusely ornamented, and arrayed in beautifully-coloured garments; seen at a distance, her appearance is captivating, and those who do not know her are enamoured with her; but those who know her, despise her."

Some wise men have said—"This world is like an inn on the road, with two doors: those who come to this inn to-day, enter at one door; and, to-morrow when they leave, go out at the other."

#### *Ignorance and Degraded Notions of the Battas.*

Mr. Burton, who is stationed among the Battas, gives the following account of this people:—

It is a very pleasing and encouraging circumstance, that so many of these people are able to read; yet, in twenty cases to one, so far as our observation goes, it is in such a pitiable way, that it only excites surprise that they can understand anything of what they read: their Alphabet is peculiarly simple, which may account for so many of them learning it; but their knowledge of letters is, in a great majority of instances, limited to this acquisition. Their books are all small, written on the bark of a tree; and most that we have yet met with, treating of lucky and unlucky days, and means for making an attack upon an enemy, or frustrating his plans; miserably destitute, of course, of every thing calculated to improve the mind, or give to the youth a relish for reading.

Our friends in England can form but a faint idea, how thick and gross the darkness is, with which these people are emphatically covered. It is really surprising, with what perfect ignorance of every thing beyond the mere vicinity of their birth-place, they can pass through the world; and as to another world, their minds present a perfect blank. To our questions upon this subject, we have usually received such answers as the following—"When we die, there is an end of us; perhaps our souls become 'Jins' or devils, and fly about in the air for a time, and then perish! who knows? The earth, for any thing we know, will exist for ever."

I cannot yet discover that they offer sacrifices to any class of beings. They invoke all the "Jins" in a body, and the spirits of their ancestors—of departed teachers, or conjurors—of Naga, the fabled serpent of the Hindoos—and of all the rich men in the world, dead and living, to assist them in seeking gold, rice, clothes, &c.

A funeral is always welcomed for the good things attending it; as it is a time of great feasting, when the relations of the deceased always kill as many buffaloes or hogs as their circumstances will admit. After the interment, they suspend the heads of these animals, with some rice and water, near the grave; that the departed spirit, in visiting the body, may be gratified by seeing the respect done to his memory, and, should it need such elements, take some refreshment. The body is never interred till the feasting is ended; in consequence of which, a Rajah is sometimes preserved above ground three months!

They suppose that the spirit may, at any time, be called to the grave by beat of gong; and, accordingly, at certain periods assemble at the grave in great numbers for this purpose. After much dancing, &c. one of the near relations of the deceased supposes, or pretends to suppose, that he is possessed by the spirit of the departed; and, being no longer himself, becomes identified with him. In this new character, he tells the multitude that he is come to meet them from his wanderings in the air; that he wants to eat buffalo and rice, to drink arrack, and to obtain a new suit of clothes—all of which are immediately given to him. After some time, the spirit departs, and he is left himself. If he be ques-

tioned about what passed in his mind during this possession, he replies, that he had no longer his own thoughts, and that he knows nothing about it. One would think it impossible that so gross a deception as this could be practised with effect upon any but the very young, yet they ALL pretend to believe it.

Though they look upon Satan as the head of their "Jins," their estimation of his intellect is miserably mean; as may be judged from the ease with which they suppose him to be deceived. When a person becomes exceedingly ill, so that his relations are apprehensive of his death, or, what in their estimation is the same thing, that Satan is about to take him, it is common for them to dress up an image, and take it to the door at night, when they suppose the Prince of the Power of the Air is about to enter, and accost him in some such terms as these: "Ah, Satan! are you coming to take away our friend, and distress us? Well, if you will have him—there he is," throwing out the image, "take him away." Should the sick man after this recover, THEY FULLY BELIEVE that they have thus succeeded in cheating the devil! Alas! they have never been visited by the day-spring from on high; and does not *darkness here cover the earth, and gross darkness this people?*

From seeing that these people do not know, we are strongly reminded how great are our obligations for that Blessed Gospel which brings *life and immortality to light*; and of the duty incumbent upon us—to diffuse, as widely as possible among our benighted fellow-men, this glorious light from heaven.

*Debased State of the Cafrees of Bencoolen.*

These people live in a quarter by themselves. One of the Missionaries draws a frightful picture of their debaucheries. On passing through their quarter, he writes—

My attention was arrested by a scene of degradation and wickedness, calculated to humble the pride of human nature and excite the tear of compassion. An assembly of Cafrees, chiefly old people, had collected for the purpose of presenting offerings to the spirits of their deceased relatives. Every countenance expressed a savage joy at the near approach of drunkenness and gluttony. A temporary stage of split bamboo was elevated in the open air, about two feet above the ground, and covered with large

green plantain-leaves. A decrepit old man officiated as priest; whose naked shrivelled body, besmeared with filth and corruption, presented an object of inexpressible disgust. He served up about fifteen different messes of boiled rice, fat pork, &c. accompanying each with a portion of rum and arrack, supposed to be peculiarly grateful to the hovering demons. The altar being thus covered with the offerings, and surrounded by the sable multitude seated promiscuously on the ground, and destitute of every mark of veneration or respect, he invoked the spirits of their departed relatives to descend from their respective abodes in the atmosphere, the vegetables, animals, buildings, &c. and satisfy themselves with the food presented. He entreated them, in consideration of the offerings, to have respect to their descendants, and do them no injury; and, having recited some mystical incantations, he left the food for some minutes on the stage that the spirits might partake of it: he then served up the whole to the expecting multitude. All ate and drank abundantly; and, in the course of a short time, the scene became so confused and offensive, by the general intoxication of men, women, and children, that I was obliged to quit it.

The Mission House is situated just on the border of their quarter. Scarce an hour passes, without witnessing the clamour of their abuse—scarce an evening, without discovering their women intoxicated—scarce a night, undisturbed by the riotous noise of their tomtoms. The scene of their daily labours is impure in the extreme. Their expressions of abuse, their subjects of jest and diversion, and their common conversation, are all drawn from ideas of lewdness. While destitute of almost every species of religion themselves, they engage with eagerness in the debaucheries of all parties: the commencement and termination of the Annual Fast, together with the Muharrum of the Mahomedans, the Doorga Festival of the Hindoos, the New Year of the Chinese, and our own Christmas, are all distinguished by the intemperance of the Cafrees.

Such are the people with whom we have to do. Under no restraint of moral or religious obligations, *they walk*, as the Apostle says, *in the vanity of their mind, having the understanding darkened, being alienated from the life of God, through the ignorance that is in them, because of the*

*blindness of their heart; and, being past feeling, they have given themselves over to lasciviousness, to work all uncleanness with greediness: without hope, and without God in the world.*

## Polynesia.

### Society Islands.

LONDON MISSIONARY SOCIETY.

*Addresses and Remarks of the Natives.*

THE Missionaries at Huaheine and Raiatea frequently report the substance of the Addresses, delivered by the Natives at the Anniversaries of the Missionary Societies of those Islands; recording them, to use their own words, as "pure, undictated, native speeches." On a former occasion (see pp. 533—535 of the Volume for 1822) we quoted several of these Addresses; and shall now collect the chief remarks which fell from the Native Speakers at some late Anniversaries.

At RAIATEA, Christian conduct was pointedly enforced on the hearers. One speaker said—

Let us be very active; and, as we have been taught, *so let us give to God His; and to Cesar, what belongs to him.* But do you, Kings, be active in governing us, and we will obey you. Do you steer well, and the watchers will point out to you the marks in the compass.

A Native, of turbulent character, had stirred up some of the people of Raiatea to rebellion. Twelve were, in consequence, condemned to death; but, on the intercession of Mr. Threlkeld (the Chiefs always consulting the Missionaries on occasion of punishments), their sentence was changed to that of working in chains, till their conduct should be such as to allow of the Chiefs, consistently with prudence, restoring them to liberty. One of the speakers made good use of this distressing event:—

Let not your excellent speeches made here be like the morning dew. The Church at Ephesus was once active and diligent, but where is it now! They

have no place of worship: they are all destroyed. The men now confined for rebellion were subscribers to the Society last year; and now what is their end?—the cord that binds them. And why?—because they did not act according to what they professed to be in their speeches.

The benefits derived from the Gospel, and the duty of making it known to others, are the topics most frequently touched on in these Addresses; as might naturally be expected in men recently delivered, themselves, from the misery of Heathen Superstition.

At HUAHEINE, the King thus alluded to this subject—

We have been in darkness, and had nearly all died there. We are a remnant left by Satan. If his reign had been lengthened, all the people would have become his: they would have been completely destroyed by death. We formerly feasted ourselves with the evil food of this world; but let us now feed on the Bread of Life. In former times, we were ready to discuss subjects of war; and to talk on this project and on that, without embarrassment: now, let our hearts desire that the Word of God should be established in all lands. We have lifted up our hands, all of us, even the whole eight divisions of Huaheine; but let it not be the hand only that is lifted up; let it be the heart also, my Friends. Behold our subscriptions: they are less during the past year, and; like the ebbing tide, are falling off: let it not be so again, my Friends; but, in future, let them, like the flowing tide, continue to increase. Our ancestors are dead. They died, some by the club, some by the spear, some by a stone from the sling, some by quarrels concerning their wives; but we are saved from these things: let us then be diligent and active. Let us all, like Caleb and Joshua, *follow the Lord fully.* Let not our attention be diverted. Let us not hear (or regard) the Word of God with the outside of our hearts, but let us observe it in the middle of our hearts.

A speaker, who followed, thus concluded his Address—

*This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners. Who are the sinners? We, my Friends—the*

principal Chiefs, the inferior Chiefs, the men, the women, and the children; we are all sinners, and Jesus Christ came to save us. Great was His goodness to us, in sending us His Word. To His Word we owe the advantages which we now enjoy. —But are we the only sinners? No: all the children of Adam are sinners; and that they might be saved, Jesus Christ came into the world; but the greater part of them still remain ignorant of this good news. Shall we not then be diligent that they also may know? O yes, we will exert ourselves. God, in His great mercy, hath shewn us all these good things that we now behold, but we shall see greater things than these. If God had not thought well toward us, He would not have shewn us all these things.

Another speaker thus touched on this point—

Our ancestors are dead. They knew not the good Word, nor the good customs of these days. Through the goodness of God it is that we know these good things, and it will not do for us to sit still. Solomon had work to do in his day: he built the House of Jehovah, at Jerusalem. My Friends, God has also given work into our hands, that His House may be erected, that the Heathen may enter in. Remember the words of Isaiah, spoken from at a former May Meeting. *Enlarge the place of thy tent, &c.* Let that place be enlarged, let those curtains be stretched out, and it will be well.

Mr. Ellis followed this speaker, with a striking appeal to the people on the benefits conferred on them by the Gospel:—

You now know the goodness of God the Saviour, by whom alone we can be saved. You know the mildness of His reign, compared with the government of the Prince of Darkness. The frequent war has ceased. The midnight thief disturbs not our repose. The staggering drunkard intercepts not our path. The ears of the sick man hear not the horrid cry, "Pierce him through." Neither are the aged and afflicted buried alive, to save the trouble of attending on them. Helpless infants are not strangled. The offering of human victims in sacrifice has ceased. Your little-ones are not wantonly pierced through the body by the spear of the savage warrior, dragged by a cord along the sea-beach, or dashed against the stones, until they

expire. These are some of the miseries which you endured under the reign of the Evil Spirit, but which were abolished by the overturning of his government among you.

At RAIIATEA, the same views and feelings prevailed. The King said—

We are assembled to endeavour to promulgate the Word of God. Let us be one in the cause of God. His Word has reached this land: let it also spread to every dark land; and let us continue subscribing, that Missionaries may go with the Word of God. Let this land and Taha be one bundle, and let us be bound with the cord of love. Let no one stick be taken out, lest that stick be broken. Because the Word of God has reached here, we are assembled in safety; had it been as formerly, we should have been all killed in war; but now we are returned to our understanding like men, and see the folly of war. Let us be active, and God will give us Satan to tread him under our feet; and, through Christ, we shall safely reach heaven. He will guide us there. We have but one King now, Jesus; but one property, the Word of God; and when a King forsakes it, he will become a mean man.

A Chief then rose—

Friends and beloved Brethren, listen to my little speech. I am very ill, and cannot say much, but this is my little speech. Those who are wise in heart, who know Jesus Christ, seek us, as a brand in the fire: they seek plans, in their love to God: they pray also that the servants of God may be sent into every land. If God will peradventure make the seeds stick like burrs, then men will soon worship Him. These designs are the fruit God's servants produce. We are the Gentiles—ours is the land of devils; but God's servants from love seek us, and the Word of God flows plentifully, like water. Give me the activity which you possessed when you were Gentiles, ~~BUT NOT YOUR GENTILE WORSHIP.~~ Regard not other lands in their idleness; but be active, and continue so; and may all shortly know the Father, Son, and Holy Spirit!

Another followed—

Another master was ours formerly. Great was the work which we had to do in those days, to build canoes, and to make dress and head-dress for the warriors: much property we took to our



gods—our large hōgs, and even men: but these days are passed away. Let us now be active in performing the work in which we are engaged: let us do it with pleasure, with all our hearts: let us not be spiritless in this cause: let us all be as invincible warriors: let us **DRINK THE BITTER SEA-WATER**: (i.e. willingly suffer any privation in carrying it forward.)

The idols of Rurutu were exhibited at one of these Meetings: in allusion to these, one of the Speakers said—

The gods made with hands shall perish: there they are—tied with cords! Yes, and their names are changed. Formerly they were called “Te mau Atua” (i.e. the gods): now they are called “Te mau Varua iino” (i.e. the evil-spirits). Their glory, look! it is birds’ feathers, soon rotten; but our God is the same for ever. All the false gods shall perish: all our evil customs arose from these false gods. Then, in their time, our wives were almost entirely without clothing: now they have bonnets and gowns, and shoes and stockings; and soon we shall be all clothed, if diligent, and we obey our God.

But the duty of sending forth the Gospel to other nations was not only urged on the ground of the benefits conferred by it on themselves, but was enforced on the authority of Scripture; particularly in the Meeting at HUAHEINE. The King said, on this subject—

We are again met to seek for strength from above, that our hands may never fail in doing this good work. We did not spare formerly, in that season when all was Satan’s; neither let us spare now. What is your desire, Friends—that this Word should be known in all lands, and that all men may be saved? That is right: then so let us seek; and also pray, while we collect property for sending forth the Word of God. The property which has already been collected, what are your thoughts about that? Shall we put it on the ship, which is near, and so let it be conveyed to the great Society in London? If you think so, hold up your hands, [and all immediately held up their hands.] *This Gospel of the Kingdom shall be preached in all the world, for a witness unto all nations; and then shall the end come.* It was our Lord,

Friends, who so spake, while He dwelt in the world; and behold the accomplishment of it! Here is the Word of the Reign, the reign of the Messiah; and Jesus says, it shall be proclaimed in all lands, that all may know. So be it, Friends! it is the desire of every one of us. Amen.

The Secretary of the Society, also, well urged the authority of Scripture:—

My heart rejoices to-day, and I can discover joy in each of your countenances at the return of this day. Pomare the Second, who caused the Taheitan Society to grow, is dead this year; but Pomare the Third, his son, lives, we hope, to carry on the good work. What I said to you last May, so I say now: Exert yourselves in doing the good work of Jesus, our King. We have a good King, and it is but right that we should exert ourselves! Let us remember the words spoken on a former May, written by Isaiah; *Enlarge the place of thy tent, and let them stretch forth the curtains of thy habitation: spare not to lengthen thy cords, and strengthen thy stakes:* and another word, which was also by Isaiah—*He shall see of the travail of his soul, and shall be satisfied:* and what John, the Disciple, wrote to the Church at Philadelphia—*I have set before thee an open door, and no man can shut it.* The door is open, by which our brethren have gone to the Marquesas. The door is open, by which teachers may go to lands very many; and Satan has not power to close it. Let us exert ourselves as valiant soldiers.

In reference to the success of the Gospel around them, another speaker said—

I never spoke on any former occasion; but now my heart is quite full, and I cannot refrain. I think the little word in the Gospel by John, is suitable to this season—*Lift up your eyes, and look on the fields, for they are white already to harvest:* John iv. 35. Rurutu, Tubuai, Rimatara, and all the islands in that direction, are white: they have embraced the Gospel, and are upon the point of being gathered into the Church of God. We know also that the words of David are true, *Blessed are the people whose God is the Lord*, because all their conduct becomes gentle, and they know also all the ordinances which Jehovah has made known.

A blind man said—

I have not attended any former May Meeting. I have dwelt in darkness; but now I perceive I have done wrong, in that I dwelt so long in the dark place, and did not come here to the place of light. We know also the word spoken by God, *The way of the wicked is an abomination to the Lord, but he loveth him that followeth after righteousness.* That we should continue to exercise compassion toward the Heathen, who live in sin, is very right; that they also may know the righteous Word which we know.

Another speaker said—

The little word, spoken by Isaiah, is a joyful word, and is as follows—*Them also I must bring to my holy mountain, and I will make them joyful in my house of prayer: their burnt-offerings and sacrifices shall be accepted upon my altar; and my house shall be called a house of prayer to all people.* I think, Friends, that word is fulfilled to-day. We, who were once Heathens, are rejoicing in the House of Jehovah; and are devising means that all the Heathen may be brought into His House, and rejoice also.

A Chief, having read part of the Sixteenth Chapter of St. John's Gospel, gave the following sound interpretation and application of the eighth, ninth, tenth, and eleventh verses—

It is the Holy Spirit which is here spoken of, which Jesus will give to make His Word powerful in piercing the hearts of sinners, to convince them of their sins. It is the Spirit who convices of sin. The Spirit also must convince the world of the righteousness of Christ, and that He is the true Messiah, the Saviour of the world, that they may believe in Him. It is the Holy Spirit who must condemn Satan, the prince of this world, which is here spoken of. Satan was king here formerly; but the Word of God has been attended by the efficacy of the Spirit of Truth, and Satan is condemned, and his kingdom is overturned; and it has become the kingdom of Christ, the Son of God. Lands remain where the people do not know this Word: we are assembled to-day to devise means by which the Word of God may reach all lands, and we pray that Satan may be condemned there also.

Another Native made a just and

forcible application of a well-known passage of Zechariah—

I have a little word—hold it fast!—a word spoken by Zechariah the Prophet: *Who art thou, O great mountain! before Zerubbabel thou shalt become a plain.* Zerubbabel was of the Kings of Jerusalem, who built the House of Prayer there. The great mountain means the enemies of Zerubbabel who opposed his work: the mountain, becoming a plain, means that the enemies of Zerubbabel should be humbled before him. Jesus is our Zerubbabel, and He is building His temple. He is gathering the people from among the Heathen. The mountain means Satan also, as well as the other enemies of Jesus; but they shall all become a plain: all the enemies of Jesus shall be conquered by Him, and the righteous shall become His, in all lands. Let us exert ourselves that the season may speedily arrive when the world shall be saved. Amen.

### West Indies.

#### APPOINTMENT OF THE BISHOPS OF JAMAICA AND BARBADOES.

THE *Rev. Christopher Lipscombe*, M.A. Fellow of New College, Oxford, has been appointed, under the new Ecclesiastical Arrangements for the West Indies, BISHOP OF JAMAICA; and the *Rev. William Hart Coleridge*, M.A. Student of Christ Church, Oxford, and one of the Secretaries of the Society for Promoting Christian Knowledge, BISHOP OF BARBADOES.

### BARBADOES.

#### SOCIETY FOR THE PROPAGATION OF THE GOSPEL.

#### PLAN OF MANAGEMENT ON THE CO-DRINGTON ESTATES.

The *Rev. John H. Pinder*, Chaplain on the Estates held in trust by the Society, has furnished the Board with the following statement, in reference to the general conduct of the Negroes, and the course of proceedings observed toward them. On this statement the Board remark—

The publication of such an interesting document cannot fail to be highly satisfactory to the Members of the Society;

as, among other details, it will prove that the existence of slavery is not incompatible with an increase of population—within the short period of eight years nearly one-sixth having been added to the number on the Establishment.

Mr. Pinder's Report here follows :

*Design of the Founder.*

The Society and College Estates, situated in the eastward division of Barbadoes, in the parish of St. John, were left by General Codrington, at the commencement of the preceding century, in trust, to the "Society for the Propagation of the Gospel in Foreign Parts." The grand and immediate object of their bequest was, the erection of a College on the property, established as a public institution for the advancement of learning, and to be maintained by the labour of Slaves.

*Religious Improvement of the Slaves.*

Although deriving some advantage from two Governesses set over the young, and from the occasional instruction of the Ministers entrusted with the care of the scholars, the Slaves on these Estates were never provided with any regular SYSTEM of religious teaching, until the year 1818. At this period, the increased funds of the property enabled the Trustees to send out a Clergyman, in full Orders, on a liberal establishment: his views were to be exclusively directed to the promotion of Christian Knowledge and Christian Habits among the Slaves of these Estates; and he was required to convey to the Society the apparent effects of his superintendence. Having filled the situation nearly five years, he is able to bear testimony to the following facts, with regard to their religious advantages and general condition.

*Regulations for Divine Service.*

Divine Service is performed on the Sabbath, commencing at half-past eleven o'clock, strictly according to the Rubric of the Church of England; and a familiar Lecture is delivered, on the Faith and Duties of the Gospel. The attendance is now regular and full from the Adult Estate-Negroes; those who are present receiving tickets, which, on being delivered to the Manager, secure to them the enjoyment of the Saturday Afternoon next following, from one o'clock. Their Children, 71 in number, in a neat uniform dress, always attend; seats in a particular part of the Chapel being provided for them. Many of the neighbouring Free-coloured persons and Slaves

are in the habit of frequenting this Chapel; and the Communicants amounted, latterly, to the number of 31. The Chapel is built of stone, and accommodates from 250 to 300 souls.

*Schools for the Children of the Slaves.*

The Children, between four and ten years of age, meet together at a neat little School-house, near the Chapel, half-way between the two Estates. Their number, at present, is 48. They are taught to read, on the National Plan; and remain under the tuition of a highly respectable Governess, from nine till one every day, Saturday excepted. Those who are between the age of 10 and 15 (33 in number, at present), are assembled on the Sabbath; and are catechetically instructed by the Chaplain, in the body of the Chapel, for two hours previous to worship. The Day-school Children are, at the same time, in the School-room, under the tuition of their Governess. A comfortable apartment, appropriated to her use, leads out of the School-room; and a stipend, with allowances, is granted by the Society.

*Marriages of the Slaves.*

There is but one instance of Marriage among them legally performed; and the Chaplain ardently looks forward to the influence of Religion, in putting an end to Polygamy, as promoting a desire, and suitable reverence, for this hallowed bond. Although accompanied with no solemnity, their connexions are by no means to be regarded in the light of promiscuous concubinage. Many instances of connubial fidelity through life are to be met with; yet, from the unfortunate habit of living with more than one wife, the union is, in other cases, too frequently violated. Baptism is administered to all infants, on application made by the parents; and to all adults, after due examination and instruction.

*Attention to Public Worship.*

Their behaviour at Public Worship is reverent, and, in many cases, devout. Their desire for instruction is manifest; and they are heard conversing on subjects, which discourses from the pulpit, or the reading of their children, have suggested to their minds. As to their general conduct, the Manager has repeatedly declared his conviction, that the introduction of Christianity has produced much beneficial effect, obvious to himself.

March, 1824.

In seasons of illness or distress, they are visited by the Chaplain, at the Hospital or at their own houses; and if there be a prisoner under confinement for some great offence, he is attended, with reproof and exhortation.

*Attachment of the Slaves to the Chaplain.*

They seem to feel great confidence in their Minister, and often seize opportunities of having intercourse with him; and their numerous little presents, and sorrow at parting with him, shewed their attachment in a most affecting manner.

*General Treatment of the Slaves.*

Previously to the commencement of their daily work, warm tea is handed round to every individual. Their scene of labour, from sun-rise to sun-set, is alleviated by two regular suspensions, of half-an-hour for their breakfast, and an hour-and-a-half for their dinner: this latter meal is dressed for them against their return at noon; so that the interval is passed in refreshment, without care or fatigue. While occupied in the field, draughts of water are constantly supplied by a person appointed for that purpose; and in more wearisome work, a refreshing beverage of punch is very frequently mixed, and sent out to them.

Their labour has been much lightened, by the introduction of the plough; and it has been, for years, the object of the Agricultural Society, to devise and encourage measures for diminishing manual toil.

*Nature of the Punishments.*

Punishments of a severe nature are very rarely inflicted; and the general substitution of confinement for corporal chastisement has been found to answer all the ends of correction.

*Privileges of the Slaves.*

Every Mother having eight children alive has the undisputed enjoyment of the whole of Thursday: and the Saturday Afternoon, throughout the year, is allotted to those who have three living. The alternate Saturday Afternoon only, is granted to the other labourers, during the crop.

*Attention to the Sick.*

The Hospital is a new and very commodious building. There are five apartments, so constructed as to admit safe ventilation, opening into a gallery for the use of convalescents. There is another division—a lying-in room; but it is entirely at the option of the Mother to occupy this or her own house, during

the month. The visits of the Apothecary are daily; and a Nurse attends constantly on the sick. In cases of dangerous illness, the very best medical or surgical aid is called in, without hesitation, and without regard to expense.

Very little labour is exacted from pregnant females; and great consideration shewn them while nursing their children. Each child receives a supply of baby-linen; and, when a month old, is presented with a dollar.

There is a neat nursery, with a superintendant, in which the young children are kept, while their mothers are engaged at their work. Here they remain during the day, accessible to their parents, till of an age fit to be employed in picking grass, sweeping the door, &c.

*Allowance of Food.*

The portion of food allotted them, besides the meal daily cooked for them, is so abundant, that they are enabled, by the superfluity, to pay for making their clothes, to raise stock, and to sell a part at the town-market.

*Right of Property.*

Their houses are generally of stone, with a thatched roof. Around them is a patch of land, under neat cultivation; and this little property they have permission to leave, at their decease, to any relative or friend, being a Slave on the Estate.

*Indulgences to the Slaves.*

At the end of the crop, a day is given up entirely to rejoicing; and a comfortable dinner is provided for them on the occasion. On the death of any one, the near relatives have the intermediate time between the decease and the interment; and all on the Estate leave their work one hour earlier, to attend the funeral.

These regulations being pursued, under the humane direction of Forster Clarke, Esq., Attorney, and Mr. Samuel Hinkson, Manager, there are now 53 more Slaves on the Estate than there were in the year 1815; though three Mulattoes have purchased their liberty, and no purchases been made.

Mr. Pinder bears the following testimony to the

*Favourable Disposition of the Planters.*

A disposition on the side of the Proprietor to impart, and of the Slave to receive, religious instruction, is evident; nor can there be a doubt, but that an efficient system of religious tuition, in-

terwoven with some judicious immunities, under the guidance of Clergymen of the Established Church, through the subordinate agency of Catechists, will be readily embraced by most Proprietors, and will promote the gradual civilization and eternal good of the Slaves themselves.

### **North-American States.**

#### **BOARD OF MISSIONS.**

##### *Fourteenth Anniversary.*

THE Annual Meeting on this occasion was held at the Court House, in Boston, on the 17th and 18th of September.

The Annual Sermon was preached, on the evening of the 17th, by the Rev. President Day, from Nehem. vi. 3.

On the Third Wednesday of September 1824, the Fifteenth Anniversary is to be held at Hartford, in Connecticut: when the Rev. Dr. Joshua Bates is appointed to preach; and the Rev. Dr. Samuel Austin, in case of Dr. Bates's failure.

A Committee was appointed, to prepare and transmit to King Tamaahmaah, of the Sandwich Islands, an answer to a Letter addressed to the Board, composed and written by himself (see pp. 562 and 563 of our last Volume); conveying the thanks of the Board for his Letter, and for his kindness to their Missionaries.

Another Committee was directed to prepare a Memorial to the Government of the United States, on the general subject of the Civilization and Moral Improvement of the Indian Tribes within the limits of the National Territory.

In reference to the state of the Missions, it was resolved—

That the success attending the labours of the Missionaries, at several Stations under the care of this Board, and the progress of Missions generally, have been such as to afford abundant reward for past sacrifices, and great encouragement to future exertions.

*Thanks to Mr. Money and Mr. Wilberforce.*

We find the following Minute and Resolutions in the proceedings at the Anniversary:—

A Letter from William Taylor Mo-

ney, Esq., and a Letter from William Wilberforce, Esq., both Members of the British Parliament, were read, expressing the deep interest which these Gentlemen take in the Eastern Missions conducted by this Board: Whereupon it was Resolved,

—That the Board entertain a grateful sense of the very kind attention paid by William Taylor Money, Esq. to our Missionaries at Bombay; of the testimony which he has promptly given to the wisdom of their measures, and the fidelity with which they prosecute their object; and of his readiness to afford every facility in his power, to promote the full influence and ultimate success of the American Mission: and that the Corresponding Secretary be desired to communicate this Resolution, with all due respect, to Mr. Money.

—That the thanks of this Board be presented by the Corresponding Secretary to William Wilberforce, Esq. for the deep interest which he has taken in the objects of this Board, particularly in introducing the blessings of the Gospel in the East Indies; and for what he has done and generously offers to do in future, for the attainment of these objects: and that the Board very sincerely reciprocate his wishes for a cordial union and co-operation in carrying forward the great schemes of benevolence, which have been devised and adopted in both countries, for the Conversion of the World.

In a Note subjoined, it is added—

In the part of his Letter to which allusion is here made, Mr. Wilberforce says—

I can truly declare to you, that I never can be employed in any manner more gratifying to my feelings, than when I am co-operating with my Christian Brethren of the United States for the accomplishment of any common labour of love. It has been delightful to see, that the Institutions of both Countries, for the purposes of Christian Benevolence, have had the blessed effect, besides their direct object, of cementing the mutual attachment of all good men, on both sides of the Atlantic, toward one another.

#### *State of the Funds.*

The Receipts of the Year were about 55,809 Dollars, while the Expenditure amounted to nearly 66,380; leaving a deficiency of 10,581 Dollars. The following Resolutions were passed at the Annual Meeting:—

—That the Board are concerned to find, that the deficiency of Receipts during the present year, compared with the Expenditures, has been considerable. They confidently believe, however, that American Christians will never relinquish any of the benevolent objects which they have undertaken; and that they will increase their efforts, till the Messengers

of Salvation shall have visited every Country, and the Proclamation of Mercy shall have been made to all the children of men.

—That the urgent claims of many parts of the Heathen World now open for Evangelical Exertions, and the recurring wants of the Missions already established by this Board, make it the imperious duty of the Committee, to use the most efficacious means in their power to obtain resources adequate to the demands for increasing expenditures.

*Successful Exertions of the Young Ladies of Boston.*

A Meeting of Young Ladies was held in Boston, when the pressing wants of the Society were stated to them, and the following plan suggested, by which they might render effectual aid:—

Since the Young Gentlemen have undertaken to solicit from the Men of the city, it is not desired that you should apply to any but Females—not even to your fathers, or brothers. Nor is it desired that you should apply to those females, to whom you are entire strangers, unless there be good reasons to suppose that the application will be agreeable. Nor is it desired that an application be made, in any case, where it will not be received kindly.

You are invited to lay the necessities and claims of the Missions of the Board only before the little circle of female friends with which you are in habits of intimacy. There, certainly, you, and your solicitations, will be received with kindness. And what though the number of your applications, and the amount of your collections, as individuals, be small, the aggregate may be large. Suppose there are but twenty of you, and that each one applies to but five persons, the number of applications will then be one hundred: and should the average of the collections be but five dollars, the amount would be five hundred: and how easily and quickly obtained! Suppose this system were extended, and that, instead of only twenty, there were one hundred Collectors; or, enlarging the system to the extent of New England, that there were a thousand, or ten thousand Collectors. Even were the number of applications for each individual, and the average of collections, to be small, how considerable would be the amount! And with how much ease

and quickness might embarrassments, like the present, be removed! or, rather, how might they be prevented!

Is not this whole plan consistent with the most rigid maxims of Christian Propriety? The female is not required to go out of that circle of society, in which she daily moves. It is not necessary for her to offend any one; nor to give herself any undue publicity. The object is most worthy of her highest regard, and most active labours; and the time necessary to attain it can be spared by every one.

Suitable papers being supplied for the purpose, a considerable number soon made collections averaging 20 dollars each. Many more Collectors, it was expected, would be brought into the service.

*Appeal to Young Persons.*

It is remarked, in reference to the preceding statement—

The principal object of it is, to excite the Young Men and Women of our land, to more systematic, vigorous, and efficient exertions.

We hope it may please God to indulge us with the sight of large and energetic Societies, auxiliary to the Board, springing up over New England, and elsewhere; each embracing a multitude of active Associations in towns and districts; and all having their anniversaries so arranged, in point of time, that a delegation from the Committee, or from the Board, may attend half-a-score of them, or even a greater number, in the course of a single month.

But whether there are such large Societies, or not, there are, or may be, in most places, smaller Associations, whose vigour and usefulness may easily be increased. To the Young People of both sexes, we make the following propositions:—

1. That they regard themselves as called in Providence to make special efforts, in behalf of the Missionary Cause.

2. That they resolve to exert themselves, speedily and actively, to augment the funds of the Missionary Society in their village, town, or county.

3. That they adopt some such a system of operation, as has been adopted in this city.

4. That their remittances to the Treasury of the Board be prompt and regular.

## Recent Miscellaneous Intelligence.

### *American Board of Missions.*

THE Missionaries Goodell and Bird, with their Wives, arrived at Beirut (see p. 25) in the latter part of November; and took a house there, as a temporary residence.

### *Baptist Missionary Society.*

Mr. and Mrs. Philipps (see p. 88), with Mr. and Mrs. Philippo, arrived at Jamaica on the 19th of December. On Sunday the 29th, Mr. Philipps baptized, in the New Chapel at Kingston, 148 persons; and Mr. Tinson, in the second Chapel, 101.

Mr. Coultart has re-embarked for Jamaica.

### *British and Foreign Bible Society.*

The Rev. Dr. Pinkerton will proceed to the Mediterranean, by the Malta April Packet, in order to promote the Society's objects in that quarter.

The Committee, in compliance with the earnest solicitations of some of the Auxiliary Societies in Wales, have now in the press an Octavo Edition of the Welsh Bible, with MARGINAL REFERENCES; which will be ready for delivery, at a moderate price, early in the ensuing spring.

### *Church Missionary Society.*

Mr. Jowett left Beirut (see p. 30), in company of Mr. Fisk, on the 28th of October; and arrived in Jerusalem, after visiting the intermediate places, on the 21st of November. He writes, on the 30th—

It is now the evening of the second Sabbath that I have spent in Jerusalem—in much better health than I enjoyed last Sunday, close after the harassing journey through Palestine. Indeed I can say, with gratitude, that I am very well.

### *London Missionary Society.*

The Directors have come to a Resolution to accept offers of Missionary Service from Ministers and well-educated Students, FOR LIMITED PERIODS OF TIME; and they will be happy to receive from experienced Ministers, whose circumstances will allow of such an offer, a proposal to reside for three or four years in the Colony of Demerara.

A few months ago, an article appeared in a Newspaper published in Demerara, charging Mr. Elliot with acts of gross immorality. This article has been copied in an English Newspaper. Mr. Elliot, on his arrival in London, being informed of this calumny, thought it his duty, in vindication of his injured character, to make an Affidavit, solemnly denying, in the most direct and positive terms, the

truth of the assertions so published, and his entire innocence of the crimes laid to his charge. Further measures are in contemplation for the vindication of his character.

### *Netherlands Missionary Society.*

Two Missionaries, Baer and Knecht, from the Basle Seminary, arrived at Batavia on the 29th of April; where they expected to stay till Autumn, and then proceed to Amboyna.

### *Scottish Missionary Society.*

The Rev. George Blyth, who was some time among the Tartars, has been appointed to begin a Mission in Jamaica. He sailed from Leith, with Mrs. Blyth, in the Lune.

Messrs. Cooper, Mitchell, and Crawford, with their Wives (see p. 53), have arrived safely at Bombay.

### *Wesleyan Missionary Society.*

Mr. and Mrs. Jenkins, Mr. and Mrs. Whitehouse, and Mr. Allan, sailed from Bristol, on the 1st of February, in the Jamaica, Captain Guy, for Jamaica—Mr. Bridgnell and Mr. Stoup, on the 12th, from Gravesend, in the Thomas, Captain Litson, for Ceylon—and Mr. Piggott and Mr. Hart, on the 13th, from Gravesend, in the Crisis, Captain Dean, for Sierra Leone.

Mr. and Mrs. Hawkins left London on the 3d of March, to embark at Gravesend in the Asoph, Captain Webster, for the Mission in the Gambia.

Mr. and Mrs. Turner (see p. 78), and Mr. Hobbs, left Port Jackson for New Zealand, on the 22d of July.

The commencement of the Mission at St. Augustine's Bay in Madagascar (see p. 119) has been committed to Mr. Barnabas Shaw and Mr. Threlfall (see pp. 17 and 23). To supply the place of Mr. Threlfall at Delagoa Bay, an additional Missionary is about to sail. A benevolent Gentleman in this country, who feels a special interest in the Mission to the South-West part of Madagascar, has recently contributed 300*l.* for this object.

### *Calcutta.*

On Saturday, the 11th of October, the Right Reverend the Bishop of Calcutta landed in good health; and, the next day, preached at the Cathedral.

### *Madras.*

The Rev. Marmaduke Thompson arrived on the 12th of April, after a protracted voyage of six months. His health was

considerably improved by the voyage ; but recent accounts have been less favourable.

#### *Mediterranean.*

Sir Thomas Maitland, Governor of Malta, and Lord High Commissioner of the Ionian Islands, died at Malta, of apoplexy, after a few hours' illness, on the 17th of January. The Marquis of Hastings has succeeded him as Governor of Malta, and Sir Frederick Adam as High Commissioner.

Mr. Cook, Wesleyan Missionary on his way to Palestine, writes from Malta—

There are about 115 men in the Artillery here. I have seen the books of their subscriptions to the following Societies: Church Missionary Society, Naval and Military Bible Society, Jews' Society, American Missionary Society (this has been begun from gratitude for the labours of the American Missionaries among them), and Wesleyan Missionary Society. These 118 raise 50*l.* a year.

#### *Sierra Leone.*

Governor MacCarthy, who had returned from Cape Coast and the Gambia but little more than three months, sailed again for the Gold Coast on the 29th of October.

#### *South Africa.*

We have frequently mentioned the difficulties under which the New Settlers in the eastern part of the Colony of the Cape have laboured. These have been chiefly occasioned by three successive failures, by blight and long-continued droughts, of their crops of corn and vegetables. Excessive rains, in the beginning of October, for several days, produced devastating inundations; and have reduced the Settlers to such a state of distress, that a Public Subscription has been opened for their relief, and is liberally supported.

The Stations of Bethelsdorp and Theopolis, belonging to the London Missionary Society, have been greatly injured: Theopolis, indeed, has been nearly destroyed. The Directors have placed 400*l.* at the disposal of the Rev. Dr. Phillip of Cape Town; and solicit the contributions of the Society's friends, in aid of the sufferers at these Stations, and for re-erecting the public buildings which have been destroyed.

## Miscellanies.

### HINDOO MYTHOLOGY.

#### IDENTIFICATION OF KALEE WITH PROSERPINE.

IN several Papers printed in former Volumes, the principal Gods of the Hindoos have been identified with those of the Greeks and Romans. The subject of the Hindoo Goddesses was briefly noticed at p. 447 of the Volume for 1821. Of these, Parvati, the Wife of Siva, is, under many appellations, the most conspicuous. Under that of Kali, or Kalee, the "Black Goddess" exercises a pernicious influence over the minds of the Hindoos. Siva corresponding, in the character of Destroyer, with the Stygian Jove, or Pluto, his consort is, in this same character, named Kali, or Time; and corresponds to Proserpine the wife of Pluto, and the Stygian Diana or Hecate. Sir W. Jones says—

To this Black Goddess, with a collar of golden skulls, as we see her exhibited in all her principal temples, HUMAN SACRIFICES were anciently offered, as the Vedas enjoined; but, in the present age, they are absolutely prohibited, as are also the sacrifices of bulls and horses: kids are still offered to her; and, to palliate the cruelty of the slaughter, which gave such offence to Buddha, the Brahmins inculcate a belief, that the poor victims rise in the Heaven of India, where they become the musicians of his band!

#### WATER-PROCESSION OF THE IMAGE OF KALEE.

(With an Engraving.)

In the accompanying Engraving, the Native Artist from whom it is taken has depicted one of those Water-Processions which are common among the worshippers of the "Black Goddess." The people, on these occasions, carry about, in boats on the river, huge and terrific images of her, with great pomp and shouting. She is here represented with four arms: in one of her right-hands is a scymitar; and, in the other, the head of a giant, whom she is supposed to have slain: the lower left-hand points downward; in allusion, as some think, to the havoc which she everywhere makes around her; while the other hand, pointing upward, seems to promise favour. She wears a collar or necklace of skulls, which is also seen on her husband Siva. Having drunk, as is supposed, the blood of the giants which she has slain, her eye-brows are painted bloody in these images, and the blood is represented as falling in a stream down her breast. Her tongue is thrust out of her mouth: as usual, a ridiculous story is invented to account for this, which we here quote, as a specimen of the manner in which the Superstitions of India degrade the understandings of the Natives:—

Kalee was so overjoyed at a victory which she had obtained over a giant, that she danced



WATER PROCESSION OF THE IMAGE OF KALEE, OR THE BLACK GODDESS OF THE HINDOOS.





till the earth shook to its foundation; and Siva, at the intercession of the gods, was compelled to go to the spot, to persuade her to desist. He saw no other way, however, of prevailing, than by throwing himself among the dead bodies of the slain. When the goddess saw that she was dancing on her husband, she was so shocked, that, to express her surprise, she put out her tongue to a great length, and remained motionless; and she is represented in this posture in almost all the images now made in Bengal. When the Hindoo Women are shocked or ashamed at any thing, they put out their tongues, as a mode of expressing their feelings.

The most pernicious consequences result from the worship of this Female Demon. Learned men, it is true, find out some meaning and design in the different parts of these uncouth idols: it is supposed, for instance, that Siva and Kalee originally represented TIME, as the destroyer of all things, which are then reproduced, and afterward again destroyed, in constant succession. Most of the notions relative to the gods of the Heathen may be traced to some beginning of this kind, generally derived at first from Revelation, but greatly perverted and abused. The body of the people, however, soon began to lose all idea of the original meaning of these things, through the artifice of their false guides and the malignant influence of the Wicked Spirit; and now understand literally all those things which might have had, in the beginning, a figurative meaning. Thus, in this Engraving, the symbols of cruelty and blood, which form part of the figure of the goddess, might have been at first meant to shew how Time destroys all things: but the people know nothing of this; they think that this Female Demon delights in cruelty and blood. And how can they think otherwise, when they are told, in one of their Sacred Books (as was stated at p. 407 of the Volume for 1817), that "the blood of a MAN produces pleasure in her mind which lasts a THOUSAND YEARS; but that "by the sacrifice of THREE MEN, the pleasure is extended to ONE HUNDRED THOUSAND YEARS!" And, accordingly, as might be expected, the worship paid to her is full of cruelty and blood.

In the Parliamentary Papers relative to Hindoo Widows and Voluntary Immolations, H. Oakely, Esq., one of the Magistrates in the Lower Provinces of Bengal, gives the following account (see p. 237) of the dreadful profligacy connected with the worship of Kalee.

It is notorious that the Natives of Calcutta and its vicinity exceed all others in profligacy and immorality of conduct; and, barbarous as at best it is, we find the Hindoo Superstition, in its most degraded and darkest state, in the very part of our Empire where the influence of our manners must first be felt, and to which we must first look for the dawn of morality and civilization. Kalee, the idol of the Drunkard and the Thief, is of comparatively modern invention, and scarcely to be met with in the distant provinces; and there even, when a few of its worshippers are to found, they perform their ceremonies in darkness and secrecy; and none but the most abandoned will openly confess that he is a follower of Kalee. In Calcutta, we find few that are not! The Murderer, the Robber, the Prostitute—all aim to propitiate a being, whose worship is obscenity, who delights in the blood of man and beast, and without imploring whose aid no act of wickedness or debauchery is committed or even contemplated. The worship of Kalee must harden the hearts of her followers; and, to them, scenes of blood and crime must become familiar.

In speaking of the cruel practice of burning Widows, this gentleman adds—

By such men, the burning of a Widow is not regarded as a religious act, but as a choice entertainment! and we may fairly conclude that the vicious propensities of the Hindoos in the vicinity of Calcutta are a cause of the comparative prevalence of the custom.

On this ground, Mr. Oakely thus forcibly urges the abolition of the shameful practice:—

Regarding the prevalence of SUTTEE as the effect of total immorality, instead of general religious prejudice, I do not hesitate in offering my opinion, that a Law for its abolition would only be objected to—by the heirs, who derive worldly profit from the custom—by Brahmins, who partly exist by it—and by those whose depraved nature leads them to look on so horrid a sacrifice as a highly agreeable and entertaining show.

The late Mr. Ward also thus speaks of the wickedness of the worshippers of this Idol:—

Thieves frequently pay their devotions to Kalee, under the hope of carrying on their villainous designs with security and success. A gang of ten persons, perhaps, agree to plunder a house. They meet together in a dark night, under a tree where an image of the goddess is placed; and bring to the spot spirituous liquors, fish, and other offerings. One of the company, a Brahmin, goes through the ceremonies of worship; at the close of which a bloody sacrifice is offered, and the instrument worshipped which is to cut through the wall of the house! After reading an incantation to the instrument, the thieves sit down to eat and drink the things which have been offered; and, when nearly

intoxicated, they gird their garments firmly round their loins, rub their bodies well with oil, daub their eyes with lamp-black, and repeat an incantation to enable them to see in the dark, and thus proceed to the spot; when they cut a hole through the wall, plunder the house, and sometimes murder the inhabitants.

Of the infatuation of some of the more wealthy of the Hindoos in the worship of this Idol, Mr. Ward gives the following instances of two Rajahs, or Native Princes. Of one of them he says—

He presented 80,000 pounds weight of sweetmeats, the same quantity of sugar, 1000 women's cloth garments, 1000 women's China-silk garments, 1000 offerings of rice, &c., 1000 buffaloes, 1000 goats, and 1000 sheep. To defray these expenses, this Rajah sold the greater part of his patrimony.

Of the other Rajah, then living, Mr. Ward wrote—

He also expended very large sums of money upon the worship of Kallee. He set up a stone image of this goddess; on which occasion he is said to have spent 100,000 rupees, or 12,500*l.* He also endowed this image with such a large revenue, that, at present, 500 persons are maintained by it daily. In the service of this goddess he has nearly reduced himself to poverty; though, formerly, from the rents of his land, &c., he used to pay 52 lacs of rupees, 650,000*l.*, annually into the Company's Treasury.

These affecting Facts, reported to us by persons who well knew and deeply lamented them, should lead us to redouble our Prayers and our Labours for the deliverance of the vast multitudes of these wretched people from the cruel bondage of him who was a Murderer from the beginning.

### CONTRIBUTIONS TO THE CHURCH MISSIONARY SOCIETY,

From Feb. 21, to March 20, 1824.

ASSOCIATIONS.	L. s. d.	L. s. d.		L. s. d.	L. s. d.							
Atherstone (Warwickshire)	25	0	0	Swineshead (Lincolnshire)	12	0	0	51	0			
Basingstoke (Upton Gray s. 7. 3.)	20	11	9	96	19	7	5	6	54	0		
Brighton	12	0	0	186	0	Yoxall & Hametall (Staffordsh.)	24	13	10	544	17	0
Bristol (Clifton Branch)	15	10	0	263	13	0						
Cambridge, Town, County, and University	990	10	0	5108	1	11						
Chester and Cheshire	150	0	0	2017	8	1						
Clapham (from Labourers and Servants, 16. 17. 0.)	76	13	6	3157	8	1						
Clare (Suffolk)	8	18	6	17	5	6						
Colchester and East-Essex	5	0	0	4198	11	8						
Collingham & Langford (Notts)	19	6	0	122	13	10						
Darton (Yorkshire)	19	0	3	75	13	3						
Derbyshire	10	10	0	6640	12	1						
Emberton & Flitgrove (Bucks)	8	0	0	35	0	0						
Frampton (Lincolnshire)	10	10	0	94	19	6						
Gloucestershire	300	0	0	5839	17	4						
Helton and Melcombe Hor- sey (Dorset)	10	0	0	40	0	0						
Hereford, Town & County	100	0	0	9241	17	9						
Hertfordshire	10	10	0	993	19	10						
Hibernian Auxiliary	1400	0	0	12850	10	1						
Hull and East-Riding	114	8	0	6165	17	4						
Kevill (Wilts)	13	4	4	31	3	3						
Kirkby Lonsdale	41	0	0	745	7	11						
Leicestershire	551	1	2	7162	19	1						
Lincoln	25	0	0	757	15	8						
Long Preston (Yorkshire)	18	0	0	18	0	0						
Norfolk (Little Dunham)	26	3	0	8094	18	1						
Northamptonshire (Raunds s. 14. 2. Titchmarsh s. 1. 3. 0.)	98	17	2	3165	9	8						
North-East London	48	1	11	1544	0	0						
North Shields	9	0	0	208	18	1						
Olney	40	13	6	406	6	9						
Ossett (Yorkshire)	5	18	0	287	10	2						
Penzance	80	0	0	401	15	8						
Pontefract	10	0	0	400	3	0						
Pontypool	70	3	6	555	13	6						
Retford, East (Notts.)	191	8	6	586	9	6						
Southwark	13	18	0	9179	9	6						
Sunderland & Bishop-Wear- mouth	50	0	0	791	0	0						

COLLECTIONS.	L. s. d.	L. s. d.				
Bird, W. G. Esq., Lichfield	3	7	6	59	5	3
Bristow, Mrs. E., Thame	5	18	6	4	9	9
Byard, Misses, Chiswell Street,	1	25	3	15	6	8
Caldwell, Mr., Haleson	1	0	0	26	10	0
Champion, Mr. R., New Milman St.	0	16	0	21	12	4
Dawes, Mr. T., Isleworth	0	14	6	5	8	8
Everard, Mrs. Jane, Crowland	3	0	0	5	12	0
Friends at Wandsworth	0	16	0	66	4	1
Hill, Rev. John, Oxford	10	0	0	719	0	0
Hodgson, Mr., Chelsea	0	2	0	7	0	0
London, Miss, Aberford	3	11	0	9	16	9
Lea, Mr. J. Jun., Kidderminster	14	1	5	76	1	5
M. F. S., Apothecaries' Hall	1	1	0	6	1	6
Mills, Miss G. C., Camberwell	0	0	0	0	0	0
Rigand, S. Esq., Milford	16	0	6	39	4	8
Samler, Mrs. St. Andrew's Hill,	1	18	0	14	6	0
Sanders, Mrs. E., Reigate	5	3	0	10	11	0
Williams, Mrs., Moor Park	113	5	0	294	15	3
Williams, Miss, Abergavenny	3	15	6	83	3	11

BENEFACTIONS.	L. s. d.	L. s. d.		
Biddulph, Rev. Z. M., Magd. Col. Oxford	10	0	6	
Burrell, Rev. C. W., M.A., Fell. Cath. Hall, Cambridge	30	0	0	
Dairymple, Mrs., by Bath, for Syrian Schools	10	10	0	
Dornford, Mr. T. W., Suffolk Lane	0	10	0	
Godfrey, Rev. Dr., President of Queens' College, Cambridge	10	10	0	
Yorke, Right Honourable C. P.	0	10	10	0

CONGREGATIONAL COLLECTIONS.	L. s. d.	L. s. d.	
Astley (Worcestershire) by Rev. J. Davies (Rev. D. J. J. Cooke, Rector)	10	0	0
Peckham Chapel, by the Assistant Sec.,	25	10	8

LEGACY.	L. s. d.	L. s. d.	
Spitta, Miss S., late of Colchester, by	2	0	0

### COLLECTIONS.

Bird, W. G. Esq., Lichfield	3	7	6	50	5	3
Bristow, Mrs. E., Thame	5	18	6	0	9	0
Byard, Misses, Chiswell Street	1	25	3	18	16	0
Caldwell, Mr., Hlaenavon	1	0	0	26	10	0
Champion, Mr. R., New Milman St.	0	16	0	11	14	0
Dawes, Mr. T., Isleworth	0	14	6	5	8	0
Everard, Mrs. Jane, Crowland	3	0	0	5	10	0
Friends at Wandsworth	0	16	0	60	4	1
Hill, Rev. John, Oxford	10	0	0	710	0	0
Hodgson, Mr., Chelsea	0	0	0	7	0	0
London, Miss, Aberford	3	11	0	9	16	9
Lea, Mr. J. Jun., Kidderminster	14	1	5	76	1	5
M. F. S., Apothecaries' Hall	1	1	0	6	1	6
Mills, Miss G. C., Camberwell	0	8	0	0	8	0
Rigand, S. Esq., Milford	16	0	6	39	4	6
Samler, Mrs. St. Andrew's Hill	1	10	0	14	0	0
Sanders, Mrs. E., Reigate	5	3	0	10	11	0
Williams, Mrs., Moor Park	113	5	0	394	15	7
Williams, Miss, Abergavenny	3	15	6	23	3	11

### BENEFCTIONS.

Biddulph, Rev. Z. M., Magd. Col. Oxford	10	0	0
Burrell, Rev. C. W., M.A., Fell. Cath. Hall, Cambridge	30	0	0
Dairyple, Mrs. by, Bath, for Syrian Schools	18	10	0
Dornford, Mr. T. W., Suffolk Lane	10	10	0
Godfrey, Rev. Dr., President of Queens' College, Cambridge	10	10	0
Yorke, Right Honourable C. P.	10	10	0

### CONGREGATIONAL COLLECTIONS.

Astley (Worcestershire) by Rev. J. Davies	10	0	0
(Rev. D. J. J. Cooke, Rector)	10	0	0
Beckham Chapel, by the Assistant Sec.	25	10	0

### LEGACY.

Spitta, Miss S., late of Colchester, by her Executor, H. A. Spitta, Esq.	5	0	0
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\* Vol. for 1823, p. 562. The date of Tamaahmah's Letter should be 1822, not 1823.—At p. 89 of the last Survey, for T. H. Pinder, read John H. Pinder.

# Missionary Register.

APRIL, 1824.

## Biography.

CHARACTER AND MEMOIR OF THE LATE REV. WILLIAM WARD,  
WHO DIED AT SERAMPORE, MARCH 7, 1823, IN HIS FIFTY-FOURTH YEAR.

ON the death of Mr. Ward, Dr. Marshman, his friend and fellow-labourer, preached a Funeral Sermon at the Mission Chapel in Serampore. A Memoir of the departed Missionary is annexed to this Sermon, the greater part of which we extract, and add a few other particulars.

Dr. Marshman, while he displays the character of his friend, which the intimate intercourse of many years had made familiar to him, endeavours to speak of him as it always becomes Christians to speak one of another—

—forbearing, on the one hand, to exalt any excellence which we saw in him beyond its due measure; and, on the other, to detract from the honour of that grace which so evidently shone in his life and conversation, and to which, were he living, he would ascribe all that he was enabled to attempt for the Cause of his Redeemer.

### *Gentleness of Disposition.*

That mildness and gentleness of temper, which insensibly endeared him to all with whom he had intercourse, had its origin in the happy temperament of mind that he possessed by nature, although it was improved and refined by the power of Divine Grace. Formed by nature for kindness and friendship, this disposition, strengthened by the soul-renovating influence of the Gospel, operated in his mind to such a degree, that even to reprove any one for evil was a duty so painful, that nothing could urge him to the discharge of it but a regard for the good of the person reprov'd, and for the honour of religion. That, with this happy temper, heightened by that love of Christ and that tender pity to the souls of men which ever glowed in his bosom, our deceased Brother should attract the affections of almost all who came near him, will appear incredible to few. Is it, indeed, a fact corroborated by the feelings of multitudes, in Europe and America, as well as in India.

### *Strength of Understanding.*

Nor was he less indebted to Divine  
April, 1824.

Beneficence for that strong and penetrating intellect, which enabled him to understand men and things almost at a glance.

The effect of this continually appeared in his management of business. The bearings of any thing which occurred were so evident to him, almost at first sight, that his daily course, in his line of business, was altogether one of order, tranquillity, and energetic effort. This will appear evident when we take into consideration what he was enabled to accomplish in his own line, while his mind was so much devoted to higher objects.

Nor was it less evident in his discernment of the characters of men around him. While all with whom he came into contact were treated with his accustomed kindness, his sagacious mind quickly discovered their leading dispositions, developed their principles of conduct, and formed that estimate of their characters which he had seldom occasion to alter. Hence a peculiarity for which he was sometimes blamed: he often treated with the utmost kindness persons whose characters he regarded with contempt, and for whose principles he had the most decided abhorrence; for, while he felt it impossible to love selfishness and meanness of conduct, he thought kindness and affection due to the whole human race: and hence some, who knew him less intimately, were ready to ascribe to his approbation of their conduct, that kindness to them which flowed wholly from his own benevolence of mind. His decided esteem, his cordial affection, however, were never fixed but where the noblest principles actuated the mind; and, once thus placed, neither open calumny, nor the most insidious insinuations in secret, could shake his love of those of whom he had himself

made full trial : this rendered him one of the most faithful, as well as the most tender of friends ; as an intercourse of nearly twenty-four years, involving the constant disclosure of the whole soul, will constrain the Writer of this, with his Companions in the work of God at Serampore, to feel even to the end of life.

*Providential Preparation for his Work.*

Our deceased Brother was no less indebted to the unmerited goodness of God for all those circumstances in Providence, which tended to form his mind and fit him for usefulness in India. We do not mean here that he was favoured with an education strictly literary : he was not enabled to spend seven years of his life in a Grammar School, and afterwards an equal number in some College. He was indebted to the gracious care of Providence, however, for advantages more valuable to him in his future course, than would have been any merely of a literary nature. He was born in the town of Derby, Oct. 20, 1769 ; and, though deprived of his Father very early in life, he enjoyed the happiness of being trained up by a pious Mother, whose instructions he remembered with gratitude to the end of life, and who exerted herself to the utmost to form his mind and give him the best education in her power. The loss which he sustained in the early death of his Father, through Divine Goodness, instead of leading him into idleness and dissipation, impressed his mind the more strongly with the fact that, under Divine Providence, he must rely wholly on his own exertions in future life ; and tended to form in him that indefatigable application to business in which he was found when his Redeemer called him suddenly to glory.

The hand of Divine Goodness was also visible, in his being brought up to that profession, in which he was afterward to become so useful to the Cause of God. After obtaining a suitable education in his native town, and being with a printer there for some years, he was placed in an office in London. Had he been trained up to any other business in his native town, or to agriculture in its neighbourhood, his value to the Cause of God in India would have been small, compared with what it has been, in his having been enabled to bring through the press no less than Twenty Versions of the New Testament in the various languages of India. Yet this is to be ascribed entirely to the good hand of his God upon him. Although he felt a predilection for this line of employment, he could have no idea of the course of usefulness intended for him, when he had not yet learned to fear

the God of his fathers. His being placed in London, too, amidst the circle with which he was surrounded there, was not without its value to him in future life, in bringing him so thoroughly acquainted with men and things, and accustoming him to the management of extensive business.

Above all, his being thus habituated to active life, and to seize every moment of leisure for the improvement of his mind, formed him to that diligent improvement of the least fragment of time for which he was so eminent.

This course of circumstances also formed him to that delicacy of mind, which induced him to prepare himself for the Ministry without being chargeable to any of those excellent Institutions among the Dissenters in England, so ready to lend a helping hand to pious Youth in preparing for the work of the sanctuary. And when he came to seek the salvation of the Heathen in India, it also made him determine, after the example of the Apostle, to make the Gospel without charge ; not only to the Heathen themselves, but also to those generous friends of religion in Britain who so warmly support Missions to the Heathen, and with whom he was ever one in heart.

*His exalted Views as a Christian.*

The grace of God eminently shone in our deceased Brother's conversion to God. We are not able to ascertain precisely when his first convictions of mind began, but we think it was about the age of nineteen. It is, however, of far greater importance that we can ascertain, in so decided a manner, the existence in his mind of the two grand feelings which form the glory of the future Christian Character—a deep and abiding sense of the evil of sin, and of the infinite value of the Redeemer's sufferings and righteousness.

His sense of the evil of sin appeared, not only in his holy solicitude to avoid it in every form, and his deep humiliation under a sense of indwelling-sin, but in his tender compassion for the souls of men, which made him continually attempt to snatch them as brands from the burning. This feeling, which remained with him to the end of his mortal course, sufficiently shewed that his conviction of the evil of sin was neither superficial nor evanescent. It indeed formed a living principle in his mind, which caused him at length to relinquish all his secular prospects, that he might devote himself wholly to the salvation of his perishing fellow-creatures.

Nor was his view of the infinite excellency and glory of the Lord Jesus Christ less deep and abiding. While it enabled

him to venture his all for time and eternity on the Saviour of Men, resting on His atonement for the forgiveness of all sin, and on His righteousness for justification and constant acceptance before God, it filled him with zeal to make known His glorious salvation among the Heathen. These feelings laid the foundation for all his future usefulness. A man superficially affected with the evil of sin and the love of Christ may, from habit and education, imbibe enough of religion to support the Christian Character decently in the sight of men: of the eternal state of such a man, we say nothing: it is not for us to pry into the depths of the Divine Judgment at the Last Day, and to say how small a degree of love to the Saviour is compatible with a man's actually resting on Him for salvation; but of this we are certain, that on the degree of love which he bears to the Redeemer as the Almighty Saviour of Men, will be suspended all his usefulness to his fellow-men as a Christian. With little of it, he may have a *name to live*, though dead: he may be amiable in his deportment, and obtain much of the esteem of men; perhaps the more for not displeasing them by inflexibly adhering to those doctrines and precepts of the Redeemer which they find most unpalatable: he may, if attached to Letters, shine in the literary world as a defender of Christianity; confining himself to its outworks however, and intermeddling little with its vital spirit. But a faithful and able Minister of the New Testament he never will be: in winning souls to Christ, the highest honour ever conferred on man, he will not be successful: to approach the heart either of the saint or the sinner, he must, with the Apostle John, be able to say, *that, which we have seen, and handled, and felt of the Word of Life, declare we unto you, that ye may have fellowship with us; and truly our fellowship is with the Father and with his Son Jesus Christ.*

Such was the grace given to our deceased Brother, as appeared from the whole tenor of his conversation, and from almost every page which he published of a religious nature.

#### *Providential Appointment to his Labours.*

The Divine Goodness was no less evident, in bringing him into that sphere of usefulness in which he was so eminently suited to move. As early as the beginning of 1793, when Mr. Carey was preparing for that voyage to Bengal, the result of which, to every eye but that of faith, appeared so doubtful, he saw Mr. Ward, then in his twenty-fourth year, and said to him, "I am going to Bengal, with the

hope of translating the Scriptures into the language of that country; and you must follow, and print them." Those leadings of Providence which guided him in the intervening six years, so as to secure the exemplification of this casual hint as really as though it had been prophetic, by no means deserve to be overlooked. He might have become so thoroughly settled in business, and so entangled in the cares of life, that it might scarcely have appeared to him, or to the warmest friends of Missions, his duty to go to India, then so little known as a Missionary Field; particularly when the probability of being permitted to establish a press there appeared so small.

But the God of Missions led him by a way which he then knew not. For the greater part of this period, he was at the head of a printing establishment in the town of Hull, for which he conducted a Provincial Paper, carrying it to a high degree of respectability; and amidst a circle of religious friends, by whom the temper of Christ in his soul was fostered, and to whom he is inexpressibly dear even to this day. From this situation, however, though not without its usefulness, his mind, bent on the salvation of men, turned with disgust. Respectability in life, and increasing opulence, to him were nothing in comparison with the gain of winning souls; and long before he heard of the result of Mr. Carey's Mission, and the necessity that there was for one in his line to go and labour without price or reward in publishing the Scriptures to the perishing Heathen, he had made up his mind to withdraw from secular business, and devote himself wholly to seeking the salvation of men. He had, in consequence, settled his affairs, resigned the situation which he held, and placed himself, at his own expense, under the care of the excellent Dr. Fawcett, author of the Commentary on the Scriptures in two volumes quarto, that he might renew his literary studies, and give himself up more fully to the study of the Sacred Scriptures. While thus employed, he heard of the progress made in translating the Scriptures in Bengalee, and of the necessity there was that some friend to the Cause should come out, in order to print them. To a work so congenial with the warmest feelings of his heart, our Brother needed no persuasion. He immediately determined to engage therein, and to proceed to India the moment an opportunity offered. This not being till the spring of 1799, the writer of these lines then joined him, together with Messrs. Grant and Brunadon; of whom the first died in eighteen days, and the other within

twenty-one months, after their arrival in Bengal.

Mr. Ward, with his company, left London, May 25th, 1799, in the "Criterion" of Philadelphia, Captain Benjamin Wickes commander; and, without touching at Calcutta, arrived at Serampore, Oct. 13th of the same year, with the hope of being able to proceed to Mudnabatee, between Malda and Dinagore, and of setting up a press there to print the Scriptures. Finding this impracticable, however, as there was no hope of Lord Wellealey's permitting a press in the interior of the country, he made a journey to Malda and Dinagore, and consulted with Mr. Carey on the subject; who, in these circumstances, felt it his duty to secure the printing of the Scriptures by removing to Serampore, the Governor of which, the Hon. Colonel Bie, had earnestly entreated Mr. Ward to set up his press and settle there.

Thus the hand of Providence was evident in choosing for our deceased Brother, quite against all his own previous ideas, the place as well as the sphere of action which has since proved the most suited to usefulness. So far were he and his companions, however, from preferring this as their place of residence, that they resisted it to the last, thinking the interior of the country far more adapted for spreading the Gospel. But the event has demonstrated, that though they were in this case led in a way which they knew not, yet it was the best suited to glorify God and promote His Cause in India.

*Grace and Wisdom given him for the Discharge of his Duty.*

How deeply our deceased Brother was indebted to Divine Goodness for Grace and Wisdom to walk before God in the sphere of action appointed to him, must be sufficiently known to those who have witnessed his zealous, holy, and happy course in these twenty-three years. His blameless conduct relative to all open sin was such, that the tongue of slander itself never dared to fasten upon him the most distant accusation or surmise. The fear of God and the love of Christ, constantly ruling within, preserved him from the most distant approach to any thing of open sin or folly—merces these, which every one, who is acquainted with the deceitfulness of sin and of the human heart, will ascribe wholly to free and sovereign grace.

How far he also was from sinking into worldly-mindedness and the love of wealth will be evident from the fact already mentioned—his determination to make that Gospel which he published in India charg-

cable, neither to the Heathen to whom he came, nor to the friends of religion in England who had begun so generously to interest themselves in the propagation of the Gospel in India. Had he chosen to receive money for his own support, his Brethren in England, with whom he was one in aim and in heart, would have supplied him with the utmost readiness: but, being enabled to support himself and his family, he abhorred the idea of receiving money contributed to spread the Gospel by the poor out of their penury, when he needed it not; and entreated his Brethren in England to turn their attention toward extending the Gospel more widely, by supporting others in the work, who were favoured with no means of supporting themselves.

Further, when his indefatigable diligence in his calling had given him a surplus of income, after supporting his family in that plain and frugal manner which he and his brethren at Serampore judged suitable to their situation in life, so far was he then from nourishing a worldly spirit, that he urged his Brethren to seek out means of spreading the Gospel more widely in India themselves, by employing and supporting Brethren raised up in the country: and in so great a degree did Divine Goodness bless these efforts of himself and his Brethren, that, before his death, he had the satisfaction of witnessing Eleven Stations, beside their own at Serampore, established and supported by themselves, or by funds originated in India through their efforts, without involving the annual expenditure of a shilling raised for Missions by the generous friends of religion in Europe or America. This course enabled him to put to silence the ignorance of foolish men, who, hating the Gospel themselves, so often insist that those who labour in spreading it are constrained to swell the number of their converts for the sake of securing the continuance of their own salaries. The beginning of the work among the Heathen in Bengal having been thus made without any connexion with salary, as Missionaries may naturally be supposed to be all of one spirit in India, this vile slander stands refuted for ever.

Our deceased Brother was also spared to see the Preaching of the Word so blessed at these Twelve Stations, that, at the time of his death, Ten Churches were already formed at them, whose members, chiefly Natives, if taken together, would average little less than Fifty in each Church. These Churches, superintended by Pastors raised up in the country, contain also from Thirty to Forty Itinerant Native Brethren



employed in distributing the Sacred Scriptures among their own countrymen. It was with the view of supplying these Churches, so dear to him, and others which Divine Goodness might hereafter originate, with men trained up in the study of the Divine Word and the cultivation of useful knowledge, as those Pastors and Itinerating Brethren might be removed by death, that our deceased Brother laboured so ardently in Europe and America to promote the interests of Serampore College, the buildings of which his colleagues were in the mean time raising, in the hope, that, like the late Professor Frank's Orphan House in Germany, should an equal blessing rest thereon, it might prove the means of promoting the spread of the Gospel for ages to come.

That Divine Grace did not permit him, while thus devoid of all worldly incitement to action, to sink down into a state of sloth and inactivity, will be evident to all who consider how he continually exerted himself to promote true religion around him. In addition to his labours in the Printing Office, where he was constantly to be found from ten to five—his pastoral labours, both at Serampore and Calcutta—his continual exertions among the Christian Youth in Serampore College, whom he daily instructed in the Scriptures, and led on to devotional exercises—his labours with the pen for the cause of religion, in the Periodical Works which issue from the Serampore Press, and in those which he published separately, of which, although at the time of his decease his "Reflections on the Word of God" had left the press scarcely two months, he had begun another on Missions—were quite sufficient to employ the whole mind of one man. To these, however, must be added his correspondence with his Missionary Brethren and the Pastors of the Infant Churches raised up in India, for whose growth in grace, and in the knowledge of Christ he manifested an unceasing concern—together with his correspondence with the friends of religion in Europe and America; all which sufficiently shew how fully he realized the spirit manifested for our imitation by our Redeemer—I must work the works of Him that sent me, while it is day. Thenight of death cometh, in which no man can work.

That, amidst this activity and exertion, however, Divine Grace preserved him from a spirit of pride and carnal security, will appear no less evident to those who knew him most intimately. His earnestness, in his late journey through Europe and America, to impress on all around him the vanity of all human effort without the almighty

aid of the Divine Spirit, a doctrine which lays the axe to the root of human pride and self-sufficiency, will not be soon forgotten by those with whom he enjoyed religious intercourse. While he felt the worthlessness of mere human effort, he in his journey saw, with unspeakable regret, that the APPARATUS of Missions threatened to destroy their GENUINE SPIRIT—that Public Meetings, and Societies, and Committees, had so filled the minds even of good men, as to risk the danger of displeasing Him who had declared, *I will not give my glory to another*—and that many were ready to conclude, that since wise and good men had established Societies, created funds, and formed Committees and Boards of Direction, the Heathen must be converted to God almost as matter of course; forgetting, that, in the beginning of the Gospel, the Divine Spirit did the work without the least assistance from any of these; and that they now do just as much toward securing the object, as cutting trenches in a field does toward bringing down the rain from heaven, which waiteth not for man, nor tarryeth for the sons of men.

The consequences of this temper our deceased Brother dreaded; and, while he approved of all these, so far as conducted in the spirit of the Gospel, he feared lest they should secularize Missions, and lead the mind off from that simple and constant dependence on God which forms the very essence of the Missionary Spirit. This led him to urge, in a peculiar manner, the necessity of ceasing from man, and looking wholly to God in so great a work. Nor did it make him less watchful over his own spirit: the same feelings, as he carried them from India, returned with him thither; and created in him a constant jealousy, lest any thing of self-dependence should displease God, and intercept the Divine Blessing on the labours of himself and his colleagues. In this spirit he continually warned and charged the Pastors of the infant churches, the Itinerant Brethren, and all growing up in the work around him, as a father his children, that, while using all diligence in holding forth the Word of Life, they should look beyond themselves, to the Giver of all good, for that blessing which alone can give success, after every thing done for God, even in a spirit the most agreeable to Him.

His own experience, while always partaking of deep humility, was in general happy. With his earnest desires to glorify his God and Redeemer, and to promote the best interests of his fellow-men, constantly brought into action, it was impossible for him to be either gloomy or

melancholy. On the contrary, amidst all his trials and difficulties, his course was a happy one. But that his happiness by no means arose from his self-complacency or his dependence on his own righteousness or strength, will be evident to all who read his Reflections on the Word of God; which, as it was the last work that went through his hands, may be said to bear the exact stamp of his mind, while actually though unconsciously preparing for his journey to the skies. The entire reliance therein expressed on the Atonement of the Redeemer for the forgiveness of sin—on his Righteousness, for justification and constant acceptance before God—on his Holy Spirit, for strength to perform every duty—and on the Divine Blessing, as the only source of success, when every duty is performed and every exertion made, shine in almost every page. And this was scarcely less conspicuous in his ministrations, his prayers, his letters, and his conversation, even to the day when the messenger, sent by his Redeemer to call him to glory, came and found him thus doing. The following lines, written by him to two Missionary Brethren after the hand of the fatal messenger was upon him, speak volumes as to the state of his soul—“How do you feel in your desires after the Holy Spirit? We can have no hope of success, but as we are brought to a believing dependence upon His influences, and an earnest solicitude to obtain them.” Thus evident was it, that to the last day of his life his language was, *By the grace of God I am what I am.*

Such is the account given by one intimately acquainted with the man whom he describes. To such a man the summons of death, though it might be sudden, would not be unwelcome. In a Letter dated Feb. 27, about a week before he died, he wrote—“We are in merciful circumstances as it respects health.” On this it has been remarked—

This Letter he put into the Post-office with his own hand the next day. Little did he imagine, that the vessel appointed to carry it to England would also convey the intelligence of his premature and sudden death: but so it was.

The following striking circumstance is stated, as one proof among others, manifest to those who had the opportunity of observing the state of his mind, that Christ was preparing His faithful servant for a discharge from his labours—

His growing devotion had been for

many months past observed by his friends, and death and the invisible world were the common topics of his conversation with them. On the Monday preceding his death, he united in a Prayer-Meeting with the Church Society's Missionaries; and used the following expression, indicative of great humility, and ardent desire for the salvation of the Heathen—“O Lord, if thou seest me unfit for the carrying on of Thy Cause, and that it is injured by my coldness and want of spirituality, Oh remove me, and put others more worthy in my room! But let Thy kingdom come, and Thy will be done on earth, whoever be the instruments!”

His old friend and co-adjutor, Dr. Carey, thus writes, at the period of Mr. Ward's sickness and death—

March 6, 1823.—Dear Brother Ward was, this morning, seized with that dreadful disease, the spasmodic cholera; and, though strong hopes of his recovery are entertained, yet the deadly nature of the disease fills us all with great alarm. I hope the Lord will be gracious to us, and spare his very valuable life.

March 8.—We are all plunged in the greatest distress. Our dear Brother Ward died yesterday, about five in the afternoon. Our dear Brother preached, on Wednesday Evening, a very impressive Discourse, from *He, that believeth and his baptized, shall be saved; and he, that believeth not, shall be damned.* He breakfasted with us on Thursday, was in the Printing Office till one o'clock, then came in to dinner, and complained of drowsiness. About three I was called; and found him very ill: two Medical Gentlemen attended him, and through the night hopes were entertained. I found him apparently asleep about five in the morning, when I went to Calcutta. I returned about half-an-hour before his death. He had not been able to speak for some hours. He is happy, but, oh! what a breach! who can fill it up? We hope in the Lord. He is Almighty.

Dr. Marshman, in speaking of Mr. Ward's diligent improvement of his time, remarks—

Of this we need no other proof than he gave in his Voyage to Europe and America, which occupied only two years and nine months, from his leaving India to his return thither. But, in this period, although he traversed England and Scotland and great part of America, preaching in nearly every town, and sometimes almost every day, he found time to write his “Reflections on the Word of God,”

brought through the press just before his death—to prepare for the press a Third Edition of his “View of the Hindoos”—and to put to press his “Farewell Letters” (alas! truly such to most to whom they are addressed!); beside a variety of smaller works intended to serve the cause of Religion and Humanity.

With two of the works spoken of in this passage, the “View of the Hindoos” and the “Farewell Letters,” our readers are well acquainted, as we have made frequent and copious extracts from them; and of the able and earnest manner in which Mr. Ward endeavoured to improve his visit to this country, our pages bear ample witness. His forcible representation of the Power of Satan as displayed in India, and of the need of special Divine Influences, at pp. 357—359 of our Volume for 1819; his Plan for increasing Native Missionaries in India, stated at p. 152 of the Volume for 1820; his defence against erroneous representations of the manner of executing their Translations, at pp. 288—290, and his Appeal in behalf of the Native Females of British India, at pp. 464—467, of the same Volume; with his Addresses at various Public Meetings, recorded at pp. 187, 198 of that Volume, and at pp. 178—180, 196, 199, and 200 of the Volume for 1821—all these bear

abundant testimony to the zeal, piety, and wisdom with which he pleaded the great Cause that had brought him away for a time from the scene of his labours.

Mr. Ward has left a Widow and two Daughters. Though cut off by a violent disease at a time when, in point of natural vigour, he was still strong to labour, Dr. Marshman remarks—

Instead of desponding, let us rather bless God that he was spared to His Cause for so great a number of years; that, instead of being removed within eighteen days after his arrival in India, like one of his companions, or within twenty-one months, like another, he was permitted to complete a course of more than Twenty-three years; and in so great a degree to finish the peculiar work given him, by bringing through the press Twenty First Versions of the New, and Six of the Old Testament, beside editions of various former versions—to witness so great a number of Stations founded and Churches formed under his immediate view—to infuse so great a portion of his own spirit into the Ministering and Itinerant Brethren who labour at these Stations—and to leave behind him such an example of holy diligence, of disinterested activity, of humility and enlargedness of soul, as must cause his memory to yield a fragrant savour to the praise of the Redeemer's grace, as long as India shall remain the Lord's inheritance.

## Proceedings and Intelligence.

### United Kingdom.

#### CHURCH MISSIONARY SOCIETY.

#### PROCEEDINGS OF ASSOCIATIONS.

THE Annual Visit to the Associations in the cities of Bath, Bristol, Gloucester, Hereford, and Worcester, with those of some neighbouring places, was made in the end of March and beginning of April. The Assistant Secretary was accompanied in this Journey by the Rev. R. W. Sibthorp, the Rev. H. Budd, and the Rev. Joseph Beddy, and was met at Bristol by the Rev. John Marriott. Mr. Beddy preached, on Sunday March 21st, on his way to Bath, at *Kingsclere* and *Overton*: Collections, about 24l.

#### Sixth Anniversary of the Bath.

On Tuesday, March 23d, the Meeting was held, in the Guildhall; Sir W. Cockburn, Bart., in the Chair. A cus-

tomary Donation of 50l. formed part of the Collection after the Meeting.

#### Movers and Seconders.

Major-General Baynes, and the Hon. Captain Noel—the Assistant Secretary, and Sir. Jahleel Branton—Rev. R. W. Sibthorp, and Major Mackworth—Rev. Joseph Beddy, and Rev. J. I. Maud—Rev. H. Budd, and Captain Lye—and General De Butts, and Rev. Mr. Hilcoat.

#### Eleventh Anniversary of the Bristol.

This noble Auxiliary still prospers—the first of the Society's Associations. Upward of 2000l. was raised by it during the last year.

On Tuesday Evening, the 28d of March, the Assistant Secretary preached at St. James's; on Wednesday, the Rev. Joseph Beddy at St. Werburgh's, and the Rev. H. Budd at St. Philip's; on Friday, the Rev. R. W. Sibthorp at St. Mary Redcliff, and the Rev. John Marriott at St. Thomas's. On Sunday, the 29th, the Rev. John Marriott preached at St.

Michael's and Christchurch, and the Rev. R. W. Sibthorp at Bedminster and Temple. The friends at Clifton, having no public Collection on the Sunday, voluntarily gathered, and presented by the Rev. John Hensman, about 87*l*. as a free-will offering.

The Annual Meeting was held, on Thursday the 25th, in the Great Room in Princes Street; Arthur Foulks, Esq., the Treasurer, in the Chair. Upward of Forty Clergymen were present.

*Movers and Secondors.*

Rev. W. Trevelyan, and the Assistant Secretary—Rev. James Vaughan, and Rev. Joseph Beddy—James George, Esq., and Rev. John Marriott—Rev. Dr. Bridges, and Rev. R. W. Sibthorp—J. S. Harford, Esq., and Rev. H. Budd—and Rev. T. T. Biddulph, and Rev. W. Day.

Including three Donations of 50*l*. each, the Collections amounted to about 600*l*.

*Anniversary of the Monmouth Ladies.*

This Association was formed immediately after the Sermons preached by the Assistant Secretary last year, and has raised above 50*l*. The Meeting was held in the Town Hall, on Friday the 26th of March; the Rev. H. Barnes in the Chair. A Sermon was preached in the evening, at the Parish Church. About 15*l*. was collected.

*Movers and Secondors.*

Rev. H. Berkin, and Rev. Richard Fayle—Rev. J. A. Gabb, and Rev. H. Glipps—Rev. G. Pooley, and the Assistant Secretary—and Rev. G. Ridout, and Rev. Joseph Beddy.

*Seventh Anniversary of the Gloucestershire, with the*

*Proceedings of its Branches.*

On Sunday, March the 14th, the Rev. G. Hodson preached at Bisley and King's Stanley: and, on Sunday the 28th, the Assistant Secretary preached at St. Nicholas and the Spa Churches in Gloucester, and at Shepscomb; and the Rev. Joseph Beddy at Little Dean, Newnham, and St. Michael's, in Gloucester; and the Rev. G. Hodson at Painswick, morning and afternoon. The Rev. R. W. Sibthorp preached at St. John's in Gloucester, on Wednesday Evening.

On Monday Morning, the 29th, the first Public Meeting of the *Stroud Branch* was held in the Assembly Room at the White Hart Inn; the Rev. Dr. Williams in the Chair. Much interest was given to the Meeting from the circumstance of four of the Society's Labourers, whose relatives were present, having gone from Stroud. The Rev. Dr. Williams was appointed *President*, Nathaniel Wathen, Esq. *Treasurer*, and Mr. Browning *Secretary*.

*Movers and Secondors.*

The Assistant Secretary, and John Mountain, Esq.—the Rev. Joseph Beddy, and Rev. John Elliott—Rev. Jeremiah Smith, and Nathaniel Wathen, Esq.—the Assistant Secretary, and Isaac Dighton, Esq.—and Rev. C. Neville, and Rev. R. W. Sibthorp.

In the evening of the same day, a Meeting was held, for the formation of a *Ladies' Association*, in the Town Hall at *Painswick*; the Rev. Robert Strong, Vicar, in the Chair. The Chairman was appointed *President*, Mrs. Strong *Treasurer*, and Miss James *Secretary*.

*Movers and Secondors.*

The Assistant Secretary, and Rev. Arthur Roberts—Rev. C. Neville, and Rev. Dr. Williams—Rev. Joseph Beddy, and Leonard Strong, Esq.—and Rev. R. W. Sibthorp, and Rev. A. Rogers.

On Tuesday the 30th of March, the Annual Meeting of the *County Association* was held in the Shire Hall; Major-General Prole in the Chair. About Thirty Clergymen were present. The absence of the late President, the Lord Bishop of Lichfield and Coventry, was adverted to with much feeling by several of the Speakers.

*Movers and Secondors.*

W. Montague, Esq., and the Assistant Secretary—Rev. H. Berkin, and Rev. C. Neville—Leonard Strong, Esq., and Rev. Joseph Beddy—Major Newnham, and Rev. G. Hodson—Captain Hawker, and Rev. Edward Mansfield—Captain Jenkinson, and Rev. R. W. Sibthorp—Major Whish, and Rev. Jeremiah Smith—Rev. Dr. Williams, and Rev. Robert Strong.

A Meeting was also held in the evening, for the Labouring Classes, at the Large Room at the New Inn; the Rev. J. K. Whish in the Chair. It was addressed by several of the friends who assisted at the General Meeting, and by the Rev. I. E. Jones, and the Rev. John Hartley. About 145*l*. was collected.

The following Letter, from the late President, the Lord Bishop of Lichfield and Coventry, was read at the Meeting—

To the Committee of the Gloucestershire Church Missionary Association—

GENTLEMEN—It becomes my painful duty, in consequence of my removal from the Diocese of Gloucester, to resign, through your hands, the Office which I have hitherto held in your Institution. I trust that you will be assured, that the maintenance and prosperity of a Cause so dear to my heart, among those for whom I must ever feel so deeply interested, will be the subject of my cordial good wishes and fervent prayers. I have the honour to remain, Gentlemen, yours, very faithfully,

H. LICH. and COV.

17, Hereford-street, March 26, 1824.

In reference to this communication, the following Resolution was passed—

That the Members of this Association, entertaining a grateful recollection of the very important benefits derived by their Institution from the countenance and active

support afforded to it by its late Honourable and Right Reverend President, now Lord Bishop of Lichfield and Coventry, respectfully request him to accept their most cordial thanks; and that a copy of this Resolution be transmitted to His Lordship by the Chairman.

In reference to the intended Seminary of the Society, it was Resolved—

That, under a deep conviction of the importance of the utmost circumspection in the choice and preparation of those destined to labour in the Service of the Society, this Meeting cordially approves the intention expressed by the Parent-Committee to form a MISSIONARY SEMINARY near London, and earnestly recommends it to the support of the Members of this Association.

We extract a passage from the Gloucester Herald, in reference to the statements of one of the Speakers—

Much interest was excited in the Meeting, by the relation, given by Leonard Strong, Esq. an Officer in the Navy, of facts which he himself had witnessed in different parts of India. He had seen infants, in considerable numbers, thrown by their own mothers into the Ganges, and the alligators contending for them as their prey. He had witnessed also a Fakcer, or devotee, who, for upward of 40 years, had suspended a flower-pot from his hand, which was become withered and lifeless. Being admitted, on that occasion, into the interior of the temple, near which the Fakcer sat, he had seen the images of wood and stone, the altar and incense, and other appendages of Heathen Idolatry, all of which the conducting Priest appeared to treat with great contempt; and, on being asked why they countenanced the Fakcer in his delusion, replied, that without some visible proof of the faith reposed in them, they should not be able to retain their predominance over the minds of the people; pointing, at the same time, to a little boy, eight years old, whom they meant to prepare, by working upon his fears and his hopes, to succeed the Fakcer alluded to, in the event of his death. At Trincomalee, in Ceylon, he witnessed a solemn procession of Cingalese Gods, on occasion of one of their festivals; and the cruelties inflicted on two of the lower class of natives, who had lost caste, in consequence of some trivial transgression: and he drew a just and affecting contrast between the condition of these infatuated outcasts, and that of those to whom the Gospel has revealed the only true atonement for sin, made by the Son of God upon the Cross.

An Association in aid of that of the County, and entitled the *Newland and Coleford Branch*, was formed, at Coleford, on Thursday, the 1st of April. P. J. Ducarel, Esq. was appointed *President*; J. B. Parkyns, Esq. *Vice-President*; J. James, Esq. *Treasurer*; and Rev. G. Riddout, *Secretary*. The Meeting was April, 1824.

held in the Sunday-School Room; the President in the Chair.

Movers and Secondors.

Rev. G. Riddout, and the Assistant Secretary—Rev. H. Berkin, and Rev. G. Poole—Rev. R. W. Sibthorp, and J. James, Esq.—Rev. H. Douglas, and Rev. C. Birch—Rev. H. Barnes, and Rev. J. Dighton—and Rev. R. Davies, and Rev. D. Jones.

The Meeting of the *Forest-of-Dean Branch* was held on Friday, the 2d of April; Rev. Robert Strong in the Chair. The Rev. Joseph Beddy preached at Brampton, on Wednesday; the Rev. R. W. Sibthorp at Newland, on Thursday; and the Assistant Secretary at Trinity Church, on Friday. Contributions, about 50*l*.

The Annual Meeting of the *Camden Branch* was held on Thursday, April the 8th; the Rev. R. O. Wilson in the Chair: and was addressed by him, by the Deputation from the Society, and by the Rev. W. Jones, G. F. Stratton, Esq., and the Rev. C. Smalley. Another Meeting was held in the evening, for the convenience of the Labouring Classes.

*Sixth Anniversary of the Hereford.*

The Assistant Secretary attended at *Mordiford*; on Friday Evening, the 2d of April, when a Branch Association was formed. He preached at St. Peter's, Hereford, on Sunday Morning, the 4th; and at Leominster, in the afternoon. The Rev. Joseph Beddy preached at Burghill in the morning, and at St. Peter's in the afternoon; and the Rev. R. W. Sibthorp at St. Peter's, on Monday Evening.

The Annual Meeting was held in the Shire Hall, on Monday, April the 5th; the Rev. H. Gipps in the Chair. Mr. and Mrs. Vaughan, who lately died in Sierra Leone, having resided at Hereford, a peculiar interest was given to the Meeting, by the frequent reference of the Speakers to those devoted Servants of Christ, who had joyfully sacrificed their lives, in the vigour of their youth, in labouring to promote the Kingdom of their Lord. About Thirty Clergymen were present.

The Collections amounted to 129*l*. 2*s*. 3*d*.; of which sums, 46*l*. 8*s*. was contributed at the Meeting. A sale of needle and other work for the benefit of the Association produced the further sum of 30*l*.

Movers and Secondors.

Rev. J. Rogers, and Major Beaves—the Assistant Secretary, and Dr. Walrond—Rev. Joseph Beddy, and Rev. J. A. Gabb—Rev. R. W. Sibthorp, and Rev. H. Barnes—and Rev. T. A. Stillington, and the Assistant Secretary.

*Fourth Anniversary of the Worcester.*

On Sunday, April the 4th, the Rev. R. W. Sibthorp preached at St. Martin's, morning and evening, and at St. Clement's in the afternoon; the Rev. John Davies preached at St. Clement's in the morning; and the Rev. D. Morgan at St. Oswald's. The Meeting was held on Tuesday the 6th, in the Guildhall; the Rev. Digby Smith in the Chair. Collections, above 100*l*.

*Movers and Secondors.*

Rev. John Cawood, and the Assistant Secretary—Rev. W. Haverhill, and Rev. John Davies—Rev. R. W. Sibthorp, and Rev. Joseph Beddy—and H. Wigley, Esq., and Rev. Edward Burn.

A very gratifying and full Meeting was held, in the evening, at the Large Room at the Bell Inn, for the Labouring Classes.

*Formation of the Stratford Association.*

Some friends of the Society had prepared the way for the forming of this Association. A highly respectable Meeting was held for this purpose, on Wednesday, the 7th of April; the Rev. F. F. Knottesford in the Chair. Including Subscriptions, about 60*l*. was contributed. The Assistant Secretary having stated at length the nature of the Society, the usual Resolutions were proposed by the following

*Movers and Secondors.*

Rev. T. Woodroffe, and Captain Jenkinson—Mr. J. Jenkinson, and Rev. C. Smalley—Rev. R. W. Sibthorp, and Rev. W. Jones—Rev. Edward Burn, and Rev. Joseph Beddy—Rev. Walter Shirley, and Rev. R. O. Wilson—and G. F. Stratton, Esq., and Rev. John Hughes.

*President,*

Sir Gray Skipwith, Bart.

*Treasurer,*

Rev. Francis Fortescue Knottesford.

*Secretary,*

Captain Jenkinson.

*Tenth Anniversary of the Hibernian Auxiliary.*

The Annual Meeting was held, on this occasion, on Friday, the 9th of April, in the Rotunda, in Dublin; the Right Hon. St. George Daly in the Chair. The Rev. James Hough, Chaplain on the Madras Establishment, attended on the part of the Parent Society; and the Rev. J. H. Stewart, being in Ireland, assisted at the Meeting.

*Movers and Secondors.*

John M'Clinck, Esq., and Rev. G. Hamilton—Rev. B. W. Mathias, and Rev. W. Bushe—Rev. James Hough, and Rev. W. Evanson—Rev. Robert Daly, and Hon. and Rev. Edward Winsfield—Very Rev. the Dean of Droimore, and Rev. James Maldane Stewart—and H. Maxwell, Esq. M.P., and Rev. Peter Roe.

Of the proceedings at this Anniversary,

the Rev. J. H. Singer, one of the Secretaries, writes—

The Meeting was the most crowded that I think I have ever seen in the Rotunda; and the attention manifested and the feelings excited by the Speakers, were in unison with the important and interesting business of the day.

After stating the great effect on the Meeting of Mr. Hough's details from intimate personal knowledge of the state of the Society's Mission in Southern India, Mr. Singer adds—

He preached to a very crowded Congregation, on Sunday Evening, the 11th of April; and, on Monday, we met nearly 300 Ladies, to lay before them the details relative to Education, particularly that of Females, in India. After Mr. Hough had spoken at some length, Mr. Bushe and I addressed the Meeting.

I trust and believe that much good has been done by Mr. Hough's visit; and that our Funds will next year prove the impulse which has been given. But it is not merely to the increase of Funds to which we look, as evincing the effect of these impressions: as Irishmen, we are anxious that the Church Missionary Society should strike deep its roots; as we feel that a spiritual blessing is, by God's gracious dispensation, connected with its work and labour of love. He, who watereth, is himself watered.

*Formation of the Carshalton Association.*

On Sunday, April the 11th, the Assistant Secretary preached at Sutton in the morning, and at Carshalton in the Afternoon. On Tuesday, the 13th, a Meeting was held in the Large Room at the Greyhound Inn, Carshalton—the Rev. W. Rose, Vicar, in the Chair—for the purpose of forming an Association for Carshalton and its vicinity. About 600*l*. had been raised in this neighbourhood, in the course of ten years; but no regular Association had been formed.

Rev. W. Rose, M. A. *President.*

J. Taylor, Esq. *Treasurer.*

Rev. T. King, *Secretary.*

*Movers and Secondors.*

J. Taylor, Esq. and the Assistant Secretary—Rev. T. King, and W. Jenney, Esq.—Archdale Palmer, Esq., and Rev. John Rabau—Rev. W. Buckle, and Rev. H. Cockeram—and John Cator, Esq., and Rev. C. J. Hoare.

The same evening, a Meeting was held, in the School Room, Carshalton, for the purpose of enabling the Labouring Classes to hear further details respecting the Society.

Contributions, nearly 80*l*.

*Second Anniversary of the Bromley and Beckenham.*

The Meeting was held, on Wednesday, the 14th of April, in the Large Room

at the White Hart, Bromley; John Cator, Esq. in the Chair. Including Donations and Subscriptions, nearly 70*l*. was contributed. The Assistant Secretary preached at Beckenham in the evening.

Movers and Seconders.

Major-General Baynes, and the Assistant Secretary—Right Hon. Lord Bexley, and the Rev. John Sheppard—John Wells, Esq. M.P. and Rev. John Raban—Rev. T. Price, and Rev. H. Cockeram—and Rev. P. A. French, and Rev. Andrew Brandram.

#### *Formation of the Pentonville Ladies' Association.*

A Meeting was held in Pentonville, on Thursday Evening, the 15th of April, for the purpose of forming an Association of Ladies, in aid of the Clerkenwell Association. After the Assistant Secretary had detailed the proceedings of the Society, several Ladies gave in their names as Collectors; and there is every reason to hope that this Association will afford effective support.

Mrs Ellerton, *Sub-Treasurer*.

Miss Brown, Miss Tarn, *Secretaries*.

#### *Anniversary of the Broadway.*

The Meeting was held at the School-Room in the Horse-Ferry Road, on Monday Evening, the 19th of April; the Rev. G. Mutter in the Chair. About 80*l*. had been raised.

Movers and Seconders.

The Assistant Secretary, and Rev. James Harris—Rev. John Raban, and Rev. John Shepherd—Rev. T. Sims, and Mr. Daniel Bundy—and Rev. Christopher Woolcott, and Mr. W. Adeney.

#### **LONDON MISSIONARY SOCIETY.**

*Petition of the Society to the House of Commons, in reference to the Case of the late Rev. John Smith, of Demerara.*

On Tuesday, the 13th of April, the following Petition was presented, on behalf of the Society, by Sir James Macintosh, to the House of Commons.

To the Honourable the Commons of the United Kingdom of Great Britain and Ireland, in Parliament assembled:

The humble PETITION of the Treasurer, Secretary, and Directors of "THE LONDON MISSIONARY SOCIETY"—

SHewETH—That your petitioners are the Officers of a Society, established in 1795, including Clergymen and Members of the Established Church, and Ministers and Laymen of different Denominations among Protestant Dissenters.

That the sole object of that Society is, "to spread the knowledge of Christ among Heathen and other unenlightened nations."

That to accomplish their object, the Society send pious and self-denying men to those regions where the population need religious instruction; and, at an expense exceeding 30,000*l*. per annum, support those

Missionaries, amidst labours which pure benevolence only can induce them to sustain, and which human praise never can repay.

That the Christian Motives, which prompt those exertions, render the Society most circumspect as to the characters of the persons whom they depute: and that they might refer, with cordial satisfaction and devout gratitude, to many of their Missionaries, some of whom have, under the blessing of God, civilised barbarians and evangelized the idolatrous; whilst others have, by their literary labours, especially in the translation of the Holy Scriptures, reflected honour on their country, and become the benefactors of large portions of the world.

That the Dutch-ceded Colony of Demerara was selected, in the year 1807, for a Missionary Station, at the request of respectable persons resident therein, and because the neglected state of a large slave population excited their compassion; and their judgment has been since confirmed by Official Documents, which declared that "Cathechists and Teachers" were required "to instruct that population in the elementary principles of the Christian Faith."

That, notwithstanding this declaration from the highest authority in the Colony, special circumstances connected with Demerara have rendered the duties of Missionaries peculiarly arduous and perplexing; and have occasioned difficulties, which no other West-India Colonies, in an equal degree, present. But many of those obstacles were surmounted by *patient continuance in well-doing*; and Chapels have been built, where numerous congregations of Negroes assembled for Public Worship; and those lessons of Religion, and Morals, and Civil Subordination, were inscribed on their memories and their hearts, which many and long-continued sufferings have been unable to efface.

In the end of 1816, the Rev. JOHN SMITH was sent to Demerara. His station was at a Chapel in the Plantation called "Le Ressouvenir," on the Eastern Coast. Confidence in his excellent principles and other qualifications led the Society to select him for that appointment: but this estimate of his worth and fitness did not induce them to omit those special instructions and cautions, which their ordinary regulations and a conviction of the difficulties connected with that Station especially required. The following Instructions were therefore given.

[The Instructions quoted in the Petition were printed at pp. 127, 128 of our last Number.]

To those Instructions your Petitioners believe that the Rev. John Smith paid dutiful and willing respect; although many acts of unkindness towards himself, and of illegal restriction and harshness towards the Negroes who attended on his Ministry, rendered implicit and uniform obedience no easy task. In that situation, surrounded by difficulties, which Christian Ministers in England have never known, and which exist in an equal degree perhaps in no other West-Indian Colony, the Rev. John Smith continued his humble and indefatigable ministry, until

August last. Incessant occupation in an unhealthy climate had, in the mean time, much impaired the health of Mr. Smith; and medical advisers had prescribed his speedy return to Europe, or his removal to a more salubrious air; and that advice, for the preservation of his life, he intended to obey.

But, in August last, events occurred, which interrupted the execution of that purpose, and have pressed him down prematurely to the grave. On August 18th, there was a commotion on several plantations on the Eastern Coast: the slaves on the Plantation where Mr. Smith resided, and several slaves particularly connected with his Chapel, were engaged in that commotion. It appears to have been rather a riotous assemblage, than a planned rebellion: and, within a very few days, it was easily suppressed. Many Negroes were shot and hanged; though little if any injury had been done to any property, and though the life of no White Man was voluntarily taken away by them.

Suppliants, rather than accusers, your Petitioners do not desire to develop the remote or immediate causes of an event which they deplore; but they, upon the information communicated to them, humbly submit, that peculiar and unwarrantable cruelties towards the slaves—that Sunday labours illegally compelled—that capricious interruptions and impediments thrown in the way of their religious duties—and especially, that a long and inexplicable delay to promulgate the directions transmitted from His Majesty's Government favourable to the Negro Population, and well known amongst them to have arrived, were causes sufficient to account for the effect. At the commencement of the commotion, Martial Law was proclaimed; and a non-descript Martial Law was continued, not only for days or for weeks, but for several months, after all commotion had subsided, and until the 19th of January last.

This sad, though brief disturbance, appears to your Petitioners to have afforded an opportunity for the manifestation of the adverse and injurious feelings of many Colonists, directed equally against the efforts of Religious Societies—against the paternal purposes of a Gracious King, and against the recorded desire of the British Parliament, to mitigate the sufferings of the Negro Population, and to improve their condition by means which Christian Instruction and Education might supply. But those objects of displeasure to the Colonists were distant and inaccessible; and it was on Mr. Smith, an innocent and unprotected victim, that they chiefly poured the torrent of their wrath. To your Petitioners also it appears, after deliberate and careful inquiry, that His Majesty's Lieutenant-Governor allowed the sentiments of those persons to operate on his conduct, and that he has already been persuaded into acts which your Petitioners must ever lament.

On the 21st of August, Mr. Smith was taken from his house: his private Journal and all his papers were seized; and, notwithstanding his ill health, he was kept closely

imprisoned, prohibited from all intercourse with his friends, precluded from correspondence with this Society, and exposed to such treatment as is unknown to English Prisoners, whatever be their crimes. Martial Law was continued, and his imprisonment endured; nor was it till October 13th, a period of nearly two months, that his trial was begun. All these proceedings were by the Special Order of His Excellency the Lieutenant-Governor and Commander-in-Chief. Against Mr. Smith, on his trial, appeared the Colonial Fiscal, as his accuser: among the Officers who composed the Court, was Mr. Wray, President or principal Judge of the Colonial Court of Justice, introduced as a military officer. The Charges were four, and are already among the Papers laid on the table of your Honourable House.

On those Charges your Honourable House will form its judgment. But your Petitioners, not imputing any offence legally cognizable, are advised that they are Charges by the Court to which they were submitted—Charges which no British Tribunal, civil or military, could lawfully entertain; and which if they involved any violation of the Colonial Laws, should by those laws alone have been tried and determined. The long interval between the apprehension and trial of Mr. Smith had been zealously employed in finding matter of accusation against him: the trial of some slaves had been proceeded in; and means had been taken to prevail on those slaves to become his accusers, in the hope of preserving their lives. Defences which they neither wrote nor understood were put in as their own, not exculpating themselves, but accusing Mr. Smith of crimes which no evidence had supported; and imputations, which only party spirit could invent, were industriously circulated. After all these investigations, after the publication of the entries made by Mr. Smith in his private Journal of his feelings and his thoughts, and after all the calumnies which the Colonial Press could circulate, there appeared not any credible evidence even to support those Charges that were so anomalous and strange. It was, however, by a Court-Martial that he was tried; and of high-treason he was indirectly accused, without any of those protections against that accusation, which not only the merciful laws of England, but even the Colonial Laws themselves supplied. He was tried by a Court-Martial; and the evidence of slaves was thereby introduced. The assistance of an Advocate to speak on his behalf was thereby refused, and the means of appealing from an unjust sentence were thereby precluded. Of the evidence given on this trial a judgment will be formed, by your Honourable House; but to your Petitioners it has appeared, that much of that testimony was truly frivolous, and that the remainder affixes neither to the motives nor to the conduct of Mr. Smith any political or moral guilt. During the progress of the trial, impartiality was not preserved; and hearsay evidence was received against Mr. Smith, while he was not



allowed to produce the same species of evidence in his defence. For six weeks, from October 13 to November 24, the trial of Mr. Smith, struggling with a dire disorder, was prolonged. And, at length, a sentence was pronounced, which found him Guilty of the Charges; but with certain exceptions, which not only attenuate, but nullify some of those Charges; and, as to all the Charges, he was recommended to mercy—as though any mercy could be deserved by a man, and that man a Minister of Peace and of Religion, who, amidst a Slave Population, had really abused his high and righteous office, and had really excited that population to treason against the State.

After that finding, and such recommendation to mercy, and after such trial by such tribunal, and with his knowledge of the malady which the confinement and sufferings of Mr. Smith had greatly increased, your Petitioners would have expected that His Excellency the Lieutenant-Governor would readily have manifested the mercy which it had been judged fit to recommend, and, by allowing Mr. Smith to leave the Colony, would have preserved his life. But your Petitioners have with grief to state, that His Excellency preferred to order Mr. Smith to confinement in the common prison; and to transmit the proceedings to England, for the consideration and ultimate decision of His Majesty thereon.

On the pursuit of those proceedings, His Majesty's Government thought proper to remit the punishment of death; but they appear to your Petitioners to have given an approval of the finding of the Court, by directing that Mr. Smith should be dismissed the Colony, and should enter into recognisances never to return.

Your Petitioners can conceive and can respect motives which may have induced a decision disappointing to their hopes: but all the information which they have collected, and all the legal opinions which they have obtained, tend to confirm their belief, not only of the legal, but perfect moral innocence of Mr. Smith; and that the proceedings against him were as unconstitutional as incorrect. In this judgment they are supported by communications from the Colony, which evidenced that the effect of Christian Principle and Christian Instruction had been never more benignly manifested than in the proceedings of the Slaves, even during the commotion—by their abstinence from the outrages usual on such occasions—and by their declarations, that they were taught not to take away human life. The testimony of Mr. Arriudell, the advising Advocate of Mr. Smith, and of the Rev. Mr. Austin, the Government Chaplain to the Garrison and a Minister of the Established Church, to this effect, are contained in the following extracts from their Letters. The former of whom has stated—

“It is almost presumptuous in me to differ from the sentence of a Court; but, before God, I do believe Mr. Smith to be innocent: nay, I will go further, and defy any Minister of any Sect whatever, to have shewn a more

faithful attention to his sacred duties than he has been proved, by the evidence on his trial, to have done.”

While the latter, in a private Letter to a friend, has written—[See Mr. Austin's testimony at p. 128 of our last Number.]

In these their disappointments and conclusions, also, your Petitioners have been further sanctioned by vast numbers of their countrymen of all religious denominations, and who partake their sorrow and surprise.

With such convictions, therefore—justice and mercy—justice to their injured Missionary, and mercy to all other Missionaries and Englishmen throughout the world, did not allow your Petitioners to neglect any appropriate means to obtain, not merely a remission, but a reversal of his sentence, and his thorough acquittal from all guilt.

Your Petitioners had accordingly informed Mr. Smith of their willingness to assist, by all means in their power, in supporting an appeal against the sentence, should he think fit to make one. A Memorial to His Majesty's Government had also been prepared; and legal proceedings against His Excellency the Lieutenant-Governor and the Commander-in-Chief at Demerara, had been advised.

But many of their wishes have been ended; and they have been filled with anguish, by intelligence, that, on the 6th February last (before the decision of the Government could have arrived), such injuries and such imprisonment had accelerated the desolations of disease, that death had liberated the sufferer from the Prison House, and that the name of another Martyr had been inscribed on the records of the Christian Church.

Under these circumstances, to the Parliament of their Country your Petitioners prefer their complaint. They perceive that it is not merely the memory of Mr. Smith, nor the relief of his Widow, that is involved in these transactions; but that they involve the security of those who survive in every Colony, and many important questions, universally interesting, of Constitutional Right. New establishments in the West-Indian Colonies for the education and religious welfare of the Slaves are also at last wisely proposed; and new assurances, therefore, become needful, for their protection, and for the protection of all Christian Missionaries who now labour, and who may hereafter labour, in those ungenial and long-neglected lands. And to your Petitioners it appears, that redress for the evils that are past, as well as the present protection and future security which they seek, can by your Honourable House be best or alone bestowed.

Your Petitioners therefore pray, that your Honourable House will institute such inquiries, or direct or adopt such measures, as may best tend to obtain the revision or rescindment of the sentence passed on Mr. Smith; and also will adopt such measures as shall insure needful protection to Christian Missionaries in every part of the British Empire throughout the world; and will afford such further relief, as shall seem meet to the humanity, wisdom, and justice of your Honourable House.

## CHURCH-OF-ENGLAND TRACT SOCIETY.

## TWELFTH REPORT.

*Progress of the Society.*

THE Dean of Salisbury is become one of the Vice-Presidents of the Society; and various New Societies have been established, either closely affiliated to the Institution or partially auxiliary. These Societies have been supplied with Tracts, and are in active operation. One of them was formed at Cambridge, for the University, Town, and County: the others were formed at Manchester, Nottingham, Drighlington, Teignmouth, and Wellington in Somersetshire.

*State of the Funds.*

The Contributions of the year amounted to 234*l.* 3*s.*, and the Sales to 402*l.* 11*s.* 2*d.*; forming a total of 636*l.* 14*s.* 2*d.*

The Payments were 560*l.* 10*s.* 11*d.*

The net proceeds of the Tracts sold have exceeded those of any former year.

*New Tracts.*

The following Tracts have been added to the List, during the year:—

The Parochial Minister's Affectionate Expostulation with those of his Parishioners who neglect the Duty and Privilege of attending the Lord's Table.

The Church of England not Schismatical in rejecting the Errors and Authority of the Church of Rome.

A Plain Sermon on the Obedience due to Civil Government.

The Differences between Protestantism and Popery, briefly stated.

The Loyal Churchman's Appeal to the Bible.

Dialogues between a Minister and two of his Parishioners on Confirmation.

A Selection from the New Version of the Psalms.

The Evil of Profane Swearing; or, Remarks on the Third Commandment.

A Clergyman's Address to his Parishioners on the Apostles' Creed.

The first six of the above are added to the General Series, and carry the number of Tracts in that Series to 72: the Selection of Psalms increases the Sunday-School Tracts to 10: and the last two, being

added to the Sheet Cottage-Tracts, make the number of that Series, also, 10.

*Issue and Stock of Tracts.*

The number of Tracts printed in the year was 210,500: that issued was 226,716; and consisted of, 211,885 sold in separate Tracts, 5238 sold in 219 bound volumes, and 9593 gratuitously distributed.

In the Depository at Bristol, the stock on hand is 380,577; and that in other places is 135,000—Total, 515,577.

An allowance of 30 per cent. from the retail price per hundred, is now made, together with the expense of carriage, to all Booksellers who purchase the Society's Tracts on their own risk of sale.

*IRISH SOCIETIES.*

THE state of Ireland increasingly attracts the attention of wise and good men. It does not come within the scope of our Work to notice the proceedings of the vast number of Philanthropic Institutions in the United Kingdom which have exclusive reference to its welfare and improvement: such, however, as on a large scale affect the moral and religious state of the community, and especially its more destitute portions, we notice as we have opportunity; because the energy of our country, in its influence on the Unchristianized World, mainly depends on its own moral and religious condition. In this view, the Institutions which have more particular reference to the good of Ireland are intimately connected with the great object of our Work. Let but true Religion firmly establish its influence among the main body of the Irish People, and not only will its expansive benevolence be manifested in the liberal support of all attempts to communicate our Holy Faith to the Unbelieving Nations, but her Christian Labourers will be found in all quarters where the fallow-ground is to be prepared,

and her Christian Warriors wherever the battle of the Lord is to be maintained.

Several of the Societies noticed in this article have been frequently mentioned by us; but the proceedings of those of them which are conducted in Ireland itself have not been regularly recorded, for want of a due supply of their official documents. As some of these Societies have now appointed Agents in the Religious and Charitable Societies' House in Sackville Street, we hope to be more regular hereafter in communicating information of their proceedings.

#### LONDON HIBERNIAN SOCIETY.

The Receipts of the Society's Seventeenth Year, as stated at p. 213 of our last Volume, were nearly 9000*l.*, and the Expenses about 7000*l.*

The Committee give the following *View of the System of the Society.*

The Child, whose services can be spared from the duties of the cottage and the farm, is invited to the benefits of the DAY SCHOOL; and, where these services are indispensable on the days allotted to labour, the offer of the same advantages is held out in the establishment of the SABBATH SCHOOL. The Adult, who has first learnt his ignorance in the intelligence and improvement of his child, or his inability to unfold the once unknown and unestimated contents of Holy Scripture, is accommodated by the Institution of the EVENING SCHOOL; where, with others as ignorant as himself, he may sit down in, unreproached, attention to the task of his first lessons. In a more stationary condition of the general ignorance, the apathy and the aversion of thoughtlessness and prejudice are broken in upon by the zealous activity of the ITINERANT MASTER, who carries about with him those honest and powerful persuasives of Christian Kindness, which are rarely unsuccessful in their disinterested solicitations. When, on the other hand, the temptation to come under instruction is inoperative in all the variety of school attraction, the ITINERANT READER is ever solicitous to catch the attention of the willing ear to the lessons of the

Gospel; and, whether in the School or the Cabin, the language is used which is most familiar to the district, and best understood by the auditory.

*State of Schools in the Seventeenth Year.*

<i>Day Schools.</i>		<i>Schools.</i>		<i>Scholars.</i>	
Ulster . . . .	286 . . .	27,135			
Leinster . . . .	18 . . .	2,061			
Connaught . . . .	256 . . .	19,952			
Munster . . . .	68 . . .	8,295			

Presenting a total of 553 Schools and 51,889 Scholars\*; and an increase of 55 Schools and 5217 Scholars within the year.

#### *Sunday Schools.*

These are of comparatively recent institution; but the surprising addition of the last twelve months would encourage the expectation of indefinite success: and the subscribers and friends of the Institution will learn with satisfaction, that measures are in train for the connexion of a Sabbath with every Weekly School under the system, in cases, at least, where the attempt may be practicable. At present, they consist of 103 Schools and 6824 Scholars; presenting an increase of not less than 91 Schools and 5024 Scholars within the last twelve months. These Schools are taught by daily Schoolmasters under the influence of Christian Principles, and by Ladies and Gentlemen resident in the vicinity.

#### *Adult Schools.*

These, like the Sabbath Schools, are of comparatively modern origin. They commenced in form of an experiment in the winter of 1820, and increased during the season to 40 Schools and 2000 Scholars. In 1821, they doubled their number and attendance; and, during the present season, they have experienced the gratifying addition of 43 Schools and 3399 Scholars; presenting an aggregate of 128 Schools and 8160 Scholars, nine-tenths of whom are Members of the Romish Communion.

This class of Schools is taught by the Local Readers, and more competent among the Daily Masters; and the progress of the pupils, in reading and the knowledge of the Scriptures, far exceeds the limits of sober calculation.

#### *Cursory Schools.*

To these may be added a species of Irregular or Cursory Schools, opened under circumstances where the exertions of a Reader may succeed in collecting a sufficient number of pupils. They are

\* The above totals do not agree with the numbers stated.—EDITORS.

generally held in situations where the indifference of the peasantry or the force of persecution are such, as to forbid the hope of a more permanent footing; and, for these reasons, they are too fugitive and transitory to admit of particular enumeration. Like the regular Night Schools, they generally employ the Irish Language; and, although no direct result of their effects can be given, it is known to be very considerable.

All Evening Schools are confined to the male sex. They commence at night-fall, and are usually under instruction until ten o'clock.

#### *Summary of Schools.*

Reverting to the order which has been observed in the preceding statement, we are furnished with the following summary:—794 Schools, dispensing Scriptural Education to 66,873 Scholars of both sexes and of all ages, upward of 50,000 of whom are Roman Catholics.

In their local relation to the resident patronage of the country, they are reported as under:—

In connexion with the Clergy of the

Established Church . . . . .	273
Noblemen, Ladies, and Gentlemen, 166	
Dissenting Ministers . . . . .	10
Roman-Catholic Priests . . . . .	8
Situations where no Visitors reside, 307	

The increase within the year amounts to 189 Schools, and 13,640 Scholars.

#### *Necessity for further Exertion.*

Much as the Hibernian Society has accomplished, and much as has been effected by the blessing of God on the wisdom and the perseverance of kindred Institutions, there are yet whole Counties in a state of absolute destitution; and, in Limerick, that cradle of revolutionary outrage, the Committee have reason to believe, THAT THE TOTAL NUMBER UNDER SCRIPTURAL INSTRUCTION DOES NOT STAND IN THE PROPORTION OF ONE TO 800 OF THE ENTIRE POPULATION.

#### *Readers.*

This useful and very important class of agents is divided into Itinerant and Local Readers, and constitutes an efficient part of the Society's system. The exertions of the Local Division are circumscribed by the particular district, to which the parties are attached by residence and vocation; while the labours of the Itinerant Class are regulated by the information and judgment of the principal Agent. These are generally addressed to the darkest and most impenetrable parts of the country; and pro-

ceed in the accomplishment of their objects by domiciliary visitation, a plan of operation which is greatly facilitated by the hospitable habits and communicative spirit of the peasantry. They have been eminently successful; and, in a multitude of instances, have proved the favoured instruments of implanting the principles of the Gospel in ignorant and prejudiced minds.

There are 22 of these useful agents in connexion with the Society, that is, double the number of last year; and it will be satisfactory to the Subscribers to learn, that those qualifications of piety and intelligence, which marked them out for the important offices that they fill, were conferred by the instrumentality of its Scriptures and its Schools.

#### *Local Superintendence.*

This consists of Eight principal Inspectors, who, in addition to the occasional and more indefinite duties of their station, examine the progress and condition of every Day School once in the quarter, and the Evening Schools once during the month. These officers are assigned to their respective districts by the principal Agent: and, on their separate reports of inspection, the Schoolmasters are severally paid their salaries on a scale proportioned to the number of Scholars who pass the examination; or, in other words, in a proportion corresponding to the number of children ACTUALLY PRESENT, who, in point of attainment, have reached the degree of proficiency prescribed by the Society. The punctual and rigid enforcement of this regulation identifies the interest of the Master with the progress of the Pupil.

#### *Circulation of the Scriptures.*

The number of copies disseminated within the year amounts to 11,107 English Testaments, and 822 in the Irish; 1015 Bibles in English, and 100 in Irish; making a total of 13,044 copies within the year, and 92,600 since the institution of the Society.

The distribution is gratuitous, and governed by no other criteria than the evidence of a sincere desire to possess the treasure; the circumstances of the recipient being generally such as to preclude the possibility of any return.

The number of instances of religious and moral reformation, traceable in their origin to this discriminative mode of issue, would probably be found to exceed any known effects proceeding from a similar cause.

## SUNDAY-SCHOOL SOCIETY FOR IRELAND.

From the cause before stated, we have a long arrear to bring up with this Institution; our abstract of its Tenth Report having appeared in the Volume for 1820. We have now before us the Eleventh, Twelfth, and Thirteenth Reports, our abstract of which will manifest a very gratifying progress in this active Society.

*State of the Funds.*

In the *Eleventh* Year, the Receipts (including 458*l.* 17*s.* 11*d.* for Sales) were 1959*l.* 18*s.* 6*d.*; and the Payments 1789*l.* 13*s.* 10*d.*—in the *Twelfth*, the Receipts (including Legacies 1040*l.* and Sales 447*l.* 5*s.* 1*d.*) were 3193*l.* 6*s.* 6*d.*; and the Payments 2974*l.* 17*s.* 7*d.*—in the *Thirteenth*, the Receipts (including 347*l.* 10*s.* 2*d.* for Sales) were 1883*l.* 17*s.* 2*d.*; and the Payments 2354*l.* 19*s.*

In each of these three years, the British and Foreign Bible Society granted 10,000 Testaments for the use of the Institution. At the close of the Thirteenth Year, the Committee remark—

Your Committee would briefly call attention to the fact, that, notwithstanding the liberal grant of Testaments above acknowledged, and no extraordinary expenses incurred, the Income of the Society during the past year fell short of its expenditure during the same period, no less than 471*l.* 1*s.* 10*d.*—the balance in hand, in April 1822, having been 578*l.* 5*s.* 4½*d.* while the balance now at the disposal of your Society is only 107*l.* 3*s.* 6½*d.*

*Issues of Books.*

The following Books &c. were distributed gratuitously, or sold at reduced prices, in the respective years mentioned:—

	Bibl.	Test.	Spelling Books.	Alph.	Cards
Eleventh,	877	20,452	56,930	17,787	3864
Twelfth,	1022	17,574	47,842	15,209	3449
Thirteenth.	512	18,081	48,440	13,182	4897

April, 1824.

*Total Issues of Books.*

The following Books &c. have been granted gratuitously, or sold at reduced prices, since the formation of the Society; viz. 8038 Bibles—119,476 Testaments—112 Scripture Extracts—346,159 Spelling Books—106,211 Alphabets—12,205 Freeman's Card for Adults—and 1524 Hints for conducting Sunday Schools.

*Increase of Schools and Scholars.*

In the Tenth Year, the Schools were 1091, and the Scholars 113,525: of these, 70 Schools, containing 4751 Scholars, were discontinued, or merged into other Schools. The following Tables will shew the increase for the last three years.

*Schools.*

	Eleventh.	Twelfth.	Thirteenth.
Ulster.....	924	1027	1117
Leinster ....	213	239	262
Connaught...	62	77	77
Munster.....	47	52	63
	1246	1395	1519
Discontinued,	107	163	242
	1353	1558	1761

Besides these 1761 Schools, there are also about 69 Schools; the Conductors of which having funds sufficient to defray their own expenses, are only indebted to the Society for permission to purchase books at reduced prices.

*Scholars.*

	Eleventh.	Twelfth.	Thirteenth.
Ulster.....	104,864	116,597	120,680
Leinster ....	16,488	19,063	19,527
Connaught...	4,272	5,312	5,122
Munster.....	3,100	3,886	4,453
	128,724	144,848	149,782
Discontinued,	7,703	11,407	17,306
	136,427	156,255	167,088

*Proportion of Scholars to the Population.*

The proportion of Scholars, in the Schools in connexion with the

Society, appears to be as 1 to nearly 17 of the population of the Province of *Ulster*, estimated at 2,001,966—as 1 to 92 of that of *Leinster*, reckoned at 1,785,702—as 1 to 206 of that of *Connaught*, rated at 1,053,918—and as 1 to 450 of that of *Munster*, said to be 2,005,363—and as 1 to nearly 46 of the whole population of IRELAND of 6,846,949.

*Number of Scholars who read the Scriptures.*

The number of Scholars reading the Bible and Testament may be fairly computed at not less than 60,000: the number of pupils above the age of FIFTEEN may be reckoned as upward of 20,000. It is truly gratifying to learn that so many Young Persons, who have already received much of the instruction which the Sunday School can confer, should continue their attendance; attracted, apparently, by no other motive, than that they may attain a more perfect acquaintance with the Holy Scriptures, which are able to make wise unto salvation, and to cleanse the path of the Young Man through a world of temptation and danger. It is pleasing to perceive this proof of the warm attachment formed in Sunday Scholars, both to their Teachers and to the School.

*Gratuitous Teachers.*

The Society has hitherto, in no one instance, employed an Agent to establish or organize Schools. They have not, for several years past, held out any inducement of emolument or reward, either to Conductors or Teachers: they neither pay rent for School-houses, nor assist in building them: the aid given by the Society is to the Scholars, not to the Teachers; and yet this has been deemed sufficient by the benevolent persons who co-operate with the Society: they look for and find their reward in the improvement of their pupils, and in the persuasion that the instruction which they give is calculated to promote the glory of God and the true happiness of man.

This view of the subject marks the Divine Blessing on the Cause of your Society. The hearts of all men are in the hands of the Most High; and it is matter of fervent thankfulness, that He has inclined so many, well qualified for the task, to carry forward this good work. The number of gratuitous Teach-

ers reported, (and several Schools have not made a return on the subject,) is no less than 11,628. Were your Society under the necessity of paying this number of Teachers, it would require a sum, at the lowest computation, (at the rate of 1s. per week,) of not less than 30,000l. per annum; and it may be truly said of many of those who give instruction in the Schools, that, as no money could purchase their labours, so neither would any price be an equivalent for the instruction which they give.

It has ever been the source of cordial gratification to your Society to contemplate the disinterestedness and the zeal of the Teachers. It is gratifying to perceive the Country Schoolmaster, who is occupied during the week in the laborious duties of his calling, extending ~~on the Sabbath, gratuitously,~~ to his neighbours, the valuable blessing of religious instruction. The Artisan, the Mechanic, and the Labourer, earning throughout the week, often a scanty subsistence in the sweat of the brow, yet have entered unwearied on Sunday into the same good cause, and have found the employment a gratification and an advantage. The Farmer and the Tradesman have also contributed, with cheerfulness, a portion of their only day of rest to these humane and Christian Exertions; and have often received their Scholars in their own dwellings. The higher classes of those engaged in Commerce and Agriculture lend their aid, their influence, and their time—accounting their weekly avocations no excuse for the neglect of this useful and pleasant employment: and the resident Gentry; the Clergy, the Nobility, and their Families, have, in many instances, carried forward the work of Sunday-School Instruction, with a zeal and a perseverance, which, under the blessing of Providence, have produced a sensible change on the manners and morals of the entire district around them.

*Great Benefit of Sunday Schools.*

In speaking of the Scholars, before mentioned, who continue in the Schools for some time to read the Scriptures, the Committee remark—

Of these Young Persons, many annually leave the Schools, having received the advantage of Christian Instruction, and well qualified to discharge the im-

portant duties on which they enter, as husband, wife, servant, apprentice, teacher, &c.; and their places are supplied by new pupils. If, therefore, to the 149,783 Scholars formerly mentioned, be added, *first*, the number of those who have during the last twelve years left the Schools, well instructed in the principles of true religion, or who have died in the comforts of Christian Faith—*secondly*, the number attending Schools which have not received gratuitous assistance of your Society—*thirdly*, several young persons who attended for a short time, without being reckoned on the stated roll-book of the Schools—*fourthly*, the families and relations of Sunday Scholars, who, without attending the Schools themselves, frequently imbibe the influence of the instruction given there—and, *lastly*, the future families and connexions of Sunday Scholars and Teachers—the mind perceives somewhat of the power and efficacy of that system, which increases in importance, as each year renders the value and influence of the rising generation an object of deeper interest to every thinking mind. Wherever Sunday Schools exist to any extent, the neighbourhood is peaceable—the Sabbath is observed—Public Worship is more numerous and reverentially attended—the exertions of the Christian Minister are facilitated—the Rich and the Poor are united, not in the chimerical and useless project of equality, but by the mutually improving and ennobling interchange of good offices on the one side and gratitude on the other—the Families of the Poor have been rendered happy by the good feeling and good conduct of the Children—the Holy Scriptures have become the valued inmate of houses where they were hitherto unknown—Family Prayer has been established—and the hours of Sickness and Sorrow have been cheered by the light of Divine Truth.

#### IRISH EDUCATION-SOCIETY.

This Institution, the proper title of which is the "Society for promoting the Education of the Poor of Ireland," has been usually spoken of, from the place of its meeting, as the "Kildare-Street Society." This has arisen from the want of a short and distinctive title, which is

of more importance to Institutions than some founders are aware. We have occasionally noticed the proceedings of this Society in our abstracts of the Reports of the British and Foreign School Society.

#### State of the Funds.

The Receipts of the year 1822-23 appear to have been as follows:—

	£.	s.	d.
Parliamentary Grant.....	8999	13	4
Subscriptions.....	233	5	8
Scholars.....	95	9	4
Sales of School Requisites, &c.,	1860	2	5
Sales of Books.....	1418	2	5
<b>Total</b>	<b>£.12611</b>	<b>43</b>	<b>7</b>

The Disbursements exceeded the Income, and amounted to £.14248. 4s. 6d.

#### Sale and Effect of Publications.

In the Cheap-Book Department, 106,330 volumes have been sold and distributed during the last year; making a total of 662,752 since the opening of the Depository in November 1817.

The new Publications have been 6; making 44 varieties of five-sheet books, and 9 varieties of two-sheet books. There have been reprints of 17 of the larger, and 2 of the smaller works: the editions (except one of 5000) have been of 10,000 each. The total number of copies of Cheap Books printed and published during the year has been 345,000.

Your Committee have every reason to be satisfied with the effects of the Society's labours in this branch. The vile and mischievous Publications which heretofore supplied the Schools, and composed the stock of the dealers in books for the use of the poor, having failed to sustain a competition in the market with the Society's Publications, are, as your Committee believe, now no longer printed: and the few which may yet be found in circulation, are probably the remnant of the old stock. Your Committee, therefore, entertain strong hopes that the time is not far distant, when it may be said that our country has been effectually relieved from what has been justly considered a very serious evil.

#### Increase of Schools and Scholars.

The following Table will shew the rapid growth of the Society:—

Year.	Schools.	Scholars.
1816-17 .....	8 .....	557
1817-18 .....	65 .....	4547
1818-19 .....	133 .....	9263
1819-20 .....	241 .....	16786
1820-21 .....	381 .....	26474
1821-22 .....	513 .....	36657
1822-23 .....	727 .....	51637

The Society's year ending on the 5th of January, it is obvious that the number of Schools and Scholars must be referred almost entirely to the first year respectively in each period.

#### *Increase in the Training School.*

At the commencement of the past year, your Committee found in the Training School of the Society 27 Country Schoolmasters, who had been admitted during the preceding year: 127 Masters have been since admitted, making together 154 who have shared the advantages of the Institution during the year. The number of Masters who have enjoyed the benefits of the Institution in this department, since the year 1814, is 483.

The good effects, resulting from the decided improvement already effected in the description and qualifications of the Teachers, have become so manifest to those concerned in the establishment and improvement of Schools throughout the country, that applications for admission into the Training School are daily multiplying: 38 Masters, from various parts of Ireland, will be received as vacancies shall occur.

#### *Number and Benefit of Gaol Schools.*

The Gaol Schools now in connexion with the Society amount to 17. On the effect of these Schools it is stated—

The prison is greatly improved in moral discipline. Those excesses and irregularities, which hitherto have rendered confinement a state of corruption to the prisoner, are gradually disappearing; and subordination and correctness of conduct are daily ornamenting those halls, where blasphemy and indecency disgraced even the annals of a prison.

#### *Assistance rendered to the Schools.*

Of the last year the Committee state—

Grants of money for building, fitting up, and repairing School-Houses, were made to 138 Schools: the total sum appropriated to this object was 3495*l.* 16*s.*

8*d.* being, on an average, about 19*s.* to each of the 138 Schools—242 Schools received grants of Books, Stationery, and other School-requisites of which they stood in need; and the value of the articles thus dispensed by the Society during the year amounted, at the very low prices at which they were enabled to provide them, to the sum of 2104*l.* 16*s.* 2*d.*—Masters were trained for 34 Schools, which required no other aid—and gratuities for good conduct were given to the Masters of 2 Schools, which did not receive any other assistance during the year.

In addition to the 461\* Schools to which the foregoing aid was extended during the past year, applications reached the Committee on behalf of 69 other Schools, either actually opened, or about to be established in different parts of the country.

Of these 69 applications, 40 were under consideration, and the remainder were rejected on the following grounds:—

Aid was denied to FOUR ONLY, on the ground of the Scriptures not being used—to 4, because comments were made therein upon the Scriptures—to 14, because religious distinction was made in the appointment of Teachers—to 6, as being Schools conducted solely for the emolument of the Teachers—and to 1, as seeking aid of such kind as the Society does not grant.

These grounds of rejection develop, in a considerable degree, the plan of the Society: but this will be further seen in a statement of the

#### *Principles on which the Schools are conducted.*

On this subject the Committee quote, from the First Report of an Auxiliary established at Cork, the following passage, as a forcible and distinct exposition of the principles on which the Society acts:—

The object of the Society is the education of this and the adjoining counties; and, in the prosecution of that object, it is their wish to remove every obstacle that may arise from the diversity of religious sentiment prevailing in the country. They wish every principle in

\* This total does not agree with the preceding enumeration, which amounts to 416, not 461.—  
EDWARDS.



their constitution to speak; in the most unqualified terms, their respect for the rights of conscience; and they wish, in every act, in the administration of that constitution, to shew the most sacred regard for the rights of private judgment in matters of religion, on the part of those who may be educated under their care. In the earlier parts of education, the Society use such elementary books as contain nothing peculiar to any religious denomination; and when the pupils are advanced in reading, so as to take their place in the superior classes, the Scriptures are introduced as the text-book. The Society consider this as a necessary part of the instruction of their Schools: it is their object, not only to communicate to the youth committed to their care the knowledge of letters, but also to direct their attention, before evil habits are formed, to the morality and religion of the Word of God, as a security against the prevailing vices of the age, to which so many of the rising generation fall early victims. Where the children are Protestants, the Protestant Version of the Scriptures is used; and where the children are Catholics, the Version of their own Church is substituted. In this arrangement, the Society have endeavoured to meet the peculiarities of both denominations; and, lest this should not be deemed a sufficient guard against interference with the religion of the children, teaching from the Scriptures, by note or comment, written or oral, by teachers or visitors, is strictly interdicted.

The Bible is allowed by all denominations to be a standard of morality and religion; and on this universal admission, the Society deem it their duty to direct the eyes of the country to that standard.

They do not ascribe to education an undue importance; nor do they boast of their mode of conveying its benefits, as the only channel through which those benefits can be extended. They come forward with a plan which they conceive to be unexceptionable: and, wishing well to all kindred Institutions that may feel it their duty to act on different principles, they offer their services to the country; leaving it to the free choice of the objects of their good wishes to receive the benefits of education from them, or from any other Institution of which they may approve. It is the Society's wish, ever to preserve to our

peasantry the opportunity of making this choice; and they trust that they shall be supported in their efforts to realize this wish, until every cottager in the kingdom shall exhibit, in his principles and in his conduct, the influence of a rational, moral, and Christian Education.

*Advantage of these Principles as applicable to Ireland.*

The Committee state some objections, which have been made to the system on which the Society acts; and very satisfactorily reply to those objections:—

Objections have, indeed, been made to your system and principles, on very contradictory grounds. Some object to the regulation which requires that the Scriptures, without Note or Comment, shall be read in Schools by such children as have made a suitable proficiency in reading—and this class of objectors would exclude all religious instruction from Schools; while another class object, that the Society does not sufficiently provide for the religious education of the children frequenting its Schools.

Your Committee conceive that a strong argument has been already offered against the soundness of the first objection, by the statement, that, of the 530 Schools which applied for aid to the Society during the past year, four only were refused assistance on the ground of not complying with this regulation: and, with respect to the latter, they are free to admit, that if opportunity were not afforded to the parents, pastors, and friends of the children, of all denominations, to impart religious instruction to them out of school hours, a very serious charge indeed might be justly preferred against the Institution; but this cannot be alleged, ample time being allowed, and every encouragement given, for all classes of Christians to attend to the religious education of their children.

Your Committee conceive it is an object of great importance, to train up the rising generation in habits of intercourse and mutual good-will, however they may differ in religious persuasion; and they submit, that if it were permitted to persons of any sect, to inculcate their own peculiar religious opinions in Schools open for the reception of children of all persuasions, endless controversy, discord, and confusion would be the inevitable consequence. Your Committee, there-

fore, neither entertaining the visionary expectation of forming a system free from all objection, nor being opposed to any other Society having for its object the diffusion of a well-ordered system of education throughout the country, are willing to co-operate cordially with all who have the same noble object in view; and, while glancing at the objections which have been thus preferred against their principles, they would refer to the success of their operations as the best practical answer which can be given to them.

In proof of the advantage of acting on the Society's plan in the present state of Ireland, the Committee quote the following sentiments of an active member of the Cork Auxiliary, in a late publication:—

It has been proposed to give up all attempts at religious instruction; to confine ourselves to the mere education of letters, and such moral lessons as may be free from all objection. This plan would have some advantages—would not fail to have some good effects—but it would be wholly inadequate to the exigencies of Ireland.

A mere knowledge of letters is not rare in this country: it is not what is wanted. In fact, every village has its School; and there are few parishes that have not two or more, either permanent or occasional. Reading, writing, and some knowledge of arithmetic, are, in this way, acquired by those who are able to pay the very small stipend of the Schoolmaster. But this kind of education, whatever may be its occasional effect upon individuals, produces no general good result: the people are not improved: their manners and habits continue unaltered. These little, muddy streamlets, though numerous, are not sufficient to water this great desert of society: they stagnate, and are lost in its wild wastes.

We would say to the Gentry—

Educate the people. Take up their own numerous and ill-regulated Schools. Establish new ones. But let all be placed on a proper footing: the mere instruction of letters will not do: mere moral teaching will not do. Religion only will reach this deeply-seated disease. Take care that they are imbued with the spirit of Christianity. Let them have the written Word of God: this is new to them, and it will do much of itself. You will be opposed; but not always: and you will succeed, if you persevere. Do

this, and THEN do not expect an instantaneous result. Be patient; and be satisfied that the good effects are certain—that they will come in due time, and give peace to the country, and security to property, and stability to the foundations of society,

#### RELIGIOUS TRACT AND BOOK SOCIETY FOR IRELAND.

An abstract of the Seventh Report of this Society was given at pp. 238 and 239 of our Volume for 1821. We shall now state the substance of the Eighth and Ninth Reports.

#### *Funds of the Eighth and Ninth Years.*

The Receipts of the Eighth Year were 2988*l.* 0*s.* 11*d.*, of which 1779*l.* 18*s.* 1*d.* was for Sales: the Payments were 3807*l.* 19*s.* 3*d.* The Receipts of the Ninth Year were 3275*l.* 7*s.* 7*d.*, of which 2108*l.* 11*s.* 6*d.* was for Sales: the Payments were 3882*l.* 16*s.* 6*d.*

The sum of 1450*l.* has been borrowed in the two years.

#### *Issues of Tracts and Books.*

The following comparative statement of the issues of Tracts and Books during the last three years shews, in a striking manner, the increased desire for reading, and the estimation in which your Publications are held.

	Tracts.	Books.
Seventh Year, 1820-21...	103,427	8,244
Eighth Year, ...1821-22...	365,846	23,296
Ninth Year, ...1822-23...	462,669	30,585
Totals...	931,942	62,127

#### *Increase of Lending Libraries and Depositories.*

In the Eighth Year, 18 Libraries and 3 Depositories were formed; and, in the Ninth, 20 Libraries and 7 Depositories were added. The Committee remark—

The wide extension of these Libraries your Committee cannot too warmly recommend; as they provide a succession of important and instructive reading for the Labouring Classes, ensure the perusal of the Tracts, minister improvement and edification to many, and keep alive the spirit of interest which may have been excited in Religious Schools.

#### *Small Number of Booksellers in Ireland.*

Your Committee would here advert to the evidence adduced before the Commissioners of Inquiry into the Collection

and Management of the Revenue of Ireland. In their Report, ordered to be printed by the House of Commons, on the 26th of July 1822, one of the witnesses states "the prevalent scarcity of Books in all the considerable towns of Ireland;" and another informs them, that "ELEVEN Counties are actually, without a single Bookseller's shop;" and that, "generally, the trade is confined within narrow limits, and to a few hands." This fact is proved in the Appendix, in which is printed a list of the principal towns in each county where Booksellers reside; and the more dependence may be placed on this information, as it was drawn up under the sanction of five of the principal Booksellers of Dublin, who state, that (with the exception of the Capital) they cannot recognise more than Fifty-three Booksellers in Ireland.

These facts speak louder than any arguments which your Committee can use, as to the wants of the country, and the importance of a Society competent to furnish such a supply as every Christian must desire. Eleven out of the Thirty-two Counties into which Ireland is divided, not merely without a RELIGIOUS Book-shop, but without ANY Book-shop! Nearly one-third of the Kingdom completely destitute of such establishments, and the supply of the others deficient in a melancholy degree!

*Sale-Depository of Select Religious Books.*

It has been thought, that, under the peculiar want of easy access to proper publications in Ireland, a very beneficial purpose would be answered, by keeping on sale, at the Society's Depository, a select collection of Books and Tracts, in addition to those published by the Society. These Works have been chosen with much caution. A Catalogue has been printed of these Books, containing 300 different Tracts, 661 Books under 2s. each, and 614 Books above 2s. each. Additions are continually making to this stock. The Committee remark—

The vast variety of Tracts and Books, under the price of 2s., which is exposed for sale at the Depository, has afforded to the children of the higher classes a delightful means of mental and religious

improvement: and your Committee have endeavoured to procure every book of the smaller kind which is upon sale in England and Scotland, as well as in Ireland, which may serve to promote your general objects. They are thus enabled to present to the public an assortment of Religious Books, which, for variety and selection, they believe can scarcely be equalled in any one shop, even in those places which possess the greatest local advantages.

*Hints for the Composition of Religious Tracts and Books.*

Your Committee would beg particularly to call your attention to the great and incalculable importance of Publications adapted for Children and for the Labouring Classes. In the course of reviewing the Books previously to the selection for sale, they have found, that, however excellent in many respects a large proportion of these publications may be, yet few of them, comparatively, possess the indispensable requisite of uniting plainness and simplicity with correctness and attraction of style. No one, who has not turned a minute attention to the subject, can conceive the difficulty of communicating serious and important truths in a style adapted to the capacities of children, and to the comprehension of the ignorant; a style which should be, at once, plain and simple, without being coarse or too familiar.

In reference to this subject, the Committee have circulated the following admirable Hints on the style and character of the Publications best adapted for Young Persons. They will serve as a guide, not only to Writers in composing their little works, but to such persons as have to select proper Books for the Young.

1. The Title should be short, simple, and, as far as possible, explanatory of the design of the composition.

2. When the subject will admit of it, the work should open in the narrative or descriptive style; that, at first view, it may attract the attention of the reader.

3. Religious reflections should be short, animated, and forcible—not placed entirely at the commencement, or entirely at the end; but interspersed throughout the work.

4. The essential doctrines of the Gospel, together with all the practical prin-

ciples flowing from them, should be boldly and prominently put forward.

5. No direct or indirect oaths, even as quotations, no light or familiar use of the name of any of the Divine Persons in the Godhead, no fanciful or irreverent use of Scripture Language, should be introduced.

6. All expletive language, needless repetitions, indecent and vulgar sentiments or allusions or affected phrases, and all overstrained metaphors, should be omitted.

7. The names of fictitious persons should be such as are in common use; not such as Mr. Lovechild, Mr. Gracious, Master Sensible, &c.

8. The language of the composition should be simple, chaste, pious, and striking; and adapted to the character and circumstances of the person represented.

9. Advice should be expressed in earnest, unassuming, and affectionate language.

10. The prevailing taste, feelings, and prejudices of the different ranks of society should not be needlessly offended.

11. No composition should contain fairy-tales, or dreams, or stories of ghosts.

12. Care should be taken to avoid the light style of novels or romances. A preference should be given to matter-of-fact, above fiction.

13. Every composition should be entered upon with some definite object in view—to illustrate, perhaps, some doctrine, as the Corruption of Man, Faith, Good-works; or to improve some class of individuals, as Masters, Servants, or Children.

14. Decency, propriety, and simplicity should be studied in such pictures as may be attached to publications; and all representations of the Deity should be avoided.

15. Quotations from authors of profligate character, or of anti-christian principles, should not be used, without great care; lest it should appear to the ignorant that thereby a sanction was given to their works.

16. Animadversions on the political institutions of the country should be avoided; and all reflections which may tend to bring persons in authority and the higher orders into disrepute with the lower orders, to be guarded against.

17. No reflection should be made on living characters, especially Ministers of Religion; and all necessary disap-

probation should be expressed in the language of Christian charity and forbearance.

18. Dedications of a work to God, or to deceased persons, addresses or apostrophes to saints or to the dead, and all fulsome or adulatory eulogiums on the living, should be avoided.

19. In works of controversy, a mild and charitable spirit should be preserved.

20. In all compositions, particular delicacy should be studied in making mention of sinful actions. If it is not deemed advisable to omit altogether stories and facts relating to seduction, it should be plainly intimated, in the name or title of the work, that such matter is contained in it. A strict guard should be placed upon the fancy; lest the writer, while seeking to check the progress of vice, should become inadvertently the means of increasing it.

21. Whoever sits down to compose a work to promote the honour and glory of God, ought above all things to seek His direction and blessing, and proceed to the conclusion in a continued spirit of prayer.

#### BRITISH AND IRISH LADIES' SOCIETY.

We are happy to call the attention of our Readers to this Institution. It is of very recent origin; but appears, from its First Report, lately published, to have been already made an instrument of much good, in rousing and combining the efforts of a great number of Ladies in Ireland for the benefit of their Country: nor could the Ladies of any land engage in a work more truly patriotic, or more congenial to their station and influence in society.

This Institution does not engage directly in the business of Education or of Religious Instruction; but it will prove a powerful auxiliary, if well supported, to those Societies which are so actively occupied in diffusing those blessings in Ireland, and is undertaken in the spirit of humble dependence for all success on Him who alone can give prosperity.

#### *Constitution and Objects of the Society.*

This Institution embraces persons of

all religious denominations, and consists of a Central Society in London, of County and District Associations in Ireland, and of Local Associations in Great Britain. The business of the Society is conducted by Patronesses, a President, Vice-Patronesses, a Vice-President, a Treasurer, two or more Secretaries, and a Committee of 24 Ladies, resident in and about London.

The purpose of the Committee is to correspond with the Ladies in Ireland, inviting them to form County and District Associations; and thus to draw into combined exertion the benevolence of the respective districts, and secure its operation upon the poor—to communicate any information, which may appear to them calculated to assist the beneficent efforts of the Ladies in Ireland—and to use means to procure subscriptions and donations, as well as to encourage the formation of Local Associations in Great Britain, in aid of the funds of the Society.

The objects of the Society are thus enumerated—

1. To visit the families of the poor, and obtain a knowledge of their situation under certain Heads of Inquiry.

2. To excite to a sense of virtue and piety, to habits of industry, cleanliness, and attention to domestic duty.

3. To endeavour to procure employment for poor women at their own dwellings.

4. To visit the sick, and provide temporary assistance in the loan of linen, &c.: also to procure medical advice where necessary.

5. To encourage the poor to send their children to schools.

6. To promote the industry and improvement of the poor in any other way which local circumstances appear to require.

The following Heads of Inquiry are suggested—

Name—Residence—Number in Family, and means of Subsistence—Number of Females employed—Number of Females capable of work, but unemployed—Number of implements for work—Number of Children from 6 to 14 years of age in School—Number of Children from 6 to 14 years of age uneducated—Occasional remarks.

*Miserable Condition of the Irish Peasantry.*

How greatly the exertions of such a Society are needed will ap-

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pear from some statements which we shall extract from the Report.

A Member of the Committee who visited the Peasantry of the South draws an appalling picture of their condition—

I do not conceive it possible, for any language or picture of destitution, to have conveyed to my mind the impressions received from the ACTUAL SIGHT of the peasantry, as they at present exist—the wretched cabin, built by the hard-strained efforts of extreme poverty, is destitute of almost every thing that could mark any attainment of civilized life—the yet more miserable room, in a lane of the city, each corner of which is, in many cases, occupied by a separate family, lodging four, five, or six together, on one mouldering portion of straw, insufficient for the nightly accommodation of a single ANIMAL, and with little or no covering, but the tattered garments of the day: here they breathe, night and day, a tainted sickly atmosphere; and, in such abodes, the frequent prevalence of fever is indeed no matter of surprise.

Numbers of families of this description are supporting life, by means the most distressingly precarious—seeking employment, and earnestly soliciting it, at even the lowest rate; yet compelled to spend the chief portion of their time, however reluctantly, in idleness, and in consequent destitution and misery.

Yet, there is a feeling of generous kindness in the Irish Peasant, that shines and is beautiful amidst all the depressing circumstances with which he is surrounded. The peasant, out of his poverty, is the supporter of the destitute, so long as he has a single morsel to share with him; and thus it is that life has been preserved, and many kept from day to day from perishing for want.

Of that part of the Peasantry who inhabit the extensive bog-lands, the same person writes—

In one cabin which I entered, the bog sunk under my feet even within the dwelling, as well as on the way to it from the open road. On a single stone in this hut was laid a small turf-fire, over which sat, bent with weakness, a sickly female who had been confined eight weeks before, and was not yet recovered. Her infant was near, which, with two other children, an aged father,

mother, and sister, formed a family of EIGHT in this one miserable room; and, in times of rain and snow, the water was draining upon them in many courses through the roof. My heart sunk within me, to see human nature in such a state of pitiable suffering and degradation: and I was only consoled in the belief, that some generous measures for the effectual relief and improvement of the state of the peasantry would certainly be adopted; and that a state so wretched, so unworthy of civilized society, would not much longer continue to exist in the British Empire.

An active Association in aid of the Society has been formed for the County of Cork. The Committee of this Association thus confirm the preceding representations:—

They found misery surpassing description; and are now devoting their time, their talents, and what means of pecuniary assistance they can afford, to relieve the sufferings of the poor through the medium of their own industry. The number of old and infirm persons found entirely destitute of bed, or any kind of bed-clothes; and of whole families subsisting upon one scanty meal in the twenty-four hours, without even straw to protect them from the dampness of the ground; are circumstances in themselves sufficient to prove the necessity of rendering some assistance: while the extent in which this distress prevails, shews that a general union of exertion and benevolence can alone administer effectual relief.

The Committee justly ask—

May not that despondency, dependence, and idleness, which some have described, and that sort of indolent content with the rage and dirt surrounding him, which others have forcibly depicted as characteristic of the Irish Peasant, be traced back to the miserable habits in the midst of which he is born and bred?

The preceding statements refer, indeed, to the southern districts of Ireland. The means of employment prevailing more in the northern counties, their condition is somewhat better. The Report states—

The struggle, which the North of Ireland has made to raise its own condition, deserves every encouragement. Donegal is a County in which a very slow, though gradual, improvement in

the state of the peasantry has been going on for the last 20 years. A Correspondent writes—

That there is a desire for improvement among the people cannot be doubted; and that their ideas of comfort and decency are different from what they were 20 years ago, no one who has studied their habits can fail to perceive: but those who see them now only for the first time, can hardly imagine where the improvement is to be discerned.

Long perseverance is requisite to overcome the difficulties which the Irish Cottage presents to every increase of comfort and order.

*Means of Employment greatly needed.*

On this subject it is stated by a Correspondent—

That employment is the great resource to be contemplated, for the improvement of the people, is generally acknowledged; and let it not be supposed, that the attainment of this object will be impossible, even though many difficulties may appear. Could the mothers of families be furnished with the means of putting their industry into action, how great is the DEMAND for the occupation of that industry, in providing clothing for themselves and their now destitute families! and, in the progress of supplying this demand, how many hands, in addition to their own, would soon be furnished with the benefits and advantages of occupation! It is in the consumption of the Labouring Classes, who form, as to numbers, the great mass of society, that the best resource must be found for the exercise of healthful and salutary industry. In proportion as these are brought into a state to support a regular demand for clothing, and for the simple accommodations of civilized life, the supply of this demand will necessarily induce that general action of industry and commerce, which will convey riches and strength to every department of society.

The Committee at Cork remark—

In considering this subject, a most hopeful circumstance is the ardent desire for employment, which the Women have manifested: want of materials and implements for work, and of markets for the produce, alone present the obstacles to all the advantages which might result from this spirit of industry.

*Successful Beginning of the Society's Exertions.*

The Committee have the satisfaction of observing, that the energy with which their suggestions have been acted upon

by the Ladies in Ireland has been most encouraging. The anxiety manifested by those Ladies to minister to the wants and awaken the industry of the peasantry around them, while it redounds to their own credit, gives the liveliest promise of an essential improvement in the principles, manners, and habits of the lower classes in that country. Such have been their exertions and activity, that Ireland has now to number above ONE HUNDRED AND THIRTY ASSOCIATIONS, the fruits of their beneficent labours.

Of one district, it is said by a Correspondent—

It is now, I believe, scarcely three months since the British and Irish Ladies' Society became a regularly organized body; and, not to go further than this County, is it not sufficient encouragement to know, that you have called into action the personal exertion of a number of valuable individuals, who were sunk into inactivity—either through hopeless despair of being able to meet the daily increasing and widely extended distress around them; or through ignorance of sufferings, which the most benevolent knew not how to bring before them, when they could suggest no remedy for evils which they so deeply deplored?

Many Ladies are now not merely denying themselves, but, even at the risk of health, going in all weathers, to stand the whole day in an indifferent cottage, to give out work with their own hands—and these, persons of delicate habits, totally unaccustomed to such an employment. And when I see this exertion persisted in, week after week, at this inclement season, I cannot but believe, they will cordially and steadily unite, in the more grateful and pleasing labours which we shall call them to, as soon as our poor are brought out of that dreadful state of destitution, which English persons, who have not been in Ireland, cannot even so much as picture to their imaginations.

The Committee add in a Note—

The hopes expressed in this Letter have been more than realized. In a Letter received from the same Lady since the Report was drawn up (dated 5th June, 1823), she says—

Did health and time permit, I should feel great satisfaction in contrasting the state of those districts in which Associations have been formed, with those continuing as they were; for, in spite of all the difficulties

which the Associations have to contend with, it now becomes evident, that it requires only perseverance, to render this system one of infinite utility to Ireland. I can truly say, that the improvement in my own neighbourhood is far beyond my expectation.

On these communications the Committee remark—

They see, in the spirit of exertion awakened in the Sister Country, an earnest of that Divine Blessing upon their labours, to which they continually look, to enable them effectually to carry on their work. Nor does this remark apply only to the communications from Clare and Cork—Limerick, Roscommon, Tipperary, Donegal, and many other Counties, have all successively assisted by their cordial co-operation to sustain the spirits of those united for their aid, which otherwise might have sunk under the weight of the task.

One of these communications bears the following strong testimony:—

Let this assurance satisfy your mind—there has been more essential service done to the Irish Poor since your labours commenced, than ever was done before. I should be sorry to infer that no exertions were made till now; but these appear as nothing, compared with the effects produced by the combined exertions of all, which have been united by the valuable plans sent from your Committee.

*Encouragement from the Character of the People.*

One Correspondent writes—

There is scarcely any compliment which the poor Irish are so grateful for, as a visit to their cabins from persons in the higher ranks of life. Even the deluded unenlightened disturbers of Erin's green isle, would give a hospitable reception to any Ladies entering their houses. "Wont you take an air of the fire?" and—"pray be seated, your honour"—is the salutation with which they would be greeted.

Another remarks—

If the Ladies persevere in the work which they have begun, much may be expected from the next generation: the docility and gentleness of the children shew what a superior people the parents might have been, if they had had but a tolerable education.

The Committee add—

No people were ever made to receive

instruction with more quickness and intelligence than the native Irish—none with dispositions to acknowledge kindness with warmer feelings of gratitude and attachment. To open to such a people all the blessings of civilization, and to make in their improvement such an addition of strength and happiness to the Empire at large, is surely an object which calls forth every sentiment of religion, patriotism, and humanity.

*State of the Funds.*

From Oct. 11, 1822, the commencement of the Subscriptions, to June 17, 1823, the Contributions amounted to 401*l.* 6*s.*; and the sum of 7500*l.* was placed at the Society's disposal, by the Committee for applying the Fund raised for the Relief of the distressed Irish. The Expenditure, during the same period, was 2312*l.* 4*s.* 5*d.*; of which sum, 2234*l.* consisted of grants to Ireland made in 58 Remittances, and 78*l.* 14*s.* 5*d.* was for Incidentals.

The exertions of the Society will soon exhaust the sum thus placed at its disposal; and will require, in order to be rendered effectual, that liberal support from the public which we have no doubt will be cheerfully rendered.

*Hopes with respect to the Female Peasantry.*

By the influence of the Ladies over the Female Peasantry in their respective districts, the Committee hope, that, not only ideas of comfort and cleanliness, hitherto little known, may be introduced, and industry excited by the prospect of due remuneration; but that benefits of a higher nature may be conferred, by the improvement of moral principle, and the repression of mean, degrading, and vicious habits: and though the reformation may be gradual, and the immediate change not strikingly apparent; yet every real advancement in the moral feeling, on the part of the future mothers of the families of Ireland, is calculated to have the most extensive and durable effects on the habits of the rising generation. It is from them that their children must derive those early principles and feelings, which, well or ill-directed, lay, in ordinary cases, the foundation of the conduct of future life—

impressions, which, however capable of being improved by subsequent instruction or depraved by bad example, seldom fail to impart a general tone and tinge to the whole term of mortal existence, and are peculiarly apt to recur with augmented force toward its close.

The Committee would look up to Him, who is the Fountain of all Wisdom, and "Lord of all power and might," for a blessing on the united efforts of the whole combined Society; always remembering, that, without His aid, every human effort must be unavailing; that, in various ways, He has blessed and protected the British People; that He can make the weakest instrument capable of effecting the most extensive good; and that He is ever present, to bless and prosper the endeavours of those, who, for His sake, and in His name, endeavour to remove misery, and to disseminate happiness among His creatures.

## Mediterranean.

*BRITISH AND FOREIGN BIBLE SOCIETY.*

IN June of last year, the Agents of the Society, the Rev. H. D. Leeves and Mr. Barker, visited several places on the coast of Asia Minor. From their communications we make some extracts.

*Proceedings on the Coast of Asia Minor.*

In passing along the shore of Asia, and ascending the beautiful Gulf of Nicomedia, we observed many villages, a considerable number of them Greek, the names and population of which I have noted, with the hope of supplying them, at a future time, with Greek Testaments.

On the second day, we reached *Ismid*; and were assigned a lodging at the Greek Episcopal Residence. The Priests, and other Greeks of the place, with whom we conversed upon the object of the Bible Society, and to whom we shewed specimens of the Greek Testaments printed in England, were highly pleased at the prospect of obtaining copies, none of which have hitherto reached *Ismid*; and measures are to be taken for supplying them. The number of the Greek Families resident at *Ismid*, only amounts to 70; but there is a considerable population in the villages around. Of Armenian Families there are 400; and there are many populous villages of that people



in the neighbourhood, in one of which, we were told, there were from 1000 to 2000 houses: their Bishop, to whom we had Letters, was absent.

Leaving Ismid, we proceeded on horseback, through Sabundgé, Ghaiveh, and Lefke, to *Isnik*. Isnik, the ancient Nicæa, rendered famous for having been the seat of the First General Council, stands on the borders of the lake Ascanius, and has its walls and portals still almost entire; but, although the name of Trajan is still seen in an inscription over one of the gateways, the greater part of the structure is evidently of later date. Isnik is now a small village within the walls; and the remainder of the space enclosed by them is occupied by fields and gardens. Fifteen Greek Families, who speak only Turkish, assemble in an ancient and spacious Church, which still remains to them.

At *Brusa* the Greek Archbishop informed us, that there were about 700 Greek Families in the city. He has twelve villages under his jurisdiction; and he calculates the whole number of families in his Diocese at 2500. At *Brusa*, very few speak Greek: but, in some of the villages it is still the general language; while, in others, it has been superseded by Turkish. This Archbishop is a friend and fellow-countryman of Hilarion: he knew the Greek Testaments printed by the Society, and had distributed some in *Brusa* and the villages: I am to forward him a few copies; and a Greek Bookseller has desired to have some for sale. The Armenian Bishop entered readily into our views; and desired, particularly, that copies of the Turkish-Armenian New Testament might be sent from Constantinople: I am to forward 100 copies to him; and he voluntarily offered, when they arrived, to exhort his people, from the pulpit, to purchase and read them: a few copies had found their way hither from Smyrna, and we found one on the Bishop's table: although they are thus acceptable, the same objections are made here, as have been often made elsewhere, that the style is not pure, nor sufficiently intelligible. I was greatly surprised, on visiting the Public School of the Armenians, to find it a spacious room, where 300 children were taught: for this number, there were but two Masters and two Assistants; and I found that the System of Mutual Instruction was practised here, a certain number of

the most able Boys being appointed to instruct the rest in classes.

Mr. Leeves remarks, generally, of this part of the continent—

The Greeks of the interior of Asia Minor have, with a few exceptions of villages where no Turks reside among them, lost their native language, and adopted the Turkish; while those of the coast have generally retained the use of the Greek. By far the larger part of the population are Turks, who are the chief cultivators of the soil, which, from its fertility, amply repays their labour. Indeed, a finer and more beautiful country there can scarcely be, than this part of ancient Bithynia.

## India within the Ganges.

### BURDWAN.

#### CHURCH MISSIONARY SOCIETY.

#### *Christian Letter from a Hindoo Youth.*

Particular attention has been paid, by the Society's Missionaries at Burdwan, to the religious instruction of the most promising Hindoo Youths among their numerous Scholars. The following Letter translated from the Bengalee, was written by one of these Youths to two of his School-fellows who had left Burdwan, and will shew that the blessing of God has rested on the Instruction which has been given. Such just and forcible reasonings on the truths of the Gospel will not be heard from Natives in vain.

In consequence of not having received an answer to a Letter which I wrote to you some time ago, I feel much concerned; and I would therefore remind you thereof; and, at the same time, inform you that I am well and happy. Moreover, I would inform you that I receive excellent spiritual knowledge and instructions; which I regard as my greatest blessing.

Behold, who can conceive to what dangers he is exposed, who wanders in a foreign country, or who strays in the streets by night! Thus we sit in a most awful darkness; out of which, if not conducted by the REAL knowledge of God, how can we be delivered from the destruction to which sin leads? To accomplish this our deliverance, God has

made known unto us the way of salvation: what, therefore, can be more conducive to our happiness? For this reason I desire to make it in some measure known to you. However, you yourselves know from the Holy Scripture, how God at sundry times and in divers manners made known His will in time past by the Prophets: and how He shewed, by means of types, in what manner the Saviour at His coming would accomplish the work of man's redemption: and when the Saviour actually came, then He made known the whole will and counsel of God, and became the Ante-type of all the types and figures.

Consider now, my Brethren, whether it is right to disregard THAT which has been given for our salvation. If we do disregard it, it will be to our eternal loss.

The great deceptions, errors, perversions, and confusions, which are deemed Religion in our country, must particularly be examined.

It is true, all men think their own religion to be good; but yet all cannot be true. But, like the distance between the rising and going down of the sun, such is the difference between the various opinions of men. Therefore, by your permission, I venture to write something on this subject.

You, I, and all agree, that God is true, and righteous, and pure, and holy, and merciful, and without envy or malice, &c.; therefore those who acted directly opposite to this—that is, who did deceive, told lies, went about without clothes, did steal and destroy the chastity of women, did kill, were malicious and envious, did drink the blood of their enemies, &c.—these can by no means be God. Therefore, if we regard our “Debtas” (Deities) as God, we dishonour the true God exceedingly; that is, we call Him a thief, liar, fornicator, a covetous, angry, and cruel being, and a murderer, &c. May God keep us from such a fatal error! God be blessed that He has revealed among us such a way (of salvation), that by it both His honour is promoted and our deliverance accomplished.

For, as I said before, through our Saviour Jesus Christ, God's religion has been revealed; because, if you compare His holy life with the works of the above-mentioned Debtas, the difference will be found as great as between light and darkness. The Lord Himself said,

*Whoever seeth me, seeth my Father*—that is, by His holy walk and divine instruction, the righteousness, love, and purity of God have been revealed in the clearest manner; as you yourself know from the Holy Scriptures. For, in that He took upon Himself the weight of our sins, and did bear the punishment that we had deserved thereby, and gave His life as a price for the purchase of our salvation, His love appeared like the sun at noon-day. Now, consider, my Brethren, if He has shewn such a love towards us while we were yet His enemies, how ought we to love Him in return! If we do not love Him in return, certainly our hearts must be harder than stone!

I hope to be permitted to say a few words more. Remember, God, according to His great kindness, has made known to us His Gospel, and invites us to come to Him. *Now is the acceptable time*: shall we, therefore, harden our hearts against His grace, and disregard it! This be far from us! for if we do this, how great will our punishment be! because *the servant who knoweth his master's will, and doeth it not, will be beaten with many stripes*. Therefore come, my beloved Brethren, we will pray to our Heavenly Father, to send His Holy Spirit into our hearts, and to draw us to His beloved Son. Except He draw us, we cannot come to Him, as he Himself said, *No man can come to me except the Father draw him*—that is, no man can believe in Him.

Concerning His giving us strength to confess Him, you will say, “What you have said is, no doubt, good; but if we do so, what will men say? shall we not lose our caste?” This you may say in truth; but hear also what the Saviour said—*Whosoever shall confess me before men, him will I confess also before my Father who is in heaven; but whosoever shall deny me before men, him will I also deny before my Father who is in heaven*. Therefore, pray consider which is best—to receive honour of men, or of God.

I know the anxiety which the prospect of losing caste occasions; but can our caste save us? No: on the contrary, it is rather an impediment to our salvation. Therefore, what loss is there in losing caste? For, if we lose it for the Lord's sake, we shall be numbered among His children. Is it not therefore, by far a greater honour to be called the Sons of God, than to be numbered among the Brahmins?

My beloved Brethren, the proof of this is contained in the Book of Revelation, chap. xxi. 7, 8. There the Lord has given the following promise—*He, that overcometh, shall inherit all things; and I will be his God, and he shall be my son; but the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone.* Therefore, my beloved Brethren, what is best?—to become victorious and to inherit all things with the sons of God; or, in order to save the caste, to be afraid to confess the Lord, and have our portion with the abominable idol-worshippers, in the lake which burneth with fire and brimstone? Oh, this ought to be well considered! For, see, now is the war-time: without fighting, no one will become a conqueror; and, without suffering hardship, no war can be carried on.

*I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us!* According to my little knowledge, I can tell you, that the farther we advance in the knowledge of our Saviour's **GLORY** and **LOVE**, the easier all these things will become to us: for it is an easy thing to lose one pice, in order to get lacks of rupees!

Oh, my beloved Brethren! I confidently hope that you will read and consider what I have written to you, without prejudice; and rejoice me by communicating to me the result of your considerations.

#### CHUNAR.

##### *CHURCH MISSIONARY SOCIETY.*

*Extracts from the Journals of the Rev. W. Bowley.*

Extracts from the Journals of Mr. Bowley were given at pp. 401—407 of our last Volume. In those which here follow, the same active and intelligent course will be seen; and some insight given into the native modes of thinking, with the proper way of combating the errors of the people.

At Chunar.

Dec. 21, 1821.—A learned Brahmin, and two others, came. The Brahmin is evidently fond of the system of annihilation at death, though in contradiction to the Vedas and Shasters.

I endeavoured to shew him the original of the Hindoo System, and of Krishna's motives, in the Geeta, for answering Urjoon as he did. When Urjoon desired to know whether sin would be imputed to him if he slew so many as were likely to fall in the battle, the reply was, that there was no such thing as murder or sin, inasmuch as all things were absorbed in him (Kriahna) at death.

Many Hindoos quote this passage, when pressed for argument, to prove that there is nothing after death, of what the world are anxious about. The Brahmin was told that Krishna's motives were political and artful, to accomplish the end which he had in view, namely, the destruction of his enemies; similar to that of Mahomed's in propagating his religion. It was also pointed out to him, that both systems were that of the flesh; whereas he was defied to prove any thing in the Christian Religion consonant to the carnal nature of man. He appeared affected, and acknowledged the justness of the remarks.

Dec. 28.—This evening, being sent for, I visited a sick European. He apprehended death near, and feared lest it should go ill with him at last. No wonder: for he had imperfect views of the Saviour. He thought mercy could not be extended to an aged sinner; and was, in consequence, much in tears, especially on hearing of the freeness of the Gospel Salvation—that Christ would cast out none who fled to Him for refuge.

Dec. 31.—A respectable-looking man, calling himself the son of Jussuldar (Collector of Revenue) came and presented a petition to me, purporting that he was dissatisfied with Mahomedanism, in consequence of the difference of sects; and had made up his mind to renounce it, and embrace the Christian Religion, which he was informed was superior to all the rest. Spoke to him on the unreasonableness of such a proceeding—that if Mahomed was a true prophet and his system divine, though his followers were divided, he would be inexcusable in renouncing it. This drew from him that there was no doubt in his mind of Mahomed's being a true prophet; but that he was disgusted with the abusive manner, in which his followers, of different sects, treated one another. He was then told, that, though I spoke thus, I did not mean to say that Mahomed was a true prophet; for we Christians were perfectly satisfied that his religion was

an imposture: and if he became a Christian, he must be prepared to answer gainsayers; for if his motive were ever so pure, yet would it be doubted by the enemies to Christianity. Not having read or seen the New Testament, he begged that I would accept him as a candidate, and instruct him in the principles of the Christian Religion: that might be done, he was told, if he resided at the Station; but, in order to this, he required a subsistence. That, I told him, would have a suspicious appearance. A recommendation to some Gentleman was then hinted at: but he was answered, that this step would not be desirable, as Gentlemen were alive to suspicion in such cases; and on good grounds, as several had imposed on their benevolence. If he would first get settled in some situation, and then offer himself, it would effectually remove all suspicion. Being about to leave for Jionpore Fair, in a day or two, I gave him a copy of the New Testament, that he might inform himself about Christianity. What caution does it require to deal with such people! Though they may pretend to never so great an inclination to join us, filthy lucre is often their sole motive.

Visit to Jionpore.

Jan. 4, 1822.—At eight this morning, left Mr. Adlington's, with Mr. Smith. Came to Phoolpore at two; 18 miles. Mr. Smith went to the village, and drew a crowd to our tent; to whom I read and expounded, by candle-light, the Parable of the Sower.

Jan. 5.—Sent off our tent at two in the morning; and took our shelter in the village till break of day. We then travelled to Jionpore, where we arrived at two; 18 miles. Pitched our tent within the precincts of the temple, as last year. During the evening, some respectable learned men came to us, and read several Chapters which we pointed out; viz. Rom. xii. 1 Cor. xiii. and Matt. vi. A clever young man, son of a Mufti, or Doctor of the Mahomedan Law, came for the purpose of disputing, and began thus—"Pray what may be your notion of God? Do you consider him as one incomparable, indivisible Being?" "We certainly do."—"As you call Christ God, do you mean to say that a portion of the Godhead was in Christ?" "We by no means consider Christ's human-nature to be God. God has revealed Himself as a Unity existing in a Trinity of Persons, termed Father, Son,

and Holy Ghost. It was the Second Person in the Trinity, that became incarnate in the womb of the Virgin, to save Adam's lost race."—"How is it possible that THREE can exist in ONE?" "This is by no means impossible; notwithstanding, it is not in the power of reason to fathom the incomprehensible Deity. In fact, we can know no more of God, than He is pleased to reveal or manifest to us. Now, allow me to put a question to you—How is salvation to be obtained by the Mahomedan Religion?" The answer agreed strictly with the Koran and Vedas; viz. "By repentance and good works."—"If it be by works, it cannot be by grace, but of debt; and, in consequence, grace is excluded: and, if sins are to be forgiven by repentance and reformation, mercy is established; but what becomes of God's justice?" "This is both mercy and justice."—"How can that be, when the sinner is not punished? Were I to cut off a man's head, and, in expiation of my crime, to repent, weep bitterly, give all my goods to feed the poor, &c., would that suffice to satisfy justice and to clear me? You all know very well that it could not. And were even the Judge, in compassion, to pardon me, he would doubtless establish his mercy, but, at the same time, prove himself unjust." The Mahomedan, finding himself in a dilemma, persisted in his former answer. On being told that all the rest of the Divine Attributes must be preserved, inviolate, he hesitated for a moment; and then rose, saying that his hour of prayer was come: but begged me not to think that he was going because he could not answer my question; but that he should see me again, if I remained there next day. During this conversation the tent was full of people.

Jan. 6, Sunday.—Finding that we had erred in our calculation respecting the day on which the Fair was to take place, we determined not to go; for, by the time we should arrive there (14 miles hence), the assembly would be breaking up: we, therefore, made up our minds to remain here till the people returned.

Early this morning, Mr. Smith rode to the Sepoy Lines, about a mile-and-a-half hence, to inquire whether there were any Native Christians, among whom we might have worship; while I remained, to speak to, and distribute books to those who might come to our tent. Mr. Smith returned in about an

hour, bringing good news: we, therefore, set out at ten o'clock to the Serjeant-Major's Quarters, where about 30 Native Christians, chiefly Portuguese, assembled for Divine Service in Hindee, proposing to meet them to-morrow again. Returned to our tent, at two in the afternoon.

Several respectable and learned men, as well as many others, soon gathered about us, and opened a long dispute, but to little satisfaction.

One, being asked whether he had seen the Gospels, replied, "This, which you distribute, is not in the original language." He was told that the Original could be of little use to people of this country, who knew nothing of the language; and, in order to disseminate its doctrines, a translation was indispensable. He then said that the translations could not be correct, because every word had eight or ten meanings: he was answered, that the subject or thread of the discourse would shew pretty clearly in what sense the words were to be taken. He then said a great deal of the language which God had chosen to reveal His mind in; whence he wanted to prove that a translation should not be attempted: to which it was replied, that God made His mind known always in the language which the people spoke. But I regretted that I devoted so much time to such fruitless talk; especially as I could not excite him to entreat for a copy.

In the evening we were visited by two Christians, with whom we read and prayed.

Jan. 7, 1823.—The whole of this day we were engaged with the Natives, who thronged our tent disputing. Met the Native Christians in the Lines: preached from Luke vii. 40—42.

Jan. 8.—We were as much crowded as yesterday. At the close of the day, we found that, since we came out, 46 Hindee Testaments and 150 single Gospels, besides a few copies of the Hindee Gospels and Tracts, had been distributed. The Hindoostanee Catechism, or Summary of the Christian Religion, was much called for; but we had not a single Tract of the kind to give away. We might, if we had chosen, have given away 500 Testaments; but the greatest economy and discretion were used in the distribution.

In the evening we struck our tent, left the city, and went to the Cantonment, preparatory to our departure. Had Divine Service in English.

April, 1824.

Remarks, resulting from local observation, since the Gospels were distributed here last year.

1. Of the number of learned men who now came to argue, there were none of those who made trial of their strength last year.

2. Among those who came expressly to dispute, were several learned but inexperienced men; who, if they did any thing, injured their own cause.

3. The Hindoostanee Catechism distributed last year seems to have shewn them more of Christianity, than the reading of the Gospels has done: hence many applied for these in particular.

4. There was a stir among the learned, to ascertain and answer the question, "How can God be just and merciful, according to the Mahomedan Religion?"

5. To avoid every thing in dispute that could be construed as abuse, and to speak of the love of God in the redemption of the world by the sufferings and death of Christ, his Intercession, &c.—seem to be the most powerful means to disarm enmity and prejudice; and to command at least an acknowledgment of the superiority of the Christian System, from a bigotted follower of the great Impostor.

Jan. 9.—This morning Mr. Smith took the route to Allahabad, while I went toward my Station. Came to Phoolpore, 18 miles, about two o'clock. Here, for the first time, saw a spacious bungalow for gentlemen travelling, belonging to a landholder at Jionpore. If such accommodations could be had everywhere, a deal of travelling expense might be spared.

Jan. 10.—Left at two in the morning, and arrived at Benares at eight: Staid, during the day, with Mr. Morris.

Jan. 11.—Set out at four, and reached Chunar by ten. Blessed be God for all His mercies!

At Chunar.

Jan. 19.—Two learned men, who frequently attend Hindee Service, came, inquiring how I succeeded at Jionpore. On being told that it was generally the same everywhere; and that the learned of that city had as little to say in defence of Mahomedanism and against Christianity as those of Chunar and Benares, they seemed astonished. They wished that some person, well skilled in their religion, were here to dispute with me. I answered—"It were all the same if they were: they could not alter the nature of things. Salvation is that in which all are concerned, and it behoves every one to be as thoroughly acquainted with it as with the alphabet." In answer to the many questions which they put, I had an opportunity of speaking at large on the

Covenant made with Adam, and on Original Sin.

Feb. 2, 1892.—In the forenoon, a Bengalee Merchant came; who, on reading a portion of Mr. Schmid's Body of Divinity, entreated to have it; which, together with a Bengalee Catechism, was given him.

In the afternoon, an intelligent Bengalee Writer came, who understands more of English than the generality of that people acquire. He expressly came for an English Testament, which, together with copies of the books just mentioned, was given him. He spoke much against the prevailing System of Idolatry, and the consequent degraded state of the Hindoos; and thought that Government ought to hold out some encouragement to those who renounce caste, as the Mahomedan Government had done before. In reply, he was told that Christianity had God for its author and efficient propagator: with respect to worldly views, if any body of men were to come forward and offer themselves Candidates for Christian Baptism, we could not conscientiously admit them; but if any change were evident, or if they manifested any desire to be taught in the principles of Christianity, we should willingly attend to them; and, when admitted, we would not forsake them, as their Spiritual Guides do, but continue to instruct them ever after. He said, that, from his observation, he thought the Christian Religion preferable to any other.

Feb. 6. — Afternoon, one accompanied me to the Bazar; where I had much conversation with the people, but to no satisfaction. The Hindoo, who went with me, said that he verily believed that Christ died for our past sins; but, alas! he felt himself, with all exertions to the contrary, to be a DAILY sinner: was there any remedy for it? Answer. "1st, All who are in Christ Jesus are new creatures; consequently, cannot live in deliberate sin. 2dly, *If any man sin, we have an Advocate with the Father, Jesus Christ:* He is also a *Fountain open for sin and uncleanness:* the Christian draws near DAILY to this Fountain, to be washed from the imperfections of even his best duties." This was like a cordial to his soul, and appeared to establish him in the Faith. A progressive work seems to have been carrying on in this person for the last four years.

Visit to various Villages.

The account of the beginning of this excursion has not been received. It appears to have extended to about 40 miles from Chunar.

June 1.—Early this morning, went to a very populous village, two miles distant: the houses were mostly tiled. There were many learned Brahmins here. On speaking to a few, and shewing them a Tract, a great concourse gathered to hear me, and to read: they thankfully accepted of the books. One man observed that they dared not approach a Peon belonging to Gentlemen, whereas they were permitted to speak to me; which shews how they are domineered over by their own people. Another began to reproach his Spiritual Guide (who was present), on account of his being illiterate, and not instructing them: the Brahmin was told what a heavy charge he had upon him—that the blood of his disciples would be required at his hands, if he neglected to teach them the Way of Truth. The people offered to bring me milk, &c. I told them to feed the poor; which pleased them much. Returning to our lodging, I found an aged Devotee waiting for an interview: after some serious conversation, gave him a Hindee Gospel and Tracts. In the afternoon, several respectable looking men, from the village visited yesterday, came and received a Gospel and Tracts. After four, went eleven miles to the eastward, to Purmundopore; an insignificant place, containing only a few huts.

June 2, Sunday.—There being no village of consequence near, we went in the evening among the servants, and read on the Incarnation and Birth of Christ, from Mat. i. and Luke i. & ii.: all seemed attentive, and to like it well.

June 3.—Went to a village two miles off. The people soon collected; and, to the number of 50, got round me. There were no Brahmins in the village. Read from the Hindee Catechism: the people admired, and thankfully took one Gospel and ten Tracts. They seemed struck with the idea that Idols were confined to one place, whereas the True God was omnipresent. They acknowledged that their village was in darkness, and that these books would enlighten them. During the day, several came from other villages, but declined taking Tracts.

The people in these parts almost invariably appear afraid of accepting our books. It is little known what obstacles we have to encounter, in order to obtain a place for these silent monitors in their villages; and we often fail, after using our utmost endeavours.

In the afternoon, a Jemadar of the Thanna (a Mussulman) came, saying that to-day he had prevented a Hindoo Female from immolating herself on the pile of her husband; and this, he said, was not the first person whom he had thus delivered. Alas! how needlessly afraid are our Government of putting a decisive stop to this crying sin against the State, when we see individuals doing it frequently! And if all the Thanadars and others in the police were Mussulmans, they would soon lessen the number of victims consumed annually in the flames. The HINDOO Officers, who are sent to take depositions of such deluded creatures, do all in their power to encourage and further the delusion: to two cases I myself have been a witness.

In the evening, on riding to the village where I had been in the morning, the people brought the books which they had received in the forenoon, and quietly laid them in my way. This was a cause of great grief: however, I brought away the books.

*June 4, 1822.*—At two o'clock, set forward; and came ten miles, to a place called Bhoura. In the forenoon a very respectable Brahmin paid us a visit, with a long retinue of servants. Entered into conversation with him, by asking if he had seen our books in Hindee. He had not; but he had heard that great numbers were distributed in Benares. I told him that the ignorant people in the villages appeared exceedingly fearful of accepting them, though the learned Brahmins at Benares did not hesitate. Finding him willing to obtain them, I first read several portions from the Gospels and Tracts; and then presented him with the Four Gospels, and a copy of each Tract. In the evening, I went to the village, and spoke to the people: they acknowledged that they were on a level with the brutes, for not attending to the concerns of their souls.

*June 5.*—At break-of-day, rode two miles, and visited several villages. At one of them, which was very populous, heard the boys of a Persian School read; and read to the crowd assembled part of the Fifth Chapter of St. Matthew, in

order to excite them to a desire to obtain the Gospels: but, alas! the Schoolmaster would neither accept one himself, nor allow his boys to take them: this populous place would accept but one copy of the Gospel. Thence went to another place: in the evening, many came to me: after proving that they could read, I gave them Gospels and Tracts.

*June 6.*—Very early, visited two villages, two miles off. At one, which was very populous, about 50 persons gathered round, to whom I read from the Gospel and Tracts; and though there were many who could read, not one would accept a copy, save a stranger who had only put up here during the last night. This man paid the greatest attention, and was very inquisitive on the most important points: he particularly inquired for my residence at Chunar, saying that he would probably call. Some, on objecting to the Gospels as containing our religion, were told that Christians were in as degraded a state as they were, previous to receiving the light of the Gospel. They were also questioned from the Beatitudes, whether they were contrary to their system: they could not answer, nor be prevailed upon to accept of the Gospels.

*June 7.*—About two o'clock in the morning, proceeded ten miles on our return. Set out again at half-past-four in the afternoon: went on all night, 30 miles; and safely arrived at Chunar by five, in the morning of the 8th.

At Chunar.

*June 27.*—In the afternoon, went to a tank, two miles off, where a number of respectable persons had arrived from Benares. The people of the town also assembled here, to celebrate the marriage ceremony of a tank and a grove of trees. On entering into conversation, a great concourse gathered; but, before we could proceed far, we were interrupted by one saying that we were intercepting the way to the water; and when we went to a more convenient place, the people would not follow, for fear of being laughed at.

*June 28.*—Early this morning, rode out to the above place. Many gathered about me, and entered into discussions, some putting one question, and some another. One said, "Pray, Sir, what is contained in these books that you distribute?" "They reveal the love of God to sinners."

Some said that our object, in dissemi-

nating these books, was to proselyte people to our religion; thus intending to inflame their neighbours against our proceedings. They were told that this religion was not ours, but God's: and that Europeans had been in as bewildered and degraded a state as Hindoos, if not worse; but that these Sacred Books were the principal cause of the vast difference between the nations professing Christianity and those remaining ignorant of it. One man, whom I saw at Benares, accepted a book; but his companions would fain make him return it, though without effect. One poor old man seemed mad at the crowd attending dispassionately to these discussions; and raised a hue and cry, that we were for destroying and oversetting every thing sacred belonging to them: however, it was pleasing to see him find his opposers among his own people.

*June 29, 1822.*—Had much conversation with one, who said he continued daily to go among the few who reckoned themselves the wisest of all sects—that, notwithstanding their high pretensions, they have not proselyted him, nor can they reconcile him to their doctrines. From what he frequently says, it is not easy to define what they call the Deity, or whether really they mean he is nothing; which I am rather inclined to believe is their notion on the subject: however, they will not dispense with the name of the Supreme Being, though they seem disposed to do so with the Being himself. They sometimes speak as if he were space, and again they say that this space is the supreme soul: they confound one with the other, and then again with the rational soul of man. This person, who has long been an inquirer among them and among us, entertains them to come and argue these points with me, as I was the only person who openly challenges to dispute with them; but, they avoiding the contest, causes this anxious inquirer to go from one party to the other, with arguments which either party brings forward, and which he deems conclusive till investigated. He acknowledges his incapacity to refute their arguments: notwithstanding, he says, he cannot bring his mind to rest upon what they say; as, in attempting to do so, he finds their arguments vanish and disappear: he finds nothing stable under him whereon to rest. This sort of plain-dealing displeases them, so that they say that these things are

beyond his shallow comprehension: to which he answers, that, had he not heard me, he must inevitably have been carried away by their arguments, and have become their proselyte, like others. He now put a practical question to them: "Supposing you saw a brother in distress and trouble, would you not consider it your duty to render him every assistance?" "No, not at all," they answered: "as he had involved himself, he must extricate himself." "Well," replied the man, "I have done with you: if you so divest yourself of all feeling and compassion, yours must be a dangerous religion."

*June 30, Sunday.*—Early, as usual, spoke from a portion of the Liturgy. Forenoon, catechized. Afternoon, besides the Native Christians who filled up all the pews, there were about 30 Heathens present. Preached, from Luke xvii. 10, on the "Unprofitable Servant." After Service, married a couple. The woman was baptized on the 26th of May: her whole conduct has been so exemplary, and the progress which she has made so great, that a Native Christian in a respectable situation has chosen her for his wife: by this step she is raised to an equality with the most respectable whom we have.

After Church, the person mentioned yesterday questioned me as to the shape and image of the soul; when he was told that these qualities belonged to matter, but not to spirit. He then said that he was confirmed in his faith, day by day, that the Father, Son, and Holy Ghost were the only True God, in whom alone he believed, and from whom he hoped for salvation; and that were he not entangled by a large family, he would not hesitate a moment to submit to baptism.

Visit to Mirzapore.

*Aug. 22.*—At one o'clock this morning, Mr. Smith arrived from Benares, to accompany me to the Annual Bathing at Mirzapore. We set out at two in the afternoon. Had to cross five streams in boats, and to wade through twelve more. By going far out of our course, we did not reach it till eleven o'clock at night, and were received under the hospitable roof of a Gentleman.

*Aug. 29.*—After breakfast this morning, we proceeded to the place of course; and sheltered ourselves under a fine grove of Mango-trees, where the people resorted to us during the whole of the day. They seemed much more



favourable and less prejudiced than they were last year. Many learned Brahmans were disposed to argue, but this would draw us from more important work: we therefore could not satisfy them, save merely by answering a few questions. Several invited us to take some refreshment, which our time would not permit. Left the Fair at 5 o'clock.

Aug. 30, 1822.—Early this morning walked to the river-side, where the people were bathing. On addressing ourselves to two Devotees, a very great crowd gathered about us, bowing or rather prostrating to these Ascetics, as they approached. Among the crowd were not a few learned Pandits, who did not seem disposed to give their faith in these venerable-looking creatures. The Devotees were not indisposed, as this class of people generally are, to enter into discussions. We chiefly treated on the insufficiency of works to appease the Deity: this being so contrary to their notions, they strenuously opposed it. Soon after, a learned Brahmin took up the cause; but, being silenced, he openly exclaimed, "I perceive, Sir, that you possess something so very important of religion, of which we have not the least knowledge, that I should like to have a few days conversation with you." On

learning that we were but strangers here, and were leaving the place in an hour or two, he expressed much concern, and said that he would renounce all his family connections and follow us. This we, of course, discouraged; and the other Hindoos standing by said he should not be permitted to leave his wife and children in distress: he must therefore give up the idea of following Sahibs, as they would forcibly detain him. Now the people became eager to possess books. We left them about half-past-eight. Distributed during yesterday and this morning about thirty single Oordoo and as many Hindoo Gospels, and one hundred Tracts of different kinds. After our return, had much conversation with a Native Doctor. He was told that his notions respecting sin, the Prophets, Jesus Christ, &c. were taken from the Korán; but that he should find them vastly different when he read the New Testament, &c.; wherein he would find that all mankind (the Prophets not excepted) were sinners, and that Christ took upon Himself our nature in order to work out a salvation for us. He now wished to possess a copy, which was sent him on our return to Chunar. Set out at ten, and did not reach home before eight at night.

## Recent Miscellaneous Intelligence.

### American Board of Missions.

MR. EVARTS, Corresponding Secretary of the Board, has preceded on a visit to the Stations among the Indians. He is accompanied by David Brown, a Cherokee, 21 years of age. Of this Young Man, Mr. Bethune, of New York, thus speaks, in a Letter written in February—

"He has been publicly delivering an Address in behalf of his countrymen. It is a surprising performance for one so young, who was, four-years-and-a-half ago, bounding over his native forests, like 'a flying squirrel' (his Indian name). His brother is Chief of the Tribe. David is to be Chaplain of his Nation, and a Chapel is to be built for him in his territory. He studied two years in the Society's School at Cornwall, preparatory to receiving theological instruction at Andover Seminary. He is very modest, but earnest and courageous in the Cause of Religion. 'What a signal mercy,' he said at one of our Meetings, 'that I, who, a few years since, was roaming through my native wilds, should now be pleading the Cause of Seamen, and displaying the triumphs of religion before so large and respectable an assembly in the City of New York!' How truly animating to Missionary Efforters is such an evidence of the Divine Favour!"

The Board have given to a Station, formed among the Cherokees of the Arkansas, the name of "HAWKES," in commemoration of the late Rev. Dr. Hawes, so many years a zealous and devoted friend of Missions among the Heathen.

### Church Missionary Society.

The Rev. W. Adley, the Rev. Joseph Fawcett Beddy, the Rev. John Raban, and the Rev. Samuel Riddale, who had been ordained Deacons for Colonial Service, by the Lord Bishop of London, on Sunday the 21st of December, were admitted, on Sunday the 25th of April, to Priests' Orders, by the Lord Bishop of St. David's, on Letters Dimissory from the Bishop of London, at Bentinek Chapel, St. Mary-le-bone. Mr. Adley is appointed to the Society's Mission in Ceylon, Mr. Beddy and Mr. Riddale to the South of India, and Mr. Raban to Sierra Leone.

Mr. and Mrs. Andrews (see p. 28) arrived at Malta on the 1st of February, after a passage of upward of five weeks. Mr. Jowett not having returned from Palestine, Mr. Andrews was preparing the Press, and he and his Wife were learning Italian. Mr. Deininger had been seized with a renewed spitting of blood, but was calmly waiting the will of God for life or for death.

Mr. T. W. Smyth (see pp. 42 & 119) arrived at Calcutta in the beginning of September, and the Rev. Michael Wilkinson and Mrs. Wilkinson (see p. 42) on the 1st of November: both voyages had continued between five and six months. Miss Hannah Cortis, who accompanied Mr. and Mrs. Wilkinson, was to have proceeded from Madras

to Ceylon; but the ship did not touch at Madras, and she had no opportunity of landing at that island. Mr. Smyth was to remain in Calcutta, to assist in the department of Secretary to the Corresponding Committee. Mr. and Mrs. Wilkinson were to proceed to Gornepore; to which Station he was about to be licensed by the Bishop of Calcutta. The Rev. Andrew Jetter had been united in marriage with Miss Cortis.

The Rev. Jacob Maisch, stationed at Bardwan with Mr. Deerr, has fallen into an ill state of health. Mr. Corrie writes on the 11th of November—

The Surgeon at Bardwan has given a decided opinion for his returning to Europe, and he is in Calcutta with that view. This is a severe stroke to Mr. Deerr, and a great loss to our Mission.

#### *London Missionary Society.*

Mr. Thomas. Dexter, who went out last summer (see p. 88 of the Survey) as a Missionary to Trinidad, died there on the 12th of January, after about a fortnight's illness.

The Rev. Dr. Morrison has arrived on a visit home, after an absence of 17 years, having sailed for China in January 1807. What important services he has, during this interval, been made the means of rendering to the Cause of Christianity, by preparing the way for its reception among the large portion of the human race who use the Chinese Language, or its kindred dialects, our Readers need not be informed.

#### *United Kingdom.*

The following is an extract of the Will of the late Viscount Powerscourt, dated Jan. 2, 1824; and proved in London, on the 21st of February—

I desire that my Executors may and shall, at their discretion, spend in the service of my Lord and Master, and I trust Redeemer, a sum amounting to Two Thousand Pounds annually out of my Estates,

till my dearest Son Richard shall reach the age of twenty-one years.

And I give and bequeath to the three under-named Persons, the Rev. Charles Simeon of King's College Cambridge, the Hon. and Rev. Edward Wingfield, and Sergeant Lefroy, the sum of Three Thousand Pounds, to be by them expended as may seem best to them, in portions of One Thousand Pounds in each; namely, One Thousand Pounds for our poor countrymen in Ireland, for the purpose of supporting Missionaries to preach the glad tidings of Salvation to this benighted people—One Thousand for the same purpose in India—and One Thousand for the poor Blacks in and arriving at and near the islands round Sierra Leone.

#### *Western Africa.*

We regret to announce the death of the Rev. Richard Harold (see p. 15 of the Survey), lately appointed one of the Chaplains at Cape Coast.

#### *India.*

The Rev. Daniel Corrie, Senior Chaplain on the Bengal Establishment, has been appointed, by the Bishop, Archdeacon of Calcutta. His Lordship was about to visit the Western Provinces, accompanied by the Archdeacon.

The Rev. Joseph Parson, Chaplain at Calcutta on the Bengal Establishment, having finished his term of service, has returned home. He arrived, with Mrs. Parson, off Portsmouth, on the 22d of April, in the "Thomas Grenville," Captain W. Manning. Mr. Parson has greatly interested himself in the promotion of Christianity in India.

The Rev. Francis Spring, Chaplain at Tellicherry on the Madras Establishment, has returned home; Mrs. Spring and their children having been for some time in this country. He landed at Dover, on the 4th of April. Mr. Spring's labours in the cause of Christianity are well known to our Readers.

## Miscellanies.

### LINES ON NEW ZEALAND.

(Extracted from "Australasia," a Cambridge Prize Poem.)

THE Poem from which the following Lines are extracted was written by Winthrop Mackworth Praed, Esq., of Trinity College, Cambridge; and obtained the Chancellor's Medal, at the Commencement, in July last. For his authority in his sketch of the death of a New Zealander, and of the Superstition which prevents the offering of any consolation or assistance under the idea that a sick man is under the immediate influence of the Deity, the Poet refers to Mr. Nicholas's New Zealand, vol. ii. p. 181. His narrative of the death of Duaterra is the passage referred to. With the character of that Chief, and the circumstances of his death, our Readers are already acquainted: see pp. 330—332 of the Volume for 1816. The picture is fine, though the dress of the Widow is out of keeping; but it would have been still more affecting, if the fact of her self-destruction, under the influence of the Superstition of her country, had been wrought into it.

Hushed is the voice of Labour and of Mirth,  
The light of day is sinking from the earth,  
And Evening mantles in her dewy calm  
The couch of one who cannot heed its balm.  
Lo! where the Chieftain, on his matted bed,  
Leans the faint form, and hangs the feverish head!  
There is no lustre in his wandering eye:  
His forehead hath no show of majesty:  
His gasping lip, too weak for wail or prayer,  
Scarcely stirs the breeze, and leaves no echo there;  
And his strong arm, so nobly wont to rear  
The feathered target or the ashen spear,

Drops powerless and cold! The pang of death  
Locks the set teeth, and chokes the struggling breath;  
And the last glimmering of departing day  
Lingers around to herald life away.  
Is there no duteous Youth, to sprinkle now  
One drop of water on his lip and brow?  
No dark-eyed Maid, to bring with soundless foot  
The lulling potion or the healing root?  
No tender look to meet his wandering gaze?  
No tone of fondness, heard in happier days,  
To soothe the terrors of the Spirit's flight,  
And speak of mercy and of hope to-night?

All love, all leave him?—terrible and slow  
 Along the crowd the whispered murmurs grow.  
 "The hand of Heaven is on him! Is it ours  
 To check the fleeting of his numbered hours?  
 Oh not to us, oh not to us is given  
 To read the Book, or thwart the will, of Heaven!  
 Away, away!"—and each familiar face  
 Recoils in horror from his sad embrace!  
 The turf on which he lies is hallowed ground;  
 The sullen Priest stalks gloomily around.  
 And shuddering friends, that dare not soothe or save,  
 Hear the last groan, and dig the destined grave.  
 The frantic Widow folds upon her breast  
 Her glittering trinkets and her gorgeous vest.  
 Circles her neck with many a mystic charm,  
 Clasp the rich bracelet on her desperate arm,  
 Binds her black hair, and stains her eyelids' fringe  
 With the jet lustre of the Henows' tinge:  
 Then, on the spot where those dear ashes lie,  
 In bigot transport sits her down to die.  
 Her swarthy Brothers mark the wasted cheek,  
 The straining eye-ball and the stifled shriek;  
 And sing the praises of her deathless name,  
 As the last flutter racks her tortured frame.  
 They sleep together: o'er the natural tomb  
 The lichen'd pine rears up its form of gloom;  
 And lorn acacias shed their shadow gray,  
 Bloomless and leafless, o'er the buried clay.

This "venturous Frank" is La Perouse, whose last despatches were dated from these seas. After lamenting the death of this distinguished navigator, the circumstances of which have never been discovered, the Poet pays a just tribute, in the following beautiful lines, to that unwearied Friend of New Zealand, whose benevolent visits to its shores we have repeatedly recorded:—

But not thy death shall mar the gracious plan,  
 Nor check the task thy pious toil began:  
 O'er the wide waters of the bounding main  
 The Book of Life must win its way again;  
 And, in the regions by thy fate endeared,  
 The Cross be lifted and the Altar reared.  
 With furrow'd brow and cheek serenely fair,  
 The calm wind wandering o'er his silver hair,  
 His arm uplifted, and his moistened eye  
 Fixed in deep rapture on the golden sky—  
 Upon the shore, through many a billow driven,  
 He kneels at last, the Messenger of Heaven!  
 Long years, that rank the mighty with the weak,  
 Have dimm'd the flush upon his faded cheek;  
 And many a dew, and many a noxious damp,  
 The daily labour, and the nightly lamp,  
 Have left away, for ever left, from him  
 The liquid accent and the buoyant limb:  
 Yet still within him aspirations swell,  
 Which time corrupts not, sorrow cannot quell;  
 The changeless Zeal, which on, from land to land,  
 Speeds the faint foot, and nerves the withered hand;  
 And the mild Charity, which, day by day,  
 Weeps every wound and every stain away,

And often there, when, calmly, coolly bright,  
 The midnight Moon flings down her ghastly light,  
 With solemn murmur and with silent tread  
 The dance is ordered and the veils are laid,  
 And sights of wonder, sounds of spectral woe,  
 Scare the quick glance and chill the startled ear.  
 Yet direr visions e'en than these remain—  
 A fiercer guiltiness, a fouler stain!  
 Oh! who shall gild the scene of savage strife,  
 Where Hatred glories in the waste of life?  
 The hurried march, the looks of grim delight—  
 The yell, the rush, the slaughter, and the fight—  
 The arms unwearied in the cruel toil—  
 The hoarded vengeance and the rifled spoil—  
 And, last of all, the revel in the wood,  
 The feast of death, the banquetting of blood;  
 When the wild warrior gages on his foe  
 Convulsed beneath him in his painful throes,  
 And lifts the knife, and kneels him down to drain  
 The purple current from the quivering vein!—  
 Cease, cease the tale; and let the Ocean's roll  
 Shut the dark horror from my wilder'd soul!  
 And are there none to succour? none to speed  
 A fairer feeling and a holier creed?  
 Alas! for this, upon the Ocean blue,  
 Lamented Cook, thy pennon hither flew;  
 For this, undaunted o'er the raging brine,  
 The venturesome Frank upheld his Saviour's sign.

Rears the young bud on every blighted stem,  
 And longs to comfort where she must condemn.  
 With these, through storms and bitterness and wrath,  
 In peace and power he holds his onward path,  
 Curbs the fierce soul, and sheathes the murderous  
 And calms the passions he hath ceased to feel. [steel,  
 Yes! he hath triumphed!—while his lips relate  
 The sacred story of his Saviour's fate,  
 While to the search of that tumultuous horde  
 He opens wide the Everlasting Word,  
 And bids the soul drink deep of Wisdom there,  
 In fond devotion and in fervent prayer,  
 In speechless awe the wonder-stricken throng  
 Check their rude feasting and their barbarous song:  
 Around his steps the gathering myriads crowd,  
 The chief, the slave, the timid, and the proud;  
 Of various features, and of various dress,  
 Like the brown forest-leaves, confused and numberless.  
 Where shall your temples, where your worship be,  
 Gods of the air, and Rulers of the sea?  
 In the glad dawning of a kinder light,  
 Your blind Adorer quits your gloomy rite,  
 And kneels in gladness on his native plain,  
 A happier votary at a holier fane.

## CONTRIBUTIONS TO THE CHURCH MISSIONARY SOCIETY,

From March 22, to April 20, 1824.

ASSOCIATIONS.				L.	s.	d.	L.	s.	d.		L.	s.	d.	L.	s.	d.	
Aldersholt (Hants.)	-	0	18	6	-	39	4	5	Carlisle	-	180	7	5	-	5768	4	6
Atherstone	-	30	10	0	-	110	13	0	Carmarthen	-	40	0	0	-	47	16	0
Bath and its Vicinity	-	300	0	0	-	2948	8	9	Chepstow	-	71	0	0	-	300	16	3
Bedfordshire	-	100	0	0	-	1119	7	2	Cheshire (Knutsford)	-	7	0	0	-	9051	8	1
Berkshire	-	900	0	0	-	3485	6	0	Christ-Church, Newgate-St.	-	94	3	11	-	759	0	3
Birmingham	-	103	9	7	-	5909	16	8	Clapham	-	904	6	9	-	3361	6	4
Birstall & Batley (Yorkshire)	-	34	6	0	-	193	5	5	Clerkenwell	-	128	5	9	-	1600	5	11
Blythe and Bilby (Notts.)	-	39	9	8	-	989	10	4	Clifton (Warwickshire)	-	16	8	0	-	665	14	10
Bradford (Yorkshire)	-	46	0	0	-	1496	9	3	Derbyshire	-	593	9	3	-	6763	14	5
Bridewell Chapel	-	36	11	11	-	913	8	7	Devon and Exeter (Dart-	-	50	15	9	-	4334	11	1
Bridgewater	-	44	11	5	-	369	15	10	mouth st. Teignmouth	-	50	15	9	-	4334	11	1
Bristol	-	1077	19	3	-	3368	10	8	50. 15. 9.)	-	50	15	9	-	4334	11	1
Bucks, South (Drayton Bea-	-	96	9	1	-	2515	18	4	Devonport and Stonehouse	-	49	3	0	-	1886	8	5
champ & Iwer (S. & L.)	-	96	9	1	-	2515	18	4	Dewsbury	-	71	0	11	-	815	19	6
Cambridge, Town, County,	-	100	0	0	-	5095	1	11	Doncaster	-	80	0	0	-	358	4	5
and University	-	100	0	0	-	5095	1	11	Dorchester	-	89	3	3	-	787	12	3

# 200. CONTRIBUTIONS TO THE CHURCH MISSIONARY SOCIETY.

	L.	s.	d.	L.	s.	d.
Dudley	14	8	4	24	6	11
Edinburgh Auxiliary	350	0	0	0557	10	9
Faringdon	14	8	7	174	8	0
Flintshire and Denbighshire	90	8	11	61	7	11
Gainsborough	100	8	0	801	14	11
Gloucester (Breon.)	17	8	1	847	0	8
Gloucestershire (Tetbury 16. 5. 0.)	316	5	0	0158	8	4
Godstone (Surrey)	41	18	9	98	8	1
Guildford	47	10	0	1039	6	9
Halifax	21	13	0	1001	12	2
Hampstead	100	0	0	156	18	1
Harrow	147	7	0	416	6	0
Helston	81	11	0	613	15	1
Henley-on-Thames	25	0	0	265	17	5
Hereford, Town and County	100	0	0	084	17	0
Herefordshire (St. Alban's 8. 15. 8. Wellwyn gl.)	143	15	8	208	19	7
Hibernian Auxiliary	397	13	4	1398	8	8
Huddersfield	978	18	3	976	11	0
Hull and East-Riding	154	13	0	0300	18	4
Islington Ladies	44	8	1	446	17	6
Kendal	37	11	5	796	17	9
Kent (Bromley &c. 34. 1. 9. Blackheath 18. 12. 10. Northbourn &c. 24. 5. 10.)	77	8	5	376	1	11
Kighley	19	10	6	46	10	6
Kingsclere (Hants)	13	16	2	46	4	8
Kirkby Lonsdale	9	0	0	747	9	11
Kirton-in-Holland (Lincolnsh.)	10	13	6	120	19	7
Leeds (School Fund 151.)	205	0	0	603	8	6
Liddington cum Caldecott	17	8	3	206	15	0
Lincoln (School Fund)	10	0	0	707	15	8
Liverpool and W. Lancashire (Standish 9. 10. 2.)	59	10	0	5405	14	0
Lock Chapel	70	11	4	1112	11	8
Lostwithiel (Cornwall)	14	1	0	10	11	11
Louth	185	5	3	105	3	3
Malmesbury and its Vicinity	27	18	10	150	11	6
Manchester & East-Lancash.	350	0	0	0800	16	8
Marsden (Yorkshire)	9	6	10	9	6	10
Micheldever & Stratton (Hants)	18	0	0	178	6	5
Monmouth and its Vicinity	52	18	3	50	13	9
Montgomeryshire	19	4	0	118	6	0
Newcastle upon Tyne	123	13	9	1579	16	7
Northamptonshire (Kettering)	51	0	0	2169	9	8
North-East London	245	4	11	1769	5	1
North-West London	154	9	6	050	11	8
Nuneham (Oxon)	0	0	8	64	7	5
Percy Chapel	115	10	9	3023	7	7
Penrith	36	16	0	310	3	6
Preston	150	18	6	1075	6	5
Portsmouth &c. (Gosport 11. 15. 9.)	63	1	6	1449	18	7
Queen-Square Chapel	18	10	0	017	5	0
Rugby	32	5	7	285	16	10
Saffron Walden & West Essex	30	0	0	796	16	9
St. John's Chapel, Bedford Row	378	14	8	0807	8	0
St. John's, Horselydown	17	0	3	107	8	0
Sheffield	33	6	1	0333	14	11
Shropshire (School Fund 101.)	2.0	0	0	0333	10	0
Sierra Leone	53	14	8	717	9	7
Stafford	58	10	0	001	3	7
Staines and its Vicinity	20	0	0	080	1	0
Stratford-on-Avon	35	11	3	35	11	3
Suffolk (including Sudbury 77. 17. 8. Total 600. 16. 9.)	107	17	8	6796	8	6
Surrey (Surrey)	10	8	7	200	7	5
Tamworth	17	10	9	0164	17	6
Tavistock Chapel	43	16	6	118	19	8
Tenby	18	13	0	15	13	0
Tatbury	25	4	5	033	13	10
Walthamstow	60	18	6	00	18	6
Warrington	88	10	3	347	0	11

	L.	s.	d.	L.	s.	d.
Warwick	7	12	6	70	16	4
Wellington (Somersetshire),	60	0	0	576	14	8
Wells	18	8	4	048	15	11
West Bromwich	55	17	0	058	4	0
Whitehaven	11	0	0	05	11	8
White Roothing (Sch. Fund gl.)	8	0	0	30	7	6
Worcester	111	13	1	1408	19	0
Wrexham	10	0	0	10	0	0

## COLLECTIONS.

Baylie, Miss Anne, Islington	2	19	0	2	19	0
Bellbroom, S. Esq., a few Friends, by	100	0	0	1100	0	0
Bencroft, Miss, Chelsea	7	8	0	14	19	0
Bing, Mr., Rotherhithe	2	10	0	9	10	0
Brelsford, Serjeant Major, and Royal Welch Fusiliers	13	0	0	03	8	3
Bulmer, Mr. H. W., Aldersgate St.	5	6	0	5	6	0
Burgess, Mrs. Edward, Wal- tham Cross	19	13	5	79	8	4
Butta, Miss, Fimlico	0	10	0	7	10	0
Cardale, Mrs., Bedford Row	1	1	0	5	10	0
Cawthorn, Miss, Tooley Street	5	3	8	7	17	1
Coates, Miss, Salisbury Square	1	6	3	15	13	1
Cooke, Mr. George, Marlborough	1	0	1	11	7	8
Dobbs, Misses, New Bridge Street	8	0	0	09	5	4
Dury, Miss, Hadley	2	19	0	2	19	0
Ewens, Mr. D., Broadwinor	6	0	0	35	5	2
Gregory, Mr. T., Catlow	11	18	0	37	1	6
Hankney, Mrs. Thomas, Fen- church Street	5	13	6	24	16	6
Hill, Rev. John, Oxford	44	0	0	703	0	0
Howes, Miss Anne, Kingscliff	6	17	4	65	4	10
J. H. H.	4	0	0	41	0	0
Kirkham, Miss, Berner Street	3	0	0	3	0	0
Locke, Miss, Oxford	4	0	0	51	14	8
Mills, Miss G., Camberwell	0	5	0	6	13	0
Owen, Misses, Fulham	2	10	0	16	4	0
Parker, Misses, Glasgow	5	0	0	5	0	0
Parker, Mr. John, Islington	9	7	0	19	8	1
Savage, Mrs., Kingston	14	0	0	69	7	6
Yates, Miss, Poultry	4	0	0	13	25	0

## BENEFACTIONS.

Bowen, Lieut. G. M. C., 3d Vet. Battalion	5	0	0
Clayton, Mr. S. W., Camberwell	10	10	0
Hudson, Fred. Esq., Huddersfield	5	0	0
Lewes, Mrs. for the purchase of Scriptures for the Syrian Churches	20	0	0
Produce of a Hymn, "Heavenly Dew," set to Music by a Lady	5	14	6
Stone, Mr. Thomas, Blackfriars	10	10	0
Trevillian, Capt. by Messrs. Hatchard	5	5	0

## CONGREGATIONAL COLLECTIONS.

Aldersbott (Hants) by Rev. J. West, Minister	5	19	6
Kingsclere (Hants) by Rev. J. F. Beddy (Rev. J. Mitchell, Vicar)	13	16	2
Overton (Hants) by Rev. J. F. Beddy (Rev. W. Harrison, Rector)	12	4	0
Shrewton (Wilts) by Rev. J. H. Johnson, M.A. (Rev. J. Legge, Minister)	3	23	6
Sutton (Surrey) by the Assistant Secre- tary (Rev. Dr. Gardner, Rector)	3	0	7

## SCHOOL FUND.

Friends at White Roothing, Essex, For J. F. Grady	Fifth Year	5	6	0
Leeds Association, For David Brennan	Sixth Year	5	0	0
Harriet Cox	Sixth Year	5	0	0
George Pierce Richards	Sixth Year	5	0	0
Lincoln Association, For R. C. Brackenbury	Sixth Year	5	0	0
R. W. Sidthorp	Sixth Year	5	0	0
Shropshire Association, For George Mortimer	Sixth Year	5	0	0
Mary Mortimer	Sixth Year	5	0	0

Presented for the New-Zealand Mission—from Mr. R. B. Seeley, 40 axes; from J. Hodgson, Esq. 20 axes; from Mr. N. Broughton, 19 axes; and from the Rev. J. Davidson, 10 axes.

# Missionary Register.

MAY, 1824.

## Biography.

### MEMOIR OF THE REV. CHARLES CHURCH,

LATE CHAPLAIN TO THE EAST-INDIA COMPANY ON THE MADRAS ESTABLISHMENT,  
WHO DIED AT SEA, APRIL 15, 1822, AGED THIRTY-SIX YEARS.

THE Rev. James Hough, well known to our Readers, had prepared, during his visit home, an ample Memoir of his late associate and friend, Mr. Church. Some circumstances preventing the appearance, at present at least, of this Memoir, Mr. Hough has communicated to us his papers, and has authorised us to extract such parts as may be likely to be useful to our Readers. We gladly avail ourselves of this kindness; as the materials which he has collected will enable us, not only to furnish, in Mr. Church's missionary spirit and zeal, an example to other Chaplains, but to supply useful information with respect to India.

Mr. Church was born at Whitehaven, Sept. 9, 1785: his Father was Minister of Trinity Church in that town. He was educated at the Grammar School of St. Bees; and then went to Cambridge, being first of Trinity College, and afterward of Jesus. He was admitted to Deacon's Orders in December 1808; and was, in 1809, appointed to a Chapel in Hensingham, near Whitehaven: in June 1810, he took Priest's Orders.

#### *Character and Religious Views.*

Of Mr. Church's talents and natural disposition, Mr. Hough thus speaks—

At St. Bees, he distinguished himself by a rapid progress in the classics; and his attainments were so well appreciated by his schoolfellows, and his ingenuous disposition so won their confidence and esteem, that they referred to him in all their disputes and difficulties. He still retained, on entering into the Ministry, the ardent and generous disposition which distinguished him when a boy; and which, joined with a degree of facetiousness and good humour, greatly endeared him to his friends.

His Religious Views partook, at this time, of that confusion of the great doctrines of Justification and Sanctification, which obscures the

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light and glory of the Gospel. Mr. Hough says—

He maintained the sufficiency of a desire to fulfil, by the aid of the Holy Spirit, the requirements of the Law, now mitigated by the Gospel Dispensation; and the application of Christ's merits, at the Last Day, to supply the deficiencies of all but flagrant transgressors.

Incorrect, however, as were his views of Divine Truth, in his preaching he discovered an earnestness and sincerity, which attracted the attention of many persons advanced in religious knowledge, and drew them frequently to hear him.

In his preaching, at this time, he dwelt chiefly on moral duties; and his own conduct, in reference to them, exemplified his instructions. The utmost that he aimed at producing, or his parishioners at attaining, was that measure of propriety of conduct which, with the world, constitutes perfection of character. With this both were satisfied. The lesson pleased the people; and the preacher received, in return, the tribute of their applause and esteem. But this was all the fruit which he reaped from his labour.

But an entire change soon took place in his religious views and feelings, the effect of which was sensibly manifested in his Ministry. The immediate circumstances attending this change cannot now be very accurately

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ascertained : it was effected, however, chiefly by the blessing of God on the study and meditation of His Word. Of this change, the Preacher of his Funeral Sermon, the Rev. Archibald Jack, of Whitehaven, says—

From the time that it took place, he appeared a new man—the firm, devoted Minister of Christ. His change of sentiments presented the duties of his station in a new light; and drew toward the performance of them every energy of his mind. He served God with his spirit in the Gospel of His Son.

**Mr. Hough adds—**

After he had become personally acquainted with the natural alienation of the heart from God, and the necessity of that alienation being removed before we can render unto God a reasonable and acceptable service, a remarkable change took place in his pulpit exhortations. He had learned, that the only effectual way of enforcing moral duties in all their branches was to proclaim Christ—and Him crucified, to take away both the guilt and the power of sin. This he had now been taught was the only means of subduing the corrupt propensities of the heart, of reducing it to subjection under the law of love, and of producing that new obedience which the Gospel requires, and which springs, as a natural result, from true faith in the Redeemer.

His great theme now became the love of God in Christ Jesus; desiring that all around him should feel and enjoy that love which was shed abroad in his own heart by the Holy Ghost.

*Proceeds as Chaplain to India.*

Mr. Church's good wishes and exertions were now no longer confined to his own parishioners. He now felt deeply interested in the universal diffusion of the Gospel; and became a zealous friend of the British and Foreign Bible Society, which he once strenuously opposed.

In this state of mind, Mr. Church accepted an appointment to a Chaplaincy on the Madras Establishment, and sailed for his destination in January 1817. Arriving, with his Wife and Child, at Madras on the 21st of June, after a passage of unusual length, he was heartily welcomed and hospitably entertained by the Rev. Marmaduke Thompson, one of the Chaplains at the Presidency.

*His Labours at Cuddalore.*

No regular Station being vacant, Mr. Church was placed, as a temporary appointment, at Cuddalore,

about 100 miles south of Madras. He entered on its duties in September 1817, and remained there till February 1819. He had here the charge of about 20 Europeans, and between 40 and 50 European Pensioners who had been disabled in the Company's service. Among these he laboured with assiduity and success. Of his efforts for the native population, many thousands of whom were around him, he wrote a few months after he had been at the Station—

I have opened two Schools for them, in which are now about 120 Boys. In one School, English is taught; in the other, Malabar (Tamil). These Schools are chiefly under the superintendence of a Native Christian—a Malabar, of high caste. He has been much delighted with my coming to Cuddalore, and has been indefatigable in getting forward the Schools. Though a Christian, his conduct is such, that he is much respected by the Natives, and hence becomes a very useful man to me.

Thus privileged, and, I may say, blessed on every side, how thankful should I be!

These Schools Mr. Church supported at his own expense. Of the Scholars he says—

They all seem anxious to learn, and thankful for the opportunity afforded them.

**Mr. Hough remarks on this fact—**

Hence it appears how soon he had obtained the confidence and esteem of the Natives: for until this point is gained, they are very backward in attending Schools instituted by an European in which the Scriptures are read; but when they feel persuaded that he is a good man, and has no object in view but their advantage, their prejudices give way, and they receive his instructions with little or no scruple.

Of Mr. Church's success at this first Station, Mr. Hough says—

Before he had been twelve months at Cuddalore, he had the satisfaction of witnessing a striking improvement—not only in some of the Europeans, all of whom now attended Divine Service on Sunday, and many at a Wednesday-Evening Service; but also in the Pensioners. His Schools too continued to flourish, and he began to feel at home and to take pleasure in the study of Tamil.

How warmly he anticipated the pleasure of preaching to the people in their own tongue, will be seen from the following extract—

I have made some progress in the native language. I have read St. John's

Gospel in it, and am now busy with the Acts of the Apostles. What if I should be able to declare to the Heathen in their own tongue the wonderful things of God!

But in the midst of these labours, Mr. Church was called to exchange his Station. On this subject, Mr. Hough writes—

While his prospects of success were thus brightening, he was appointed to Vizagapatam, a regular Station, which had now become vacant. Thus were his Labours interrupted: and his designs for the Natives, so judiciously and successfully commenced, in danger of proving abortive; while his knowledge of Tamul would be of no service at his new Station: yet he could say—

After labouring more than a year at the Tamul, and reading in it the chief part of the New Testament, I must begin with the Telogoo. This is somewhat discouraging; but the will of the Lord be done.

#### *His Labours at Vizagapatam.*

At this place Mr. Church arrived in March 1819, and continued there till March 1820. Of his labours at this Station Mr. Hough thus writes—

This is a large Civil and Military Station, situated on the coast, about 600 miles north of Cuddalore, and nearly equidistant from Calcutta and Madras. Here also he had two separate congregations; one composed of the Military within the Fort, and the other of the Civilians about four miles distant. The Civilians consisted of about twelve families: the Military were about 500, chiefly Veterans and Invalids; "sunk," as he stated, "almost all of them, through drunkenness and idleness and the debilitating effects of the climate, far below the Heathen around them\*." But it was from among these very men that he gathered the richest fruit of his labours. Several abandoned and profligate men, who seemed on his arrival to be lost to all sense of shame, soon felt the power of the Divine Word—became truly penitent—renounced their sins—and turned unto God, seeking His mercy, and the salvation of their souls, through the Lord Jesus Christ.

The official duties of this Station occupied a great portion of Mr. Church's time: but, so ardent was his desire to preach to the Natives also, that he sat down to the study of Telogoo with closer attention, if possible, than he had paid to Tamul.

\* This is, unhappily, the state of the European Invalids, with very few exceptions, throughout India—the natural consequence of being under little restraint, and of having scarcely any duty to perform.

As he found the place pre-occupied by the London Missionary Society, he postponed the establishment of Native Schools, until he should become better acquainted with the necessities of the inhabitants; but he opened an English School without delay, for the benefit of Country-born Children, at the expense of the Church Missionary Society. In this School, between 40 and 50 Scholars were instructed; and their progress gave him the highest satisfaction.

#### *Removal to Madras.*

But while he was thus labouring for the spiritual good of all around him, he was again interrupted; for before he had been twelve months at Vizagapatam, he was appointed to labour at the Presidency.

The Rev. Marmaduke Thompson, being under the necessity of returning to Europe for the recovery of his health, was anxious that Mr. Church should succeed him, in the superintendence of those religious and benevolent Institutions over which he had presided; and, as the Chaplain of the Black-Town Chapel was to be appointed to the station which Mr. Thompson was about to vacate at St. George's Church, he used his interest to have Mr. Church appointed to the Chapel which would then be unoccupied.

Desirous as Mr. Church was to preach the Word of God to the Heathen, and having a second time nearly qualified himself for the important work by studying the language spoken at his Station, he felt some disappointment at this second interruption of his labours; but was too well satisfied of the superior importance of the duties which would devolve on him at Madras, not to accede, without hesitation, to the wish of his friends for his removal thither.

On his arrival at the Presidency, he entered without delay on his duties; and preached, on the following Sunday, at the Black-Town Chapel, to a very crowded and attentive Congregation. It consisted chiefly of Country-born Families, for whose accommodation the Chapel was built. But his known piety and talents as a Preacher attracted many Europeans also of the first respectability at Madras, who continued to attend his Ministry as long as he remained in India.

With much official duty on his hands, he yet found time for every work which had for its object the promotion of the glory of God and the happiness of man.

Immediately on his arrival at the Presidency, he undertook the office of Secretary to the Madras Corresponding Committee of the Church Missionary Society; and long will the Gentlemen who con-

posed that Committee remember the lively interest which he took in the Society's objects, the sober judgment with which he delivered his sentiments on the topics discussed, the humility and candour with which he listened to the opinions of others, the affection always expressed by him toward the Missionaries under their direction, and, in fine, the prompt and judicious manner in which he discharged the arduous and important duties of his office.

Several of the Europeans at Madras were accustomed to meet together weekly, for the purpose of reading the Scriptures and joining in social worship. Mr. Church willingly accepted the invitation to conduct the Service at these Meetings: his expositions of Scripture, on these occasions, were peculiarly edifying. Much as his public preaching was esteemed, yet the familiar expounding of Scripture seemed to be his favourite exercise. He did not depend, in these expositions, on the thoughts which might rise at the moment, but always studied his subject; and he took such a comprehensive and practical view of the Sacred Volume, that he at once rivetted the attention and engaged the affections of his hearers. Various persons, who came at first out of curiosity, repeated their visits from better motives, and departed with an evident blessing.

Several Young Men were first awakened to a serious concern for themselves, at the social Meetings where he officiated; and carried with them, to various Stations in the interior, those sacred principles of action, to which they had hitherto been strangers: and who can calculate to what extent they may thus prove blessings to the Heathen around them! Religious persons are much more respected by the Hindoos, than those of the opposite character. So far are the Natives from taking alarm at a European's attention to his devotions, or from being provoked thereby to pay him less regard, that this is the most effectual means of securing their esteem. While they crouch at the feet of an irreligious person, and, from some interested motive, court his favour, they will despise him in their hearts. Though most immoral themselves, yet they are taught from their infancy to revere a devout man; and if there are any Europeans in India who really possess the confidence and esteem of the Natives, they are the men whose actions prove them to be Christians, not in name only, but in reality. Since, then, the affection of people for their rulers is the best security for the continuance of their loyalty, such persons, instead of endangering, give stability to our Eastern

Empire: and when Christianity comes to be recommended to those who have had already so fair an example of its moral influence exhibited before their eyes, they will be much better disposed to regard its injunctions and embrace its doctrines, than others of their countrymen, who, viewing our Sacred Religion only through the polluted medium of the conduct of its faithless professors, have ever been accustomed to spurn it from them with scorn.

Shortly after Mr. Church's arrival at Madras, he proposed the establishment of an Auxiliary Bible Society. Not that the importance of this Institution had been disregarded, or its interests neglected, at that Presidency; for its friends there were numerous, and contributions to its funds were raised to a considerable amount: but objections had hitherto existed to the formation of an Auxiliary. Those objections were now, in a great measure, removed; and Mr. Church's proposition was received, and the Society formed under the happiest auspices. He was unremitting in his attention to the business of the Society; and was seldom absent from the Meetings of the Committee. He acted like one who was resolved on redeeming his pledge to promote the objects of the Bible Society, with as much zeal as he had formerly shewn in opposing them.

While thus assiduously occupied in his multiplied and continually-increasing avocations, a circumstance occurred, which afforded him additional evidence that his labours at Vizagapatam, though unexpectedly interrupted, had not been in vain. He visited Poonamallee, a military cantonment about 15 miles from Madras, where the King's Troops are quartered, on their arrival, until sent off to their respective regiments in the interior, or while waiting to embark on their return to Europe. At this Station there is an extensive Asylum for the Orphans of English Soldiers, to see which was the principal object of Mr. Church's visit. He viewed the Church also; and was no less surprised than gratified to find three Soldiers in the Vestry, praying together, whom he recognised as having been among his most attentive hearers at his last Station. The barracks at Poonamallee presented a scene of such iniquity, that they could enjoy no Christian Communion there, much less unite in reading the Scriptures and in prayer, without continual interruption: they had obtained permission, therefore, to retire to the Vestry of the Church; and met there regularly for mutual edification.

Mr. Church's health during his real-



deance in India had hitherto been seldom interrupted; but he was now visited with a disease which soon reduced him to such a state of debility, that he was under the necessity of relaxing his exertions. His constitution was never strong; and the anxiety and fatigue, night and day, through which he had passed during some family afflictions, seemed to have shaken his whole frame. His complaint was dysentery; which, with but little intermission, was unusually protracted, and his friends began to be alarmed. His own mind, however, was perfectly tranquil; and the writer well remembers being struck at the composure with which he referred to his death as probably not very distant. The source of this peace of mind is explained in the following *Nota*, which he wrote at the time to a friend who had sent to inquire after his health—

I scarcely dare say that I have had a bad night. I thought it so myself for a while; but now I am silent. The Lord, whose I wish to be, both in time and eternity, has graciously vouchsafed me a season of great refreshment this morning—a refreshment of soul, that has far more than counterbalanced and silenced the sufferings of the body. I generally say but little on these matters—perhaps I am sinfully silent: but now the Lord compels me to declare His goodness and mercy toward me. I cannot hold my peace. Oh! how good a God is our God! Thus He terminates a night of suffering, by a morning of joy: yes, and I will venture to say of thanksgiving too; for I have scarcely been able to refrain, ever since, from blessing His holy Name.

And, my Dear Friend, let me tell you, that the object of this declaration is defeated, if you do not glorify God on my behalf. I feel as if I could do nothing myself, in the smallest measure answerable to such abundant supplies; and would call on all my fellow-creatures, if I could, to bless the Lord with me!

Mr. Hough here remarks—

His friends now began to cherish the hope of his recovery: but, in a few weeks, he relapsed; and, at the same time, the painful intelligence arrived, that his little Boy, who had been sent to England for his health, had died at sea. Yet his confidence in God seemed to increase the more severely he was tried; and of him it may indeed be said, that, while the outward man perished, the inward man was renewed day by day.

Unwilling as the writer is to obtrude any part of his own history on the reader's notice, he cannot refrain from mentioning the last interview which he had with his deceased friend; and, in doing so, must advert to the circumstance that led to it.

The day before that on which the in-

telligence of his Son's death arrived, I had undergone a painful and perilous operation; and was stretched on the bed of sickness, in a helpless state. He had heard regularly of the progress of my complaint, when at a distance from him; and had expressed much greater anxiety about me than about himself: and, now that I was within reach, he seemed to forget his own sufferings, and hastened, as soon as he could, or rather sooner than he ought to have done, to my couch. Never shall I forget the humble and devout manner in which he justified the ways of God to man; even in his most painful and mysterious dispensations—the holy resignation with which he bowed to the will of Heaven—the gratitude which he expressed for the inward consolation and peace that had sweetened his most bitter potion—or the fervour with which he prayed, that our respective sufferings might have the effect of correcting what was amiss in us, of increasing our confidence and joy in the Saviour, and of rendering us more meet for the inheritance of the saints in light. He seemed better prepared for heaven, than any mortal with whom I ever conversed; and expressed a dread of returning to health, lest, in the multiplicity of his occupations and the enjoyments of life, he should lose that savour of heavenly joys and that delight in God, which now refreshed his soul.

#### *Sails for England.*

The repeated shocks which he suffered, coming in quick succession, were too much for his debilitated frame. His medical friends, despairing now of his recovering strength in India, ordered him to embark in the first ship for England. He yielded to the necessity—painful as it was to him to quit the land where he once hoped to spend his days in extending the Kingdom of Christ among the Heathen; and embarked on board the *Abberton*, on the 6th of March 1822. It was thought, at the time, that he had no disease upon him—that his only complaint was extreme debility—and that three weeks at sea would restore him to health.

#### *Death at Sea.*

The Surgeon of the ship died, about seven days after they sailed. This was distressing to Mrs. Church, who was filled with anxiety for her suffering partner; and there was now no person on board whom she could consult for him, except a very young man, who once paid some attention to the study of medicine, but had for several years relinquished it.

When Mr. Church heard of the Surgeon's death, he remarked, with the greatest composure—

For myself, I feel no sorrow, knowing well, that He, in whose hand I am, will cause ALL, even this apparently trying providence, to work together for His glory and our good: but it is indeed a loud call for our faith to be in strong exercise. May this grace never fail us!

The kindness and unwearied attention of Captain Gilpin compensated, in a great measure, for the loss which they had sustained. Nothing indeed was wanting in him but medical skill, to render his afflicted passenger as comfortable as his state required.

A few days after, he began to complain of a constant uneasiness in his right side. He had no acute pain, but felt occasionally a most distressing sense of suffocation. He continued growing worse till the 8th of April, when he suddenly felt better than he had done for many weeks: but the hopes now inspired were too soon to be dissipated; for, on the evening of that day, he was seized with an alarming palpitation at the heart, which continued for six hours, with only a short intermission. During this time, he spoke but little, and that with difficulty. About ten o'clock that night, when in extreme suffering, he said, "Something has broken in my side." "It must surely," Mrs. Church replied, "be an abscess on the liver." This remark seemed to relieve his mind. Yet being uncertain as to what had taken place, and having no medical assistance, they could not but be in a state of anxiety, until something further appeared that might remove all doubt from their minds. About an hour after, they were satisfied that Mrs. Church's opinion was correct. For three days he appeared better, and felt greatly relieved; but, on the fourth day, the weakness returned, and increased with such rapidity as to warn him and his afflicted Wife to prepare for a speedy separation. But his mind was in perfect peace. He was not transported with any of those exalted views of the love of God in Christ, accompanied by reflections upon himself, as an unworthy, yet redeemed sinner, which, when in health or in less painful suffering, had, at times, nearly overwhelmed him. On Mrs. Church's expressing her regret at the absence of those feelings, he replied—

Let us rather bless and praise God, that I am preserved in PERFECT PEACE, without the SHADOW of a doubt, or a wish even, except one—a wish for the desire to depart, and to be with Christ. I painfully feel the absence of that desire, when I look at you and my two helpless babes. Still I can give you up with the confidence, that, when God shall call me away to glorify Him above, He will be a Husband to my widow, and a Father to my children.

He now regarded his near approach to the future world with the sweetest composure; and seemed apparently indifferent, every night, whether he awoke in Time or Eternity—but would say, in the prospect of its being in Eternity, "Oh, what a glorious morning!—what a deliverance will that be!"

In this state did he continue, glorifying God with his latest breath, till the 15th of April, when his happy spirit took its flight, to join the innumerable company of Angels, and the spirits of just men made perfect, around the throne of God.

On the following day, the crew was assembled upon the quarter-deck; and, after the Funeral Services had been read by one of the passengers, his body was committed to the deep, until that day when the sea shall open at the sound of the Archangel's trumpet, and give up her dead.

*Testimony of Mr. Church to the Progress and Prospects of Christianity in India.*

The testimony of such an intelligent and faithful servant of Christ as the late Mr. Church will confirm the hopes and encourage the patient labours of the friends of India. The actual progress, indeed, of Christianity in that country, and the value of the prospects opening before it, cannot be duly appreciated but as taken in connection with the obstacles which it has to encounter. Among these obstacles, one of the greatest is the immoral character of the Natives, formed by the influence of a debasing System of Idolatry on the corrupt and fallen heart. On this subject Mr. Church wrote—

A little business, in which money is concerned, is sure to be a trial; for I have never yet found the Native that could withstand the temptation. They are the most designing, knavish people, I do think, in the whole world.

Of one of his pupils he says—

This Youth appears to pay great attention to the instruction which I give him; and has seemed, till lately, quite disinterested: but, now that I am going away, he begs me to recommend him to some place of trust and emolument; and I almost fear that this has been his object throughout—to gain what they call "Master's favour," and his recommendation respecting some object which they have in view. They are so deep, that it takes months and years to find out their views; as they are indefatigable in the pursuit of their object, and will always advance toward it by indirect means.

This knowledge, however, of their

character did not discourage him from prosecuting his work; for he adds—

But, even in this pursuit, they may, peradventure, be arrested by the mighty power of God; and it is this, and this only, which can encourage us to persevere.

On another occasion, he says—

It would make your heart bleed to see how Satan reigns triumphant in this land—to see an immense number of human beings, each possessing, as well as you or I, an immortal soul, led captive in the chains of Idolatry. Were we dependent on human means alone, the case were hopeless—but what cannot the hand of Heaven do? And, indeed, we have many reasons to bless God, for the prospects of a change being wrought in the land—of Satan's defeat and Christ's reign, even in India!

But though he was not discouraged by the native character, he was put on his guard by his knowledge of its duplicity. And this caution is participated generally by the Protestant Missionaries of India. Mr. Church thus describes the method adopted by the Missionaries at Madras, with every Native who offers himself for baptism—

He is put upon a course of probation, perhaps for a couple of years—a space of time little enough to dive into the depths and recesses of the native character; for they are duplicity itself. This trial usually produces such disclosures, that no baptism can take place: and the fact is, that there are zealous, excellent men, who have been labouring from six to ten years, and have not baptized one adult Heathen.

Mr. Hough remarks—

This statement is due to those invaluable men, who are spending their days, employing their talents, and sacrificing their health and every earthly comfort, for the conversion of the Hindoos, with as yet but little apparent effect.

But Mr. Church was anxious to guard those with whom he corresponded against the conclusion, that it is in vain to toil any longer in such an unproductive field; and would often refer to the encouraging prospects opening before Christians—

There is a greater spirit of inquiry among the Brahmins and respectable Hindoos, than was ever perhaps known to exist. The abominable idolatries practised in this country are indeed incredible. Here the Devil reigns triumphant over the fallen race of Adam. Yet there is much,

very much ground to hope, that preparation is making for his overthrow, and for the bringing in of the salvation of Christ. Oh, my dear brother in the Lord, you need but to cast your eye over the face of this country, covered with pagodas, and to hear the infernal sounds of their nocturnal ceremonies, deeds indeed of darkness, to say, "God forbid that I should ever relax my endeavours for Bible and Missionary Societies!"

On another occasion, he writes—

Much is doing in the way of Native Schools; and perhaps it may be the Divine purpose to raise up Preachers from these Seminaries, to declare the glad tidings of Salvation effectually to their countrymen. We must wait the Lord's time.

Much, I hope, is also doing toward removing one obstacle in the way of Heathens becoming Christians, arising from the state of morals among Europeans in this country. The intelligent Hindoos are still pointing the finger to these persons, and exclaiming, "See your Christians! What can be the excellency of that religion which produces such fruits!" Now this is a most deplorable fact; but I am happy to say, that, through the labours of pious Chaplains and Missionaries, a great improvement is taking place. Some time ago, religion was a thing scarcely thought or heard of in India—now, truly pious Europeans spring up among us. Everywhere, almost, attention is paid to the Ordinances of our Religion, and there is a manifest improvement in morals. Religious Books, which used to be a mere drug, are now bought up as fast as imported. If we can shew the Heathen what our faith is by our works, and teach their children, at least, what our principles are, we may hope for good. Human Reason can see no hopeful prospect—"You might as well attempt to remove the earth, as to convert the Heathen."—"Make bare thine arm, O Lord," Faith replies: "Pour down thy Spirit from on high, and even this wilderness, barren as it is, shall blossom as the rose!"

Mr. Hough adds—

Since the above was written, the good work has been advancing in many directions; and Mr. Church lived to see a brighter prospect opening for India than he had ever hoped to witness, in respect to the moral and religious improvement of Europeans, in the rapid increase of Native Schools, in the multiplication of Religious Publications in the vernacular tongues, and in a growing curiosity among the Natives to know what those books contain.

# Proceedings and Intelligence.

## United Kingdom.

### ANNIVERSARIES.

Most of the Societies included in the following abstract publish, for the use of their respective Members, reports of the Addresses delivered at the Meetings. In these Speeches there is usually much that is of a personal and local nature; which, however proper and requisite it maybe for the occasion, is not well suited to be put on permanent record. We shall select, therefore, as we did last year, the most important statements from these Addresses; and shall arrange them, in our next Number, under suitable heads. On the present occasion, we shall confine ourselves to such parts of the official business of the respective Societies as may afford, in the smallest compass, a satisfactory view of their state and progress.

#### IRISH SOCIETY OF LONDON. SECOND ANNIVERSARY.

The Morning Anniversary Sermon having been preached, by the Rev. Hugh M'Neile, at Percy Chapel, on Tuesday the 6th of April, the Annual Meeting was held on the 7th, at the Argyle Rooms, Regent Street; the President of the Society, the Lord Bishop of Lichfield and Coventry, in the Chair.

#### *Movers and Seconders.*

Earl of Gosford, and Rev. Dr. Hamilton—Lord Calthorpe, and the Earl of Rockingham—Right Hon. Sir G. H. Rose, M.P., and Rev. Hugh M'Neile—Hon. James Hewitt, and Hon. Baptist Noel—and Lord Lilford, and J. Browne, Esq.

The Evening Anniversary Sermon was preached, by the Secretary, the Rev. G. Mutter, on Tuesday, the 4th of May, at St. Paul's, Covent Garden.

The total receipts of the year were 300*l.* 9*s.* 5*d.* The Collections at the Anniversary amounted to 168*l.*

#### WESLEYAN MISSIONARY SOCIETY. ANNIVERSARY.

The London District Auxiliary held its Annual Meeting, at Great Queen-Street Chapel, on Wednesday the 28th of April; Lancelot Haalope, Esq., in the Chair. The sum raised during the year had been 5719*l.* 17*s.* 4*d.*, being an increase on the preceding year of 605*l.* 0*s.* 3*d.*

Sermons were preached before the Society—by the Rev. Richard Watson, one of the Secretaries,

from 1 Pet. ii. 13. *Honour all men*, at the City-Road Chapel, on Thursday Evening, April the 29th—by the Rev. Robert Newton, of Manchester, from 2 Thess. iii. 1., in Great-Queen Street Chapel, on Friday Morning, the 30th—and by the Rev. John Anderson, of Manchester, from John i. 29., in China-Terrace Chapel, Lambeth, in the evening of the same day. Mr. Watson's Sermon was, at the request of the Committee, particularly directed to enforce the obligation under which this country lies of bestowing every practicable benefit on the West-India Slaves.

On Sunday, the 2d of May, Sermons were preached for the Society, in all the Wesleyan Chapels in London and its immediate vicinity.

At Eleven o'Clock on Monday, the 3d, the Annual Meeting of the Society was held at the City-Road Chapel. Joseph Butterworth, Esq. M.P. was called to the Chair; the Rev. Henry Moore, President of the last Wesleyan Conference, having opened the Meeting with prayer. The Report was read by the Rev. Richard Watson.

#### *Movers and Seconders.*

John Key, Esq., Alderman of London; and Rev. Robert Newton, of Manchester—Rev. H. Townley, one of the London Society's Missionaries; and Rev. Edward Irving, Minister of the Caledonian Church, Hatton Garden—Right Hon. Sir G. H. Rose, M.P.; and G. Sandford, Esq.—W. Williams, Esq., M.P.; and Joseph Carne, Esq., of Penzance

—Rev. John Anderson, of Manchester; and Edward Phillips, Esq., of Melkham,—and Rev. H. Moore; and James Wood, Esq., of Manchester.

*Resolutions.*

—That the still benighted and wretched condition of the greater part of the world, together with the access to many millions of its Pagan Inhabitants which Divine Providence has given to Missionary Societies, as well as the good already effected by their collective exertions, strongly call upon the Friends of Missions, generally, to persevere, not only with unabated, but with quickened zeal, in the work of diffusing the knowledge of Christ throughout all nations.

—That the happy effects which have followed the patient and persevering labours of Missionaries in the West-India Colonies, and the still-neglected and uninstructed condition of the greater part of their Negro Population, give to those Missions which are specially devoted to the religious benefit of that class of our fellow-subjects, a particular claim upon our affectionate and liberal encouragement.

The Collections at the various Services and Meetings connected with these Anniversaries, together with Donations made on the occasion, amounted to 1370*l.*; being an increase of 150*l.* on the Contributions at the Anniversaries of the preceding Year.

CHURCH MISSIONARY SOCIETY.

TWENTY-FOURTH ANNIVERSARY.

THE Annual Sermon was preached, at St. Bride's Church, on Monday Evening, May the 3d, by the Rev. Fountain Elwin, M.A. Minister of Temple Church, Bristol, and Secretary of the Bristol Church Missionary Association. From Acts ii. 17.—*And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh*—the Preacher shewed, I. The Need of the Divine Influence, promised in the Text, for the successful prosecution of Missionary Labours; and, II. The Encouragement afforded in the work, by the expectation of the plenary and ultimate accomplishment of the prophecy.

At Twelve o'Clock, on Tuesday, the 4th, the Chair was taken at the May, 1824.

Annual Meeting, in Freemasons' Hall, by the President, Admiral Lord Gambier, G.C.B. The Meeting having been opened by the Noble President, the Rev. Josiah Pratt read an abstract of the Report; and was followed by the Treasurer, who, in addition to some remarks on the State of the Funds, read the following passage of the Report, which had been omitted by Mr. Pratt as having relation to his own connection with the Society—

The Committee have now to state an arrangement in the Society's domestic concerns, which has been rendered necessary by the increase and great extent of its business. Additional help has been obtained, from time to time, in the Secretary's Department, as the immediate exigencies seemed to require. The Secretary has occupied that office since December 1802: in December 1815, he was joined by the Assistant Secretary; and, since June 1820, Mr. Coates has devoted himself to the work of this department. The Income and Expenditure of the Society, by the amount of which an estimate may be formed of the extent of its business, are at present more than double what they were when the Assistant Secretary entered on his office, and nearly one-third more than at the time of Mr. Coates's engagement with the Society. While the business of this department has been thus rapidly augmenting without an adequate increase of assistance, the Secretary himself has been progressively but unavoidably withdrawn from that active share in it which he had so long taken; the Missionary Register having occupied the chief part of his time, as the proper conducting of that publication requires a constant and vigilant attention to all that is passing in respect of Missionary Exertions throughout the world.

In consequence of the intimation from the Secretary that he felt it incumbent on him, on the grounds before stated, to retire from the responsibility of an office, the duties of which he had it no longer in his power to discharge, and aware that the great augmentation of the Society's concerns required new and efficient arrangements in his department, the Committee entered into a full investigation of the nature and amount of the Society's business, in order to ascertain the measures which it had become necessary to adopt on the occasion. The result has been a full conviction, not only that a new

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arrangement of Officers was required, but some addition also to their number. Two Clerical Secretaries being found inadequate to discharge the duties of the department, even with the very efficient assistance of Mr. Coates, and when the Secretary could devote his time more exclusively to those duties, it became necessary, not only that a Secretary should be appointed in conjunction with Mr. Bickersteth on Mr. Pratt's retiring, but that another Clergyman should be added. These three Clergymen, under the title of "Secretaries," together with Mr. Coates, to whom that of "Assistant Secretary" has been assigned, will divide among themselves all the duties of the Secretary's office.

#### *Movers and Seconders.*

Lord Barham, and Right Hon. C. Grant, M.P.—Lord Calthorpe, and T. F. Buxton, Esq. M.P.—Bishop of Lichfield and Coventry, and Major Phipps (from Calcutta)—Sir Robert Harry Inglis, Bart. M.P., and Rev. Richard Waldo Sibthorp—Rev. Joseph Parson (from Calcutta), and Rev. Frederic Spring (from Tellicherry)—and Rev. C. James Hoare, and Rev. J. W. Cunningham.

#### *Resolutions.*

—That the Report now read be received, and printed under the direction of the Committee: and that, while this Meeting contemplates with thankfulness the continued augmentation of the Income of the Society, and the gradual extension of its operations and of those of kindred Institutions, the Members notice with pain, a growing manifestation, in various ways, of a spirit hostile to those benevolent exertions; and they recognise in these "signs of the times" an accumulating weight of obligation on all Christians, both to cultivate a right spirit in their labours, and to pray for the abundant influences of the Holy Spirit, in order to the more rapid success of that great Cause which it is the object of the Society to advance.

—That the Members of the Society deeply sympathize with the Missionaries in Sierra Leone and their Congregations, on the removal of so many valuable Labourers from the sphere of their usefulness, and on the destitution of religious instruction to which those Congregations are in consequence reduced: yet, animated by the recollection of the signal success with which the Society has been blessed in that Mission, this Meeting rejoices in the prospect afforded of a strenuous prosecution of the Society's objects in Sierra Leone with augmented means; persuaded that, while the places of those who have been removed by sickness or death in the civil

and military departments are eagerly sought for and speedily filled, it would be a dereliction of duty in Christians, inspired by higher motives and aiming at nobler ends, to desist from their undertaking, or to relax in their exertions.

—That this Meeting, while it deploras the ravages of war on the shores of the Mediterranean, yet cannot but anticipate the overruling of these evils for the furtherance of the Gospel; and rejoices in the increasing opportunities for the circulation of the Scriptures and the establishment of Christian Missionaries, in the countries connected with that sea.

—That the happy effects which have resulted to the interests of Christianity from the Ecclesiastical Establishment for our Eastern Possessions, encourage this Meeting to look forward with enlarged expectations to the most salutary consequences, both to the Free and Slave Population, from that recently formed for the West Indies; and it affords the Members peculiar satisfaction to express the sense which they entertain of the advantages derived to the Society from the countenance and patronage of the Lord Bishop of Calcutta.

—That the increase of Schools in the Society's different Missions, and particularly of those for the instruction of Native Females in India, offers to the Meeting matter for sincere congratulation; and it especially rejoices in the augmentation of Seminaries for training Native Teachers, as the importance of employing as extensively as practicable Natives in the communication of religious knowledge to their countrymen becomes more manifest, in proportion as the operations of the Society are enlarged.

The Meeting was addressed, in conclusion, by the Rev. Fountain Elwin and by the President.

#### *State of the Funds.*

##### *Receipts of the Year.*

Paid direct to the Society:—		£.	s.	d.
Congregational Collections..	738	10	6	
Benefactions .....	756	3	7	
Annual Subscriptions .....	1822	13	6	
School Fund .....	62	8	0	
Legacies .....	475	0	10	
Contributions through medium				
of Associations .....	32,571	12	7	
Int. on Government Securities..	807	18	3	
	36,734	7	3	
Sale of Publications .....	316	15	11	
	37,051	3	2	
On account of Seminary ...	2,221	4	1	
Total....	£39,272	7	3	

## Payments of the Year.

Missions :—	£.	s.	d.
West Africa .....	4660	18	3
Mediterranean .....	1284	13	8
North India .....	8511	11	0
South India .....	3184	2	9
West India .....	326	13	3
Ceylon .....	4676	7	2
Australasia .....	3036	13	0
West Indies .....	1050	11	9
North-West America .....	676	13	3
Investment to meet a Grant to the Bishop's College for 1823, 1000	0	0	0
Missionaries and Students :—			
Maintenance, Education, &c. 1677	4	2	
Basle Institution .....	300	0	0
Disabled Missionaries, &c. 195	6	6	
Books .....	320	11	0
Publications :—			
Translating and printing the Scriptures and Tracts ....	400	0	0
Printing 9500 copies of the Twenty-third Annual Publication .....	1111	17	1
Miscellaneous Printing .....	250	8	11
Sundries :—			
Expenses on account of Associations, including the cost of the Publications supplied to the Collectors, and to the Weekly and Monthly Contributors, with Carriage of Parcels, Travelling Charges, &c. ....	2229	18	9
Advertisements, Postage, Rent, Taxes, Salaries, Poundage, and Incidentals, 2195	9	0	
	37,087	19	6
Carried to Seminary Fund . 2,221	4	1	
	£.39,309	3	7

## Funded Property.

Reduced 3 per Cent. 12,900*l.*—Consols 8 per Cent. 13,200*l.*—Exchequer Bills (invested for Bishop's College, Calcutta) 2000*l.*

The Collection at the Church was 142*l.* 17*s.* 8*d.*, and that at the Meeting 147*l.* 13*s.* 7*d.*—total 290*l.* 11*s.* 3*d.* The state of the weather on Monday was particularly unfavourable.

BRITISH AND FOREIGN BIBLE SOCIETY.  
TWENTIETH ANNIVERSARY.

At Eleven o'Clock on Wednesday, May the 5th, the President, Lord Teignmouth, took the Chair at the Annual Meeting in Freemasons' Hall. The Report was read by the Rev. Andrew Brandram, one of the Secretaries.

## Movers and Seconders.

Earl of Harrowby, and Earl of Roden—Bishop of Lichfield and Coventry, and Lord Barham—Lord Bexley, and Rev. Joseph Parson—Right Hon. C. Grant, M.P., and

Rev. Dr. Morrison (from China)—Joseph John Gurney, Esq., and Rev. Dr. Wardlaw—Sir Robert Harry Inglis, Bart. M.P., and Rev. Richard Watson—Rt. Hon. Sir G. H. Rose, M.P., and Rev. John Townsend—Lord Gambier, and Rev. J. W. Cunningham.

The Meeting was addressed also by the Noble President, the Treasurer, and the Rev. Andrew Brandram; and by Admiral Count Verhuell, Peer of France, deputed from the Paris Society.

## State of the Funds.

Receipts of the Year.	£.	s.	d.
Annual Subscriptions .....	2390	13	0
Donations .....	4150	3	0
Congregational Collections .....	606	5	5
Legacies .....	2860	12	8
Dividends on Stock .....	1212	1	1
Interest on Exchequer Bills .....	1263	5	0
Auxiliary Societies .....	42,007	6	6
Drawbacks on Paper .....	697	10	6
Russian Bible Society, on Account of Insurance .....	144	7	6
	55,332	4	8
Sale of Scriptures, &c. ....	42,386	12	10
Total .....	£.97,718	17	6

## Payments of the Year.

Printing the Scriptures .....	68,622	16	2
Printing Paper .....	11,589	18	11
Agents in Foreign Parts, Stipends and Expenses .....	1534	12	7
Travelling Expenses .....	1477	2	0
Sundries—including Salaries, Ground Rent, Insurance, Shipping Charges, Depository, and Incidentals .....	6269	8	0
Total .....	£.89,493	17	8

## Assets and Engagements.

Balance in hand, including Bills not due, 13,324*l.* 12*s.* 5*d.*—3 per Cent. Reduced, 18,900*l.*—3 per Cent. Consols, 19,190*l.*—3 per Cent. 1796, 100*l.*—4 per Cent. Annuities, 1918*l.* 10*s.* 4*d.*—New 4 per Cent. and Long Annuities, 13,765*l.* 17*s.* 6*d.*—Exchequer Bills, 15,500*l.*

The Society is under engagements to the amount of 43,098*l.* 1*s.* 2*d.*

PRAYER-BOOK AND HOMILY SOCIETY.  
TWELFTH ANNIVERSARY.

The Annual Sermon was preached, at Christ Church, Newgate Street, on Wednesday Evening, May the 5th, by the Rev. Basil Woodd, from Eph. ii. 20. *Built upon the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner-stone.*

At the Annual Meeting, held on the 6th, at Stationers' Hall, the Right Honourable Lord Bexley took the Chair at Twelve o'Clock.

*Movers and Secondors.*

Lord Gambier, and Z. Masculay, Esq.—  
Barl of Rocksavage, and Alderman Sir  
Clausius Stephen Hunter, Bart.—Rev. G.  
Simeon, and Rev. Dr. Morrison (from China)  
—Rev. Dr. Prince (from Brussels), and Rev.  
Edward Burn— and Rev. Dr. Steinkopf,  
and Rev. W. R. Evanson.

His Royal Highness the Duke of  
Gloucester is become *Patron* of the  
Society; the Archbishop of Tuam,  
and the Bishops of St. David's, Nor-  
wich, and Lichfield and Coventry,  
*Vice-Patrons*; and Lord Bexley,  
*President*.

*State of the Funds.*

Receipts of the Year.	£.	s.	d.
Annual Subscriptions.....	713	19	0
Donations.....	203	10	4
Associations.....	154	7	0
Congregational Collections.....	56	6	0
For Foreign Objects.....	46	17	3
	1174	19	7
Sale of Pr. Books & Homilies....	528	5	4
Total.....	£. 1703	4	11

*Payments of the Year.*

Prayer-Books and Homilies....	1014	10	8
Homilies &c. in Manks & Irish,	41	12	6
Printing Report, and Circulars,	82	17	9
Salaries, Rent, Taxes, &c.....	397	5	3
Sundries.....	191	1	0
Foreign Objects.....	218	6	8
Total....	£. 1870	13	9

The Society is under engage-  
ments to the amount of 850*l*.

The Collections at the Sermon  
and Meeting were 80*l*. 13*s*. 3*d*.

*JEWS' SOCIETY.**SIXTEENTH ANNIVERSARY.*

ON Friday the 30th of April, and  
on Saturday the 1st of May, Sales  
of Ladies' Work, for the benefit of  
the Society, held at Willis's Rooms,  
King Street, St. James's, produced  
about 260*l*.

On Thursday Evening, the 6th  
of May, the Annual Sermon was  
preached, at St. Paul's Covent Gar-  
den, by the Rev. Legh Richmond,  
M.A. Rector of Turvey, from Isaiah  
xliii. 21. *This people have I formed  
for myself: they shall shew forth  
my praise.*

On Friday the 7th, at Noon, the  
Annual Meeting was held in Free-  
masons' Hall; the President, Sir,  
Thomas Baring, Bart, M. P. in the  
Chair.

*Movers and Secondors.*

Lord Bexley, and the Bishop of Lichfield  
and Coventry.—Right Hon. Sir G. H. Rose,  
M.P., and Rev. C. Simeon.—Lord Oakthorpe,  
and W. Cuninghame, Esq.—Rev. Dr. Ha-  
milton, and Sir Montague Cholmeley, Bart.  
M.P.—Lord Gambier, and Rev. W. Marsh  
—and Rev. Legh Richmond, and Rev. Pro-  
fessor Farish.

*Resolutions.*

—That this Meeting cordially rejoices  
in the extended diffusion among Chris-  
tians, both at home and abroad, of a  
benevolent regard to the welfare of the  
Jewish Race; manifested, more especially,  
in several of the Continental States, by  
acts of Royal and Municipal Favour,  
by the facilities afforded to Missionary  
Efforts, by the formation of Auxiliary  
Societies, and the establishment of Schools  
and other Institutions for the temporal  
and spiritual improvement of the Jews.

—That this Meeting notices, with satis-  
faction and thankfulness, the continued  
and increasing indications of a disposition  
favourable to Christianity on the part of  
the Jews in various places; especially  
among their Youth, and in their Seats of  
Learning; and anticipates the most bene-  
ficial results from the extensive circulation  
of the Word of God and Christian Tracts  
among them.

—That, under a deep impression of the  
peculiar interest which attaches to the  
Holy Land as a scene of Missionary La-  
bours in behalf of God's Ancient People,  
and encouraged by the reception which  
Mr. Wolff, a converted Jew, has met with  
among his Brethren in his two visits to  
Jerusalem, this Meeting warmly approves  
the determination of the Committee to  
establish a permanent Mission in Pales-  
tine, and recommends the Fund appro-  
priated to that object to the attention and  
support of the Christian Public.

*State of the Funds.*

Receipts of the Year.	£.	s.	d.
Annual Subscriptions.....	701	2	6
Donations.....	630	8	4
Auxiliary Associations, &c.....	9503	13	4
Legacy.....	10	10	0
Hebrew-Scripture Fund.....	839	8	3
Foreign Mission & School Fund,	216	19	6
Palestine-Mission Fund.....	581	5	9
Total.....	£. 12,426	0	8

*Payments of the Year.*

Jewish Children.....	1693	5	6
Jewish Pensioners, &c.....	144	1	6
Seminary.....	986	5	6
Foreign Missions and Schools..	2614	14	11
Palestine Mission.....	920	19	2
Hebrew Scriptures.....	2028	11	7
Tracts, Reports, & Expositors.	1218	9	4
Sundries.....	2051	2	7
Total.....	£11,657	3	1



The Collection at the Church was 67*l.* 9*s.* 6*d.* and that at the Meeting, 84*l.* 18*s.* with Donations amounting to 25*l.*

**MERCHANT-SEAMEN'S BIBLE SOCIETY.**  
SIXTH ANNIVERSARY.

THE Annual Meeting was held on Friday the 7th of May, at Twelve o'Clock, at the City-of-London Tavern; the President, the Rt. Hon. Admiral Viscount Exmouth, G.C.B. in the Chair.

*Movers and Seconders.*

Rev. Andrew Brandram, and Rev. Francis Cunningham—Earl of Rocksavage, and Hon. Baptist Noel—Robert Grant, Esq., and W. Parker, Esq.—Hon. Charles John Shore, and John Petty Muspratt, Esq.—Robert Steven, Esq., and R. H. Marten, Esq.—and John Wells, Esq. M.P., and Rev. G. Clayton.

*State of the Funds.*

Receipts of the Year.	£.	s.	d.
Collection at last Anniversary..	65	2	1
Annual Subscriptions .....	204	3	0
Donations .....	312	7	6
Ladies' Association .....	76	19	3
	658	11	10
Sale of Bibles and Testaments..	195	3	9
Total.....	£853	15	7

*Payments of the Year.*

Bibles and Testaments.....	550	0	0
Printing Reports, and Stationery, ..	47	3	9
Salaries of Agents .....	203	10	0
Boat-Hire and Watermen.....	100	7	0
Rent .....	31	4	0
Sundries.....	47	16	3
Total.....	£980	1	6

The Collection was 109*l.* 12*s.* 3*d.* The President announced a contribution of 100 guineas, in addition to former donations, from the Corporation of the Trinity House.

**UNITED BRETHREN.**  
SERMONS.

ON the evening of Friday the 7th of May, the Rev. W. Marsh, of Colchester, preached in behalf of the Brethren's Missions at St. Clement Danes, from 1 John iv. 8. *God is Love.* The Collection was 34*l.* 2*s.* 3*d.*

On Monday Evening, the 10th, the Rev. Hugh McNeile, Rector of Albury, pleaded the same cause at the Church of St. Catherine Cree, from Eph. iii. 8. The Collection amounted to 85*l.* 12*s.* 9*d.*

*Funds of the London Association.*

The State of the Funds of the London Association in aid of the Brethren's Missions, for the year 1823, is as follows—

Receipts of the Year.	£.	s.	d.
Annual Subscriptions .....	317	13	0
Donations and Col. by Individuals .....	926	8	11
Congregational Collections .....	1567	16	8
Auxiliaries .....	768	2	6
For Distressed Hottentots .....	789	15	0
For Purchase of Fairfield, in Jamaica .....	28	3	0
	4397	19	1
Sale of Reports, &c. ....	2	14	9
Total ...	£4400	13	10

*Payments of the Year.*

Paid to the Brethren's Society for the Furtherance of the Gospel .....	3749	18	9
Travelling Expenses, &c. ....	223	11	3
Printing Reports, Tracts, and Papers .....	160	4	11
Rent, Salaries, Advertisements, Postage, Carriage, and Incidentals .....	267	18	11
Total ...	£4400	13	10

**HIBERNIAN SOCIETY.**

**EIGHTEENTH ANNIVERSARY.**

THE Annual Meeting was held at Twelve o'Clock, on Saturday the 8th of May, in Freemasons' Hall; the Marquis of Lansdown, in the absence, from indisposition, of the Patron, H. R. H. the Duke of Gloucester, in the Chair.

*Movers and Seconders.*

Earl of Rocksavage, and Hon. Edward G. Stanley, M.P.—Lord Barham, and Hon. Charles John Shore—Hon. G. Agar Ellis, M.P. and Rev. Dr. Thorpe—Lord Gambier, and Rev. Edward Irving—Hon. Baptist Noel, and Rev. Rowland Hill—and Viscount Lilford, and Right Hon. Sir G. H. Rose, M.P.

A discussion arose at the Meeting in consequence of some declarations of Mr. Eneas M'Donald, an Irish Roman-Catholic Barrister, relative to the disposition of the Roman-Catholic Clergy of Ireland on the subject of Education. It appearing that Mr. M'Donald was not a Subscriber, the discussion was closed; but he was invited to attend the Committee, and state to them his views and sentiments.

*State of the Funds.*

Receipts of the Year.	£.	s.	d.
Collection at 17th Anniversary, .....	165	13	6
Annual Subscriptions .....	483	12	6
Donations .....	615	19	0
Auxiliaries and Collections ...	2652	4	10
Legacies .....	531	17	6
Contributions in Ireland .....	2772	15	10
Dividends on Stock .....	60	2	2
	7282	5	4
Sale of Publications .....	116	14	0
<b>Total</b> .....	<b>£7398</b>	<b>19</b>	<b>9</b>

*Payments of the Year.*

Salaries of Schoolmasters, Inspectors, and Agents .....	7410	6	3
Travelling Charges .....	120	14	2
Purchase of Scriptures .....	9	13	7
Printing 80,000 Spelling-Books, .....	555	11	2
Miscellaneous Printing, &c. ....	246	12	6
Salaries, Pounds, & Gratuity, .....	182	1	6
Sundries .....	226	6	1
<b>Total</b> .....	<b>£8751</b>	<b>5</b>	<b>3</b>

*Assets.*

Consols, 3 per Ct. 1337l. 4s. 5d.—4 per Cent. Annuities, 500l.—Exchequer Bills, 1000l.

**BRITISH & FOREIGN SCHOOL SOCIETY.****NINETEENTH ANNIVERSARY.**

THE Meeting was held, at noon on Monday the 10th of May, in Freemasons' Hall. The Duke of Sussex was in the Chair: Lord John Russell had first occupied it, His Royal Highness's carriage having been delayed by some obstruction in the street. The Report was read by the Rev. J. M. Cramp, one of the Secretaries.

*Movers and Secondors.*

Lord John Russell, and T. Fowell Buxton, Esq. M.P.—W. Evans, Esq. M.P., and Joseph John Gurney, Esq.—Lord Milton, and Rev. Dr. Morrison—T. Spring Rice, Esq. M.P., and Rev. W. Gurney—Edward Phillips, Esq., and Rev. W. R. Evanson—Rev. Francis Ellerby, and James Millar, Esq.—and Rev. G. Clayton, and Rev. J. M. Cramp.

*State of the Funds.*

Receipts of the Year.	£.	s.	d.
Subscription of His Majesty ....	100	0	6
Annual Subscriptions .....	820	11	9
Donations .....	595	14	2
Legacy .....	180	0	0
Balance of Lessons and Slates ..	224	4	5
<b>Total</b> .....	<b>£1920</b>	<b>10</b>	<b>4</b>

*Payments of the Year.*

Central Schools .....	207	10	3
Female Department .....	223	18	9
Housekeeping and Pupils .....	153	18	1
Foreign Fund .....	93	15	8
Interest on Loans .....	267	8	5
Salaries .....	415	0	0
Printing, Stationery, and Incidentals .....	531	19	6
<b>Total</b> .....	<b>£1893</b>	<b>10</b>	<b>8</b>

**PORT-OF-LONDON SEAMEN'S SOCIETY.****SIXTH ANNIVERSARY.**

THE Annual Meeting was held, at the City-of-London Tavern, at the same hour as that of the British and Foreign School Society. The Right Hon. Admiral Lord Gambier, G.C.B. was in the Chair. The Report was read by W. Cooke, Esq., one of the Secretaries.

*Movers and Secondors.*

Mr. Alderman Brown, and Rev. W. Chaplin—Rev. J. Wooldridge, and Rev. Mr. Simmonds—Rev. Mr. Roberts, and Rev. G. Evans—Alderman Sir C. S. Hunter, Bart. and Lieut. Fabian, R.N.—John James, Esq. and Rev. N. E. Sloper—Rev. W. Chaplin, and Lieut. Sanders—and R. H. Marten, Esq., and Rev. C. Hyatt.

*Resolutions.*

—That it appears to this Meeting, that the provision of a Floating Chapel on the River Thames for the free use of Sailors, is a measure as much distinguished by its wisdom as it is fraught with benevolence, by the adaptation of its means to the well-known predilection of Seamen: and, while the past success with which God has crowned the efforts of the Port-of-London Society demand grateful acknowledgments, it also affords increasing encouragement to persevere in the attempt to improve the moral and religious character of Sailors.

—That this Meeting rejoices in the continued and efficient co-operation of the numerous Societies in Great Britain and in several of her Foreign Dependencies, and in North America and Continental Europe, to improve the character and promote the highest welfare of Seamen.

*Sermons.*

On Tuesday, the 11th, the Rev. John Clayton, sen. preached, in the morning, at the Floating Chapel, from John i. 29; and the Rev. John Reynolds, in the evening, from Heb. vi. 18.

*State of the Funds.*

Receipts of the Year.	£.	s.	d.
Annual Subscriptions .....	123	18	6
Donations .....	106	11	0
Collections .....	199	12	8
	430	2	2
Sale of Books .....	9	17	6
<b>Total</b> .....	<b>£439</b>	<b>19</b>	<b>8</b>

*Payments of the Year.*

Supply of Ministers for the Chapel, .....	48	0	6
Salaries of Servants .....	66	16	6
Repairs of the Chapel .....	180	0	10
Stationery and Printing .....	57	15	0
Sundries .....	119	0	5
<b>Total</b> .....	<b>£471</b>	<b>13</b>	<b>3</b>

The Collections amounted to about 90*l*.

On the 18th of February, a Meeting had been held, at the Argyll Rooms, for promoting the interests of the Society. The Earl of Rocksavage was in the Chair. Mr. Cooke, the Secretary, read an Address, explanatory of the object of the Society. Mr. Wilberforce, the Rev. Rowland Hill, Lord Calthorpe, and others, addressed the Meeting.

#### SUNDAY-SCHOOL-UNION.

THE Meeting was held on Tuesday Morning, the 11th of May, at the City-of-London Tavern, at six o'Clock; Joseph Butterworth, Esq. M.P. in the Chair. The Report was read by Mr. W. F. Lloyd, one of the Secretaries.

#### Movers and Seconders.

Rev. Dr. Morrison (from China), and Rev. J. D. Pearson (from Chinsurah)—Rev. S. Hillyard, and Mr. Joseph Maitland—Rev. John Blackburn, and Rev. Spedding Curwen—Rev. Mr. Hine, and Rev. G. Collison—and Rev. Mr. Goulty, and Rev. Jacob Stanley.

#### State of the Funds.

Receipts of the Year.	£.	s.	d.
Collection at the Ann. Meeting,	45	4	0
Subscriptions and Donations ..	100	8	6
	145	12	6
Sale of Publications .....	2263	8	0
Total .....	£.2409	0	6
Payments of the Year.	£.	s.	d.
Publications .....	2586	1	10
Grants to Union Societies ...	175	3	11
Sundries .....	63	18	4
Total .....	£.2825	4	1

The Sale of Publications, above specified, was at reduced prices, their value having been 2964*l*. 8*s*. 10*d*. They consisted of the following—

Spelling Books and Lessons, 250,569—Prayers, 4323—Hymn Books, 48,346—Catechisms, 126,912—Tracts and Sermons, 27,394—School Requisites, 71,332—Reward Books and Magazines, 49,809. These formed a TOTAL of 578,685.

#### NAVAL AND MILITARY BIBLE SOCIETY. FORTY-FOURTH ANNIVERSARY.

AT noon, on Tuesday the 11th of May, the Earl of Roden took the Chair at the Annual Meeting, held at the Argyll Rooms. Major

Close, one of the Secretaries, read the Report; from which it appeared that upward of 4200 Bibles and Testaments had been issued during the Year.

#### Movers and Seconders.

Admiral Lord Gambier, and Lord Bexley—the Earl of Rocksavage, and Rev. J. W. Cunningham—Major-General Orde, and Major Phipps (13th Bengal Infantry)—Rev. Hugh McNeile, and Captain Franklin, R.N.—Rev. H. Binney, and Rev. John Leifchild—Captain Bell, R.A. and Rev. Robert Crawford Dillon—and Rev. Joseph Parson (from Calcutta), and Lieut. J. E. Gordon, R.N.

#### State of the Funds.

The Receipts of the Year were 2277*l*. 7*s*. 9*d*., and the Payments 2324*l*. 7*s*. 1*d*. Considerable progress has been made in liquidating a debt due from the Society, but about 600*l*. yet remains unpaid.

The Collection amounted to 171*l*. 15*s*. 2*d*.; of which the sum of 71*l*. 12*s*. consisted of Donations and New Subscriptions.

#### LONDON MISSIONARY SOCIETY. THIRTIETH ANNIVERSARY.

#### Sermons.

WEDNESDAY Morning, the 12th of May, at Surrey Chapel, by the Rev. H. Townley, from Prov. xxiv. 11—the same Evening, at the Tabernacle, by the Rev. T. Smith, M. A., of Rotherham, from Matt. xiii. 33—on Thursday Evening, the 13th, at Tottenham-Court Chapel, by the Rev. Edward Irving, M. A., from Matt. x. 7, &c.—on Friday Morning, at Christ Church, Newgate Street, by the Rev. W. Pryce, Perpetual Curate of Loudwater, Bucks, from Psalm xxii. 27, 28—and, the same Evening, at the Poultry Chapel, to the Members of Juvenile Auxiliary Societies, by the Rev. Dr. Collyer, from Psalm ii. 8. This Evening, the Communion was administered, as usual, at four different places.

#### Annual Meeting.

At half-past ten o'clock on Thursday Morning, the 13th, the Chair was taken at Great-Queen-Street Chapel, by Rob. Humphrey

Marten, Esq., in the absence, through indisposition, of the Treasurer, Mr. Hankey. The Report was read by the Secretary, the Rev. G. Burder, assisted by his Son, the Rev. Henry Foster Burder.

*Movers and Seconders.*

Rev. Dr. Bogue; and Rev. John Clayton, jun.—Rev. Joseph Julian; and Joseph Butterworth, Esq. M.P.—Hon. Baptist Noel; and Rev. Dr. Wardlaw—Rev. T. Adkins; and Rev. Mark Wilks, of Paris—Rev. Dr. Styles; and Dr. Ring, of Reading—Rev. Dr. Waugh; and Rev. John Dyer, one of the Secretaries of the Baptist Missionary Society—and Rev. Jabez Bunting, one of the Secretaries of the Wesleyan Missionary Society; and Rev. F. Perrot, of Jersey.

*Resolutions.*

—That this Meeting contemplates, with sacred delight, the completion of a Translation of the Holy Scriptures into the Chinese Language, by the Divine Blessing on the unwearied labours of the esteemed Missionary of this Society, the Rev. Dr. Morrison, assisted by the late lamented Dr. Milne, and the preparation thus made for the Evangelization of that vast Empire, and other populous countries in which the same language is read—that the Meeting considers this important event a most powerful call upon the Christian World, generally, and upon the London Missionary Society under whose auspices it has occurred, most particularly, to promote, by every practicable method, the diffusion of the Divine Treasure now provided, and the accomplishment of the general purpose of the Mission long established for that extensive and interesting country and the adjoining Nations employing the Chinese Language.

—That, while this Meeting feels grateful satisfaction in reference to the general state of the Society's affairs, it cannot but express its unfeigned sorrow at the affecting events which have recently taken place in the Colony of DEMERARA; its deep regret that intolerance and persecution should have been so awfully manifested; its solemn conviction, that, notwithstanding all the efforts of calumny and injustice, the legal and moral innocence of their esteemed Missionary the LATE REV. JOHN SMITH has been established, on the ground of unequivocal evidence; its affectionate sympathy with his Widowed Relict and Mourning Friends—relieved by the consolatory remembrance, that, while the honour of a Martyr's Name invests his memory, *the Spirit of Glory and of God* rested upon him in the scenes

of arduous and faithful exertion, in the hour of trial, and in the prospect of immortality: and, above all, the Society cannot but express its hope, that, from the justice and liberality of the British Legislature, a reversal of the fatal sentence may be obtained; and its cheering persuasion, that, in the results already secured, these disastrous events have fallen out rather *unto the furtherance of the Gospel.*

—Having expressed its thanks to those who have been instrumental in promoting the interests of the Society, this Meeting desires to record its devout acknowledgments to the God of all Grace, for the continued and increasing success with which He has been pleased to crown its efforts; and to express its unfeigned satisfaction, on witnessing the harmonious and successful co-operation of the various Societies at home and abroad engaged in the same excellent work—moreover distinctly avowing its fullest conviction, of the increasing necessity of the influences of the Holy Spirit; and its firmest persuasion, that, under these influences, the Gospel of Jesus Christ will continue to spread, until the whole earth is enlightened by its glory, and enriched with its blessings.

*State of the Funds.*

Receipts of the Year.		£.	s.	d.
Contributions .....	31,375	18	8	
Dividends on Stock .....	1114	1	11	
Legacies .....	938	14	0	
Cocoa-nut Oil, from South Seas, 498	8	4		
Total .....	£33,907	2	11	

The Disbursements of the Year were 33,005*l.* 6*s.* 8*d.*

*Collections.*

	£.	s.	d.
Surrey Chapel .....	444	15	3
Tabernacle .....	130	8	6
Great-Queen Street .....	214	12	8
Tottenham Court .....	207	16	8
Christ Church .....	28	17	1
Poultry .....	24	1	7
Sion-Chapel Communion .....	76	0	0
Tonbridge-Chapel Ditto .....	33	5	6
Orange-Street Chapel Ditto .....	92	0	0
Kennington-Chapel Ditto .....	29	1	0
	1289	18	3
Missionary Sale .....	3	0	0
Total .....	£1679	18	3

RELIGIOUS-TRACT SOCIETY.  
TWENTY-FIFTH ANNIVERSARY.

At half-past six o'clock on Friday Morning, the 14th of May, the Members having breakfasted together as usual, the Treasurer, Joseph Reyner, Esq. took the Chair at the Annual Meeting, held at the City-

of-London Tavern. The Report was read by Mr. W. Jones.

*Movers and Secondors.*

Rev. Dr. Morrison, and Rev. Mark Wilks—Rev. Spedding Curwen, and Dr. Ring—Rev. Leigh Richmond, and Rev. Peter Trechow—Hon. Baptist Noel, and Rev. John Dyer—Rev. Timothy East, and Rev. Thomas James—and Rev. H. Townley, and Rev. C. Dawes.

*State of the Funds.*

Receipts of the Year.	£.	s.	d.
Collections.....	129	19	3
Annual Subscriptions.....	1106	9	0
Donations.....	530	6	3
Auxiliaries.....	1063	7	9
Legacies.....	416	9	2

3265 11 5

Sale of Publications..... 7802 13 10

Total... £11,068 5 3

*Payments of the Year.*

	£.	s.	d.
Paper, Printing, Binding, &c.	7221	4	4
Gratis Issues of Tracts.....	1258	10	1
Loss on Sales to Masters.....	141	3	4
Money Grants to Foreign Societies.....	320	7	4
Parcels of Books, &c. Repairs.....	699	16	4
Salaries, Rent, Taxes, Traveling, Carriage, Translations, and various Incidentals...	1638	4	9

Total .... £11,170 8 2

The Collection was £54. 9s. 1d.

*AFRICAN INSTITUTION.*

*EIGHTEENTH ANNIVERSARY.*

On Friday, the 14th of May, the Marquis of Lansdown, in the absence, from indisposition, of the Patron, H. R. H. the Duke of Gloucester, was called to the Chair at the Annual Meeting, which was held in Freemasons' Hall. The Report was read by the Secretary, W. Evans, Esq. M.P.—Mr. Evans having consented to afford his assistance to the Institution, in consequence of the death of the late zealous and able Secretary, Mr. Harrison.

*Movers and Secondors.*

Lord Calthorpe, and Lord Hervey—Daniel Ayles, Esq. M.P., and John Gurney, Esq.—Joseph John Gurney, Esq., and Sir Robert Harry Inglis, Bart. M.P.—T. Fowell Buxton, Esq. M.P., and Rev. J. W. Cunningham—and Hon. Baptist Noel, and W. Evans, Esq. M.P.

*Resolution.*

—That this Meeting have heard with peculiar satisfaction, that the two greatest Maritime Nations in the World, Great Britain and the United States of America, have, at length, united in affixing the

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merited brand and punishment of piracy to the Slave Trade; and they trust that this high and influential example will be the speedy and universal extinction of that nefarious traffic.

*State of the Funds.*

The Receipts of the Year amounted to 918l. 11s. 10d., and the Payments to 769l. 19s. 3d.

The Collection at the Meeting was 49l. 5s. Samuel Hoare, Esq. of Hampstead, presented 100l. to the Institution.

*CONTINENTAL SOCIETY.*

*SIXTH ANNIVERSARY.*

On Tuesday Evening, May the 7th, the Rev. Hugh M'Neill preached at St. Clement Danes; and on Tuesday Evening, May the 18th, the Rev. Dr. Wardlaw, of Glasgow, at Great-Queen-Street Chapel.

On Wednesday, the 19th, at Noon, the Annual Meeting was held in Freemasons' Hall; Sir Thomas Baring, Bart. M.P. President of the Society, in the Chair. The Report was read by the Secretary, the Rev. Isaac Saunders.

*Movers and Secondors.*

H. Drummond, Esq., and Rev. Hugh M'Neill—Spencer Percival, Esq., and Rev. Dr. Thompson—Rev. Dr. Rogers, and W. Cunningham, Esq.—Rev. W. R. Evanson, and Alderman Sir C. S. Hunter, Bart.—and Rev. John Townsend, and Dr. Parker.

*State of the Funds.*

Receipts of the Year.	£.	s.	d.
Contributions in England.....	906	5	9
Ditto in Scotland.....	761	8	7
Ditto in Ireland.....	100	0	0
Copies of Dr. Sacy's French Testament, from Friends, by Mr. Leo.....	346	9	0
Total.....	£2014	3	4

*Payments of the Year.*

Foreign Agents of the Society,	1209	8	1
Deposit of Testaments in Paris,	346	9	0
Printing and Paper.....	213	17	7
Travelling Expenses.....	145	3	0
Salaries, Poudage, Rent, Furniture, Public Meetings, and Incidentals.....	367	1	8
Total.....	£2014	19	4

The Collections at the Sermons were 101l. 9s. 8d.; and that at the Meeting 55l. 15s. 10d., besides Donations and Subscriptions, which amounted to 59l. 17s.

F P

The reason, assigned at p. 174 of our last Number, for recording in our Work the proceedings of Societies which have a tendency powerfully to affect the moral and religious interests of our community, induces us to call the attention of our Readers to the Continental Society; as that Institution aims at the revival of pure religion among our neighbours, and will therefore, so far as it succeeds, awaken corresponding exertions among them for the Conversion of the World.

The object of the Continental Society, which was formed in 1818, is "the diffusion of religious knowledge on the Continent of Europe."

Infidelity, in various forms and under different names, has deeply infected the Continental Churches and Nations. Bible Societies have happily been the means, both of bringing together those sincere Christians who mourned over the spiritual desolations of their respective countries, and also, by their means, of stemming the overwhelming torrent of error and impiety. In this juncture, the Continental Society has a wide and promising field opening to its labours; the cultivation, however, of which confessedly requires the exercise of great circumspection. The interference of Foreigners in the religious state of a professed Christian Country, must at all times have a tendency to excite jealousy; and to expose, of course, their Agents and Representatives to ill-will and opposition: the Society pursues, therefore, the wise course of em-

playing none but Native Ministers: wherever these are found, of any of the Continental Communions, able and willing to assist in the diffusion of Scriptural Light in their own immediate neighbourhoods, by preaching and by the distribution of the Scriptures and Tracts, they are assisted in this work by the Society, so far as its funds will allow. There are now Twenty Ordained Ministers of this description, who are thus promoting the objects of the Society, at various stipends, according to circumstances, from 1200 to 2000 francs, that is, from 50*l.* to 80*l.* per annum.

The Society, while it employs truly pious Ministers of every Communion on the Continent, embraces the co-operation of Christians of all Denominations at home. Its progress will be seen by the following statement of its Income—

	£.	s.	d.
First Year .....	579	2	0
Second Year .....	865	8	8
Third Year .....	807	11	1
Fourth Year .....	791	6	9
Fifth Year .....	1536	7	1
Sixth Year .....	2014	3	4

The great increase in the Income of the Fifth Year arose chiefly from the zeal of the Society's friends in Scotland—the contributions from that quarter being, in the Fourth Year, but 201*l.* 10*s.* 6*d.*; while they amounted, in the Fifth, to 751*l.* 1*s.*

Auxiliaries or Associations are formed for Gloucestershire, and at Bristol, Liverpool, Leeds, and Hull—in Scotland, at Edinburgh, Stirling, Glasgow, Dundee, Perth, and Paisley—and in Ireland, at Dublin and Belfast.

#### BRITISH & FOREIGN BIBLE SOCIETY.

##### *Decrease and Character of the Foreign Assistant-Secretary.*

At a Meeting of the Committee, held on the 5th of April, the following Minute and Resolution were recorded:—

The Foreign Secretary having reported the last sickness and death of

Mr. E. F. Rönneberg, late Assistant Secretary in the Foreign Department of the Society, the following Resolution was passed:—

The Committee express their sincere regret at the loss of so able, laborious, and faithful a servant of the Institution; and request the Foreign Secretary to convey to his afflicted Widow the assurance of their heartfelt sympathy under this painful bereavement.

The Committee have printed some extracts of the late Mr. Rönneberg's Letters to Dr. Steinkopff, in testimony of the spirit with which his active life was closed. From Bath, on the 5th of December last, he wrote—

When I felt so debilitated by illness, I scarcely ventured to pray for my recovery; and could only do so under the hope that all the powers of my body and mind might be consecrated to the work of the Lord, and that I might serve Him without fear in holiness and righteousness all the days of my life.

I now hope to return soon, invigorated both in body and mind, to the post assigned me by the Lord; ready to do and to suffer all His will. In the immediate prospect of death, the Gospel of Christ presented itself in such ineffable glory and delight to my mind, that the consideration of so many millions who do not possess, and of so many hundreds of thousands who do not regard it, brought tears into my eyes. This led me to regard the cause of the Bible Society as of such vast importance, and proved so powerful an attraction in my mind to its object, that I felt resolved nothing but death should separate me from it while I remain on earth. There is something so simple in the idea of the Bible Society, and yet so grand; for each Bible reveals an eternity of bliss for all that receive and obey it. The father of a family, who loves his Bible, may become the progenitor of a whole race of happy beings. Oh! that all who labour with us in the work may be impressed with a deep sense of its great importance, and carry it on in the Lord's Name, Strength, and Spirit!

From High Wycombe, whither he had removed after leaving Bath, he wrote on the 2d of March—

Taking a retrospect of the whole of the way in which the Lord has led me, I must confess that goodness and mercy have followed me all the days of my life; and I am willing to continue still a long time here below in the service of so good a Master. But, it may be, I stand near the verge of my existence in the flesh: if so, I am also happy to be absent from the body and to be present with the Lord. To Him, who has promised to be the Husband of the

widow and the Father of the fatherless, I commit my dear family.

He survived but a few weeks. The Rev. W. Edelman writes, at two o'clock on the morning of Monday the 22d of March—

Our dear friend, Mr. Rönneberg, has just departed. He expired about half-an-hour ago, without any struggle whatever. He really fell asleep. He was sensible to the last, and happy in his Saviour. Blessed be the Lord God for His goodness and mercy towards him! Oh may our last end be like his!

#### CHURCH MISSIONARY SOCIETY.

##### PROCEEDINGS OF ASSOCIATIONS.

#### *Formation of the Bedfordshire Ladies' Association.*

A MEETING was held for this purpose, April the 9th, at the County Hall, Bedford, the Rev. A. J. Crispin in the Chair; and was addressed by the Rev. Messrs. Neeve, Grimshaw, Madden, Barber, and Clarkson. Twenty-four Ladies gave their names as Collectors, and upward of 300 Weekly Contributors have been obtained.

Hon. Mrs. Bedford, *Patroness.*

Mrs. King, *Treasurer.*

Mrs. Platt, Mrs. Sharpe, *Secretaries.*

The Rev. R. W. Sibthorp, with the Rev. T. Dikes of Hull and the Rev. J. D. Wawn of Stanton in Derbyshire, visited various places in the North, in the latter half of April.

#### *Formation of Hultwhistle Branch.*

This Branch was formed on the 19th of April, at a Meeting held in the Long Room at the Red Lion; the Rev. N. J. Hollingsworth, Vicar, in the Chair. Collection, 4l. 11s.

##### Movers and Seconders.

Rev. John Fawcett, and Rev. T. Dikes—Rev. S. R. Hartley, and T. H. Graham, Esq.—Rev. Sept. Meggison, and T. Bates, Esq.—G. L. Hollingsworth, Esq., and Rev. J. D. Wawn—Mr. R. Elliot, and Rev. T. Dikes—and Mr. John Lowes, and Rev. J. D. Wawn.

#### *Sixth Anniversary of the Carlisle.*

On Tuesday Evening, April the 20th, the Meeting was held in the Assembly Room; T. H. Graham, Esq. High-Sheriff, in the Chair.

Collection, 15l. 8s.

##### Movers and Seconders.

Rev. T. Dikes, and Rev. R. W. Sibthorp—Rev. Sept. Meggison, and Lieut. Pervor—Rev. John Fawcett, and Rev. N. J. Hollingsworth—Rev. J. D. Wawn, and Rowland Fawcett, Esq.—T. Bates, Esq., and Mr. Nanson—and Rev. T. Dikes.

*Meeting of the Fourth.*

This was held on the 29d of April, in the Great Room at the Crown Inn; Thomas Law, Esq., in the Chair.

Collection, 4*l.* 6*s.* 4*d.*

*Movers and Secondors.*

Rev. R. W. Sibthorp, and T. Scott, Esq.—Rev. T. S. Grimshaw, and Mr. Laidman—Rev. T. Dikes, and Rev. John Robinson—Rev. J. D. Wawn, and Mr. J. Robinson—and Rev. John Rowlandson, and Rev. R. W. Sibthorp.

*Second Anniversary of the Darlington.*

On Friday Evening, April the 23d, the Meeting was held; the Rev. James Carr in the Chair. Collection, 9*l.* 6*s.* 6*d.*

*Movers and Secondors.*

Rev. J. D. Wawn, and Rev. B. T. Hazlewood—Rev. T. Dikes, and Rev. J. H. Brown—Rev. B. T. Hazlewood, and Rev. David Piper—Rev. J. D. Wawn, and Rev. R. Green—and J. Botchlerby, Esq., and J. Horner, Esq.

*Sermons at Sunderland.*

On the same Evening, Mr. Sibthorp preached at Staindrop; and, on Sunday the 26th, at Sunderland; on which day Mr. Wawn preached at Monkwearmouth and at St. John's Chapel.

The Annual Meeting did not take place, in consequence of the unavoidable absence of the Rector; but a Special Monthly Meeting of the Collectors and Friends of the Society was held on Monday Evening; and was addressed by the Rev. Messrs. Hazlewood, Sibthorp, Wawn, and Dikes.

Collections, 42*l.* 9*s.* 2*d.*

*Sermons at Durham.*

On Sunday, April the 25th, the Rev. T. Dikes preached at Elvet Church, in the Morning; and, in the Evening, the Rev. T. Gisborne, Prebendary of Durham, at the Church of St. Nicolas.

Collections, 31*l.* 2*s.* 7*d.*

*Anniversary of the North Shields.*

On Tuesday Evening, April the 27th, this Meeting was held, in the Great Room at the Commercial Hotel; W. Chapman, Esq. in the Chair.

Collection, 7*l.* 12*s.* 6*d.*

*Movers and Secondors.*

Rev. R. W. Sibthorp, and Frederick Chapman, Esq.—Rev. B. T. Hazlewood, and John Matthews, Esq.—Rev. J. D. Wawn, and C. N. Wawn, Esq.—Rev. T. Dikes, and Rev. Sept. Meggison—and Rev. Joseph Law, and Rev. R. W. Sibthorp.

*Sixth Anniversary of the Newcastle-on-Tyne.*

This was held, in the Long Room, at the Turk's Head, on Wednesday Evening, April the 28th; Rev. T. C. Winscom, B.D., Vicar of Warkworth, in the Chair. Collection, 17*l.* 17*s.* 6*d.*

*Movers and Secondors.*

W. Chapman, Esq., and Rev. R. W. Sibthorp—Rev. B. Pennicott, and Rev. T. Dikes—Rev. T.

Shipperdine, and Rev. J. D. Wawn—Rev. Joseph Law, and Rev. P. Benson—and Rev. John Tyson, and Rev. Sept. Meggison.

*Sermons at different Places.*

On Sunday, May the 2d, Mr. Dikes preached at Bolam and Meldom; and Mr. Wawn, at Eggingham and Warkworth, all in Northumberland; and, on Sunday the 9th, Mr. Wawn preached at Hutton, Rudby, and East Rownton, in Yorkshire. Collections, 25*l.* 5*s.*

*Third Anniversary of the Chichester and West-Sussex.*

The Rev. Edward Bickersteth, late Assistant-Secretary, but now one of the Secretaries of the Society (see pages 209 and 210 of this Number), preached in Chichester at St. John's Church, and the Rev. S. Barbut at Funtington, on Sunday, April the 25th.

The Annual Meeting was held in the Council Chamber, at Chichester, on Monday the 26th; the Treasurer, the Rev. S. Barbut, in the Chair.

*Movers and Secondors.*

George Gray, Esq., and the Secretary—J. Marsh, Esq., and Rev. T. Sims—Rev. E. Horne, and Rev. W. Marsh—Rev. J. Tripp, and W. M'Chistock, Esq.—Rev. J. Serra, and Rev. John Sargent—and Rev. Morris Saelit, and the Secretary.

Collections, nearly 50*l.*

*First Anniversary of the Portsmouth, Portsea, and Gosport.*

Sermons having been preached at St. John's, Portsea, by the Rev. T. Sims and the Rev. W. S. Dumatoz, on Sunday, April the 25th, the Meeting was held on the 27th, in the National-Society's Room, Portsmouth; George Grey, Esq. President, in the Chair.

*Movers and Secondors.*

Earl of Rocksavage, and the Secretary—Rev. J. Sarrent, and Rev. W. Tate—J. Kennaway, Esq. and Rev. T. Sims—Rev. S. Barbut, and Rev. Edwin Jacob—Rev. Robert Luggar, and Captain Clark—and Captain Austin, and Rev. W. Marsh.

Collections, upward of 30*l.*

*Second Anniversary of the Surrey.*

On Sunday, April the 25th, Sermons were preached—at Stoke and at Albury, by the Rev. W. Marsh; at West Clandon, by the Rev. C. Jerram; at Godalmin, by the Rev. John Sargent; and at Womersley, by the Rev. Hugh M'Neile.

On Wednesday, the 28th, a Meeting was held in the Town Hall, Guildford; Spencer Percival, Esq. in the Chair. This was, strictly speaking, the Second Annual Meeting of the Guildford Association; but it had been determined, at the Meeting of last year, to enlarge the title of the Association.

*Movers and Secondors.*

Rev. C. Jerram, and the Secretary—Rev. W. H.



Cole, and Rev. W. Marsh — Rev. Hugh M'Neile, and Rev. T. Sims — Rev. J. B. Burnett, and W. Heydon, Esq., — and Rev. J. S. Lievra, and the Secretary.

Collections, upward of 80*l*.

#### *Meeting of the Sudbury.*

On Friday Evening, the 7th of May, a Meeting, chiefly of the Labouring Classes, took place in the National School-Room; and was addressed by the Rev. Henry Watts Wilkinson, the Rev. Joseph Raban, the Rev. John Bickersteth, and the Secretary. The Rev. John Bickersteth preached for the Society, at St. Peter's, on Sunday the 9th.

#### *Eighth Anniversary of the Colchester and East-Essex.*

On Sunday, May the 9th, Sermons were preached — in Colchester, at St. Peter's, by the Rev. R. W. Sibthorp and the Rev. W. Marsh; and, at St. James's, by Mr. Sibthorp — at Walton-le-Soken, Thorp-le-Soken, and Kirby-le-Soken, by the Secretary — and at Burleigh, Danbury, and Woodham-Walter, by the Rev. Joseph Raban. On Tuesday Evening, the 11th, the Secretary preached at St. Peter's.

The Annual Meeting of the Colchester Ladies' Association was held, on Monday Evening, at the New-Room, Red-Lion-Walk, the Rev. W. Marsh in the Chair; and, on Tuesday, at the same place, that of the General Association, the Rev. T. Newman in the Chair.

#### *Movers and Seconders.*

Rev. John Harrington, and the Secretary — Rev. Joseph Raban, and Rev. W. Dodsworth — Rev. Robert Francis Walker, and Mr. James Norman — Rev. W. Burgess, and Rev. B. Dodington — and Rev. C. Keymer, and Rev. W. Marsh.

Much interest was felt in the details given by Mr. Norman, who had lived at Colchester before he went to Sierra Leone, and laboured afterward with the late Rev. W. Johnson at Regent's Town.

Meetings were held, at Kirby, on the 8th; at Thorp, on the 10th; at Witham, on the 12th; and, on the same evening, at Kelvedon. The Secretary attended those at Kirby and Thorp. At Witham, the Rev. Guy Bryan was in the Chair; and, at Kelvedon, the Rev. J. S. Dunn: these Meetings were addressed by the Secretary, and by various friends in the neighbourhood and from Colchester.

The Collections amounted to about 160*l*.

#### *Sixth Anniversary of the Cambridge.*

The Annual Sermons for the Society at Frimby Church have usually been preached in the Michaelmas Term: on

this occasion they were preached, by the Rev. Edward Burn, of Birmingham, on Sunday the 9th of May, preparatory to the Annual Meeting, which took place on Tuesday the 11th, the Right Worshipful the Vice-Chancellor of the University in the Chair.

#### *Movers and Seconders.*

Rev. Professor Lee, and Rev. R. W. Sibthorp — Rev. Professor Farish, and Rev. W. Mandell — Rev. C. Simson, and Rev. Edward Burn — and G. Miller, Esq., and Rev. James Scholefield.

On Monday Evening, the 10th, Mr. Scholefield had preached at Melbourn.

Collections, 85*l*. 15*s*. 9*d*.

#### *FRIENDS' AFRICAN COMMITTEE.*

At pp. 131—134 of our Volume for 1822, we gave the substance of a Report, made by a Committee appointed for promoting African Instruction; and, in our last Volume, at pp. 135—138, we quoted various passages from the Journal in Africa of Mr. W. Singleton, who proceeded thither on a visit in furtherance of the Committee's designs.

The Committee has been since enlarged, and now consists of Sixteen, of whom Seven are Female Friends.

#### *SECOND REPORT.*

This Report, which has just appeared, will here be given almost entire.

#### *Measures preparatory to a Mission to Western Africa.*

In a former Report, and in a short Circular issued in the course of last year, the details of this interesting engagement were given, as far as the period at which it was proposed by the Committee, that our friend Hannah Kilham should be enabled to proceed, according to her own desire, to make a temporary residence on the coast of Africa; there to commence the long-meditated course of instruction to the Natives, through the medium of their own languages.

Our friend having since sailed for that Continent, suitably attended, and provided with the necessary accommodations; and the Committee having recently received advice of her safe arrival and kind reception in the British Colony on the river Gambia; it is deemed suitable again to lay before Friends the state and progress of the concerns: in order to which, it may be proper first to

revert to the contents of the Circular above mentioned.

It was stated in that paper, that the necessary previous measures which regard the orthography of the Wolof and Mandingo Languages had been prosecuted, to nearly the full extent practicable in this country, and with her present means of information—that a set of Elementary Books, together with Selections from Scripture, in Wolof, were ready for printing—that the intended Native Teachers, Sandanee and Mahmadée, had been emancipated; they having been previously the property of persons resident at Goree—that their conduct had been satisfactory; and their attainments in common learning such, that it was believed they were qualified to begin to impart some instruction to their countrymen; to which work their minds appeared to be steadily devoted.

The result of the preliminary labours, in which Hannah Kilham had for a course of years been engaged, respecting the Wolof (or Jaloof) Language, may now be seen, in a publication (printed for the Committee, and to be had of William Phillips, George-yard, Lombard-street) entitled “AFRICAN LESSONS, Wolof and English, in three parts”—the first part containing “Easy Lessons and Narratives for Schools;” the second, “Examples in Grammar, Family Adverses, and a short Vocabulary;” the third, “Selections from the Holy Scriptures”—the whole comprising 175 pages, in Wolof and English; and forming a Manual fully adequate, as the Committee have reason to believe from late communications, to the intended purpose of instructing the Jaloofs, on grammatical principles, in their own language; and presenting, moreover, the pleasing earnest of more to be hereafter effected, should life and opportunity be vouchsafed to our friend, in the work of Scripture Translation. The Mandingo, indeed, though studied by her in connexion with the Wolof, has not yet afforded materials for a printed document: but it is expected that she will be able to give it equal elucidation in time; favoured, as she will now be, by daily intercourse with persons using it as their mother-tongue.

It was intended by the Committee, that the party destined to make the first attempt at a settlement should sail in the autumn of the year 1822. But

this being found, as the time approached, impracticable, (since the necessary previous arrangements could not be timely made,) Hannah Kilham embraced the opportunity which the delay of a whole year afforded her, to discharge a debt of Christian Benevolence in another quarter. The destitute condition of the female peasantry of some parts of Ireland having excited much interest and sympathy in her mind, she resolved to dedicate some time to their cause; and she was accordingly occupied for several months in that island, in concert with the Managers of an Association\* formed in both countries for the same object. In the mean time, the two pupils intended for Native Teachers continued to receive further instruction; partly at William Impey's School, as before; partly in some mechanical operations, the knowledge of which was deemed likely to be of service to them in their own country. The requisite personal aid to the undertaking was likewise in this interval obtained; and in a way the most satisfactory, by voluntary offers on the part of several individuals, members of our Society, who, having found their minds deeply interested in the cause, were induced, by apprehensions of duty, to give it their support in this way. The proposals of such having been received and deliberated on by the Committee, the three following friends were by them accepted, as Assistants in the work of promoting African Instruction; viz. Richard Smith, of Endon, near Leek, Staffordshire; John Thompson, of Cooladine, near Enniscorthy, Ireland; and his sister, Ann Thompson.

#### *Departure and Prospects of the Mission.*

The preparations being at length finished, the Regulations for the conduct of the Settlement drawn up, and a suitable dwelling provided in the district in which it was intended they should reside, the party, consisting of six persons, embarked on board the James, A. Smith, Master; which vessel sailed from Gravesend the 25th of Tenth Month, 1823. They were exposed, immediately on quitting the Downs, to the severe N. E. gale of the 31st and following day, which was very near casting them upon the coast of Normandy; and, though

\* “The British and Irish Ladies' Society, for improving the condition and promoting the industry and welfare of the Female Peasantry in Ireland.”

mercifully preserved from shipwreck, which was the lot of many in that storm, the Master found himself obliged to make for Cowes, Isle of Wight; from whence, after he had obtained the needful supplies, they again took their departure, on the 7th of Eleventh Month, and had a safe and agreeable passage.

Some account of the arrival and early proceedings of the Missionaries will be given in the next article. On their reception and prospects the Committee remark—

On the whole, the Committee feel that quite as much has been done, and is doing, toward the principal object of the concern, as in the short space of five weeks from landing they had reason to expect.

They afterward add—

They are satisfied that there exists a considerable present opening for useful labour among these neglected people: and that the disposition of their Chiefs will be found favourable to improvement; and sufficiently decided in this respect, to prevent any great or continued obstruction from the Mahomedan Teachers, or other less considerable characters, interested in the continuance of the present corruptions.

*Call for more Labourers.*

The Committee quote, in reference to this prospect of success, the following remark of Mrs. Kilham—

I am satisfied more than ever, from the appearance of the people's countenances, that here is a soil which would amply repay a good (mental) cultivation. IT CANNOT BE THAT AFRICA SHOULD ALWAYS REMAIN WHAT IT HAS BEEN, NOW THAT ITS CLAIM ON CHRISTIAN SYMPATHY HAS BEEN ACKNOWLEDGED.

On this sentiment in their Text, the Committee thus earnestly plead the Cause of Africa—

It is difficult for the editors to record this striking sentiment of our dear friend, without a comment. THEY, too, are deeply convinced that THIS CANNOT BE: and they would invite every friend to this benevolent undertaking—indeed, every friend to mankind into whose hands this may come—to unite with them in enforcing the claims of Heathen and Mahomedan AFRICA upon the Christian Sympathies of EUROPE! Surely, nothing

more is now wanting to render the intercourse of Europe with Africa as fruitful of benefit, as heretofore it has been of misery—to make honourable amends for our many trespasses toward the people of that injured country—BUT A WILLINGNESS, ON THE PART OF ALL OF US, TO DO WHAT WE CAN to further this noble object. It is not required of every one whose heart is even warm toward it, that he should expose his life to danger on the ocean, and in tropical climates: but, to borrow this devoted Labourer's pen—

Had the heavenly law of our Redeemer, the love of God and man, its full operation in the world, how speedily might the waste and desolate places of the earth, naturally and morally such, be converted into fruitful fields!

And if, with her, we may bring the appeal nearer home, applicable as it is to our own religious society—

Were a few solid, judicious men Friends to go out, and take up their abode for a season on the African Coast, and set there an example of Christian Simplicity and Integrity, much good would, undoubtedly, result from it to the Natives.

The Committee publish these sentiments, with a desire to bring such considerations more fully than heretofore under the notice of Friends. The services of the greater part of those now engaged in the labour of instruction, in concert with the Native Teachers, are expected to be continued but for a limited time; against which period, it is hoped that more Labourers will be found ready to enter into the harvest. And how greatly it is to be desired, that they who may present themselves for this purpose, may have taken (as these friends individually did) a sufficient time for consideration, and for feeling after the only solid ground of such service, to be able to give up to it with a peaceful conscience, having faith, and in nothing wavering!

*State of the Funds.*

A Balance of 389l. 17s. 10d. in hand at the time of making the First Report, with 234l. 8s. since received, and a Debt incurred with the Treasurer of 287l. 17s. 4d., constitute the Expenditure, amounting to 912l. 3s. 2d. Under these circumstances, the Committee, in reference to their call for personal service, add the following

*Appeal for increased Funds.*

There is another mode, equally ob-

vious and much more easy, in which we may be of service to the cause. The funds, placed at the disposal of the Committee, are now more than exhausted. And much as the unexpected aid of a grant of a house, rent free, by the kindness of Government, has relieved and assisted them, the Committee still feel that they are pledged, both to provide for this important object against the time when it may be required, and to support, on an adequate scale, the remainder of the undertaking. The details of future expenses, of other and various kinds, it is needless here to enter upon, as the accounts will suggest them: that such will occur is, however, matter of reasonable certainty. And the Committee trust, from the experience which they have had of the good disposition and liberality of Friends in this affair, that they may with almost equal certainty rely upon their full pecuniary support. *The liberal dotheth liberal things; and by liberal things he shall stand.*

*Plan and Objects of the Committee.*

There are many ways in which a permanent Settlement, supported by an occasional change of the resident active members, might contribute to the object above mentioned. Besides keeping a certain number of the Natives of both sexes under tuition, those who were competent to the task would be collecting the materials for an extension of the means of instruction: they would be reducing another, and still another, of the African Languages to a written form; and, in proportion as this was done, preparing translations into them, of such parts of Scripture as they found they could succeed with in this way. Others, again, would have to propose and exemplify to the Natives, such improvements as might be found applicable to the situation, in the arts and comforts of civilized life—in agriculture—gardening—in the construction and furnishing of clean and wholesome cottages and dwellings—in the procuring that prime necessary of life, water, in situations at present unprovided with it—in draining, embanking, grinding—and in a variety of applications of the mechanic arts to the ordinary purposes of industry. It is not to be supposed that the personal exertions of the Friends themselves will suffice to effect a great deal in this way: their instruction and help are what the Natives chiefly want. In this way, it is presumed that a docile people,

themselves by no means destitute of ingenuity, may be excited, by the prospect of additional advantages and comforts, to a much greater degree of exertion on their own behalf.

Nor would the residents, if they kept under a right concern for the good of Africa, fail to recommend, on every suitable occasion, the principles of the Christian Religion; more especially in regard to a pure morality, and peaceable, inoffensive conduct. In this way, example would do much, were precept even but sparingly applied. Evil is obtrusive and overbearing: many are its victims through the mere influence of prejudice and fear of the multitude; but is not soon, also, when viewed near at hand, and from day to day, an inviting spectacle! Is there nothing in domestic order, in decency, quietness, cleanliness—in the visibly greater comfort and enjoyment, even of this life, in a Christian Family, which the African FEMALE, more especially, would in time be led to regard with desire and admiration? Let the wives and children of the Natives once become qualified to render them greater service, at the same time that they ministered less occasion to their angry passions, and we should probably see the latter become solicitous to know WHAT had produced so favourable a change, if not disposed to put themselves also under the same instructors. The weaker sex, at least, may thus be rescued from the dreary bondage and degradation to which they are subjected, both in body and mind, in those countries; and a foundation laid, by educating the youth, for a general extension of the benefits which the very twilight of Christianity is sure to shed upon Heathen and Mahomedan Darkness.

This is, we believe, the first systematic attempt, at least on so considerable a scale, of the Society of Friends to impart to the Heathen, in connection with social advantages, direct Religious Instruction. Their temper and habits have always tended, like those of the United Brethren, to conciliate uncivilized men: and we cannot but hope and believe, from the manifest improvement of the Body, of late years, in the recognition of the distinguishing doctrine of the Atonement.

ment, that its Missionaries will not only resemble those of the Brethren in their spirit and manners, but will, like them, continually present to the Heathen, as the only ground of the acceptance of sinners with God, the meritorious sufferings and obedience of the Incarnate Redeemer—*Emmanuel, God with us!* The powerful influence of this fundamental Truth, under the grace of the Holy Spirit, in civilizing and saving numbers of Africans on these shores, will confirm the enlightened friends of Africa in the conviction, that the Social Virtues of the Gospel must have their foundation in cordial belief in *Christ, and Him crucified!*

## Western Africa.

### Gambia.

#### FRIENDS' AFRICAN COMMITTEE.

FROM the Second Report of the Committee, we extract some account of the

#### *Arrival and Proceedings of the Missionaries.*

The James cast anchor before Bathurst, the 8th of the Twelfth Month. Upon landing, our friends were conducted to a vacant house, provided for them, as an abode while here, by the kindness of William Waterman, a Merchant to whom the Committee had incurred many previous obligations. They were soon afterward introduced to the Commandant, Capt. Findlay, and to the rest of the principal resident Europeans. Our friend Hannah Kilham writes—

The Commandant received us courteously, and was so kind as to propose conducting us to Birkow; and to introduce us to the Alcáide, whom all speak of as a respectable man.

Birkow, or Bakkàoo, is a Mandingo Town, situate on the Cape St. Mary, about 8 miles from Bathurst, near the sea; and being on a dry, elevated spot, was considered the most eligible place to settle in. Another favourable circumstance concurred to recommend it to the attention of the Committee. A good stone-house has been here erected, at the charge of Government, on land  
May, 1824.

held by an annual acknowledgment to the Chief; and the Committee, having learned that it was not likely to be speedily occupied for the purposes for which it was built, made application, by Letter, to Sir Charles Mac Carthy, for the use of it until they could otherwise provide for the party going out: this request having been, in the most liberal and condescending manner, complied with, the concern has been thus relieved, for the present, from a difficulty which had pressed heavily upon it—that of building a sufficiently large and safe habitation and school-room, before the merits of the proposed site should have been ascertained by actual trial.

The interview with the Alcáide of Birkow has since taken place; and the consent of his Chief, the King of Combo, has been obtained, to a Settlement at that place, for the purposes of a School and Farm.

But before entering upon the particulars supplied by Letters of more recent date, it will be proper to state, in her own words, the views and feelings with which our friend entered this new field of labour. She writes, the day after her arrival—

Through the kind protecting care of Heavenly Goodness, we have arrived safe on the shores of Africa; and it is due from me to acknowledge, that, although under a feeling that an arduous concern must engage my mind and occupy my attention from day to day, I never was, in any circumstances, more sensible of being at home, and in the appointment allotted to me. Oh that ability may be given, so to dwell under a sense of dependence on the Fountain of Life, that a refuge may be known in all seasons of difficulty and danger! for such there will doubtless be, on the right-hand and on the left.

The James cast anchor at this port early yesterday morning: a pilot had come on board, after dark, the preceding evening. After our usual morning reading (of the Scriptures), we were favoured with a precious feeling of the Divine Presence; and my heart breathed the language of supplication and praise. Very soon, W. W. came, accompanied by Capt. Smith, who had previously gone on shore, and, to our great satisfaction, conducted us to an empty house, which we are to occupy during our stay on the island. The sitting-room is about 30 feet in length: it has eight doors and four windows, a piazza east and west, and is situated close on the beach; so that we may certainly enjoy a breeze, and indeed we are prepared to enjoy it! I did not recover from the effects of sailing, so as to sit up all day, during the voyage; but am now well, and hope to engage, without difficulty, in what is before me.

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Twelfth Mo. 10th.—I have the consolation to find, that the humble attempt upon which I have entered, with regard to the reduction of the African Languages to a written form, appears quite likely to answer the design of presenting an intelligible picture to the Natives. Adrian Partarieu\* informs me, that a Young Man from Senegal, who has been instructed in French, and speaks Wolof, has read the "African Lessons" in Wolof, from the book which I gave him the day before yesterday: HE UNDERSTANDS THE WHOLE; and remarks that it will be a good method of teaching himself English, through the medium of Wolof.

Sandaneé has been reading out of the Scripture Lessons to some Natives, at their request, which they appear to understand. I have been to talk a little Wolof to the children, and long to teach it to them from their books.

Remember us, and desire our preservation EVERY WAY.

From their subsequent Letters, it appears that our friends had been chiefly occupied, up to the 16th of First Month, in landing and unpacking their stores, in the necessary cares attendant on settling in a strange country, and in preparations for school-keeping: yet not without having commenced their labours as teachers, which it has been found expedient to carry on for a while at Bathurst; confining their attention at Birkow, for the present, to the cultivation of a friendly intercourse with the Natives, and to some attempts at gardening. Difficulties, which were not wholly unforeseen, have indeed rendered it impracticable for the whole party to take up their abode, as yet, at this station. The supply of water is distant about a mile; though it is believed that some may be obtained near the house, by digging: there is a want also of some appendages to the building, to serve as kitchen, store-room, &c.; and lastly, a "palaver" with the Natives on the spot had been for some time going on, in consequence of objections on minor points; which they undoubtedly expect to have removed in the mode usual with all uncivilized people, by repeated presents. It is expected, that when these matters are accommodated, Richard Smith and John Thompson, with Mahmadee, who speaks the Mandingo, will take up their residence here, and endeavour to diffuse useful knowledge in their immediate neighbourhood, and gain the attention and good-will of the Natives, until it shall be seen whether

this be the more eligible place for a permanent abode. This measure was even rendered advisable by a due consideration for the health of our friend Richard Smith, which had been somewhat affected by the climate. It is proposed, that, in the event of their being thus separated, the whole company shall endeavour to spend the First-day together at Bathurst.

With respect to school-teaching, at the latter place, it appears, at the date of the Letters, to have been going on with spirit, under Sandaneé, in a School formed partly of Liberated Negroes from Sierra Leone, who are retained by the Government at Bathurst, and go under the appellation of "King's Boys;" and, under our women friends, with the Mulatto Girls and others of the Colony, 22 in number. This School was opened the 8th of 1st month. The education of Native Boys was not as yet taken in hand.

The most kind and friendly attention has been experienced from the Commandant; and much cordiality, and even assistance, on the part of the resident Chaplain and Methodist Missionary. Hannah Kilham was contemplating a short visit to Sierra Leone; which, if it take place, may delay for some time longer the final settlement of their plan of operations.

## India within the Ganges.

### CALCUTTA.

#### CHURCH MISSIONARY SOCIETY.

FROM the Sixth Report of the Corresponding Committee, lately received, we shall extract the chief particulars.

#### *State and Progress of Female Schools.*

The success which has attended the efforts in behalf of Native Female Children calls for congratulation, on the part of all who take an interest in the improvement of the population of this country.

In the former Report, the Committee stated the number of Native Female Schools to be eight: they are now increased to twenty-two. The number of Scholars last year was 217: they have now increased to 400.

The difficulty of keeping up any degree of order was at first very great, and has not entirely disappeared; but a growing sense of the benefits likely to

\* The individual to whom the Committee allude in the former Report, as having been consulted by them on the subject of the Jaloof Language.

arise from education is evident, and recently the establishment of Schools has been sought from the avowed desire of receiving instructions in needle-work. It is but justice to notice here the encouragement afforded to this branch of the Committee's labours by the Marchioness of Hastings. Her ladyship not only patronised the Schools at the beginning, but also gave work to be done by the scholars; and, a few days before her departure, visited in person most of the Schools, inspected the classes, commended those scholars who had made the greatest proficiency, and encouraged them by rewards. The parents were much attracted by her Ladyship's visiting lanes and gullies where Europeans are seldom seen, and by her condescension to their children.

Considering how generally Divine Providence carries on His designs of mercy to mankind by the instrumentality of one another, it is impossible to say how great may have been the good effected by the silent influence of the example exhibited by one so exalted in rank and station as Lady Hastings. Certain it is, that since her Ladyship's visit to the Schools, the Mistress of the Shyam Bazar School (the only Female Teacher whom the Committee could at first find) has been called upon to instruct a respectable Brahminee, a widow, with two other adult females, at her own house, during the hours she is not occupied in the school: and this widowed Brahminee, though herself still a learner, attends daily at the house of a Brahmin, to instruct his two daughters. Who does not hail such an event, as a hopeful indication of improvements, which, by opening to Widows a means of respectable provision, shall assist to quench the flames of the suicidal Sutte?

Of the persons who were first admitted to the schools, three Young Women have made sufficient proficiency to be now employed as Teachers. They have each charge of a school containing from 15 to 25 Girls, and acquit themselves with much credit. Three other Young Women will be appointed Teachers of Schools in a few weeks; and ten other Women, who are under a course of instruction, will soon be able to engage in similar work.

On Monday Morning, the 23d of June, a General Examination of the first and second classes of all the Female Schools took place, at the Society's House

at Mirzapore. When public notice of the Examination was given, it was not known to the Superintendent that the day fixed on was a noted Hindoo Holiday: it was therefore apprehended that the attendance of the children would be very small: in this instance, however, the parents allowed the children to follow their own inclination; and, out of 120 children who were requested to attend, not more than ten were absent; of whom, it was afterward ascertained, more than half were unwell. This little groupe were then examined in the presence of many of the Society's friends. The first classes read with ease the Tract on Female Education, the work of a learned Pundit, and which is considered a rather difficult book, from the number of Sanscrit phrases with which it abounds: others read in books of Fables, and Watts's Catechism, translated into Bengalee. They then exhibited their proficiency in needle-work: and the composure and seeming delight with which the little creatures went through their task, sitting on the mat at the feet of their kind Patronesses, much exceeded what had been anticipated at the first public examination.

A Native Gentleman, well known as the friend of education and of the improvement of his countrymen, addressed the children at the conclusion of the Examination, on the advantage of education, both for time and eternity; and assured them, that as soon as they are qualified, the Native Gentlemen will employ them to instruct their daughters. Rewards were then distributed, from a stock supplied by Lady Hastings on her departure from the country.

The Committee beg to observe, that seventeen months previous to the Examination, none of these children, nor even the young women who have qualified themselves to become Teachers, knew a letter of the alphabet, nor could they have been persuaded to enter a European House. The idea of learning to sew, they also at first received reluctantly, considering it degrading: now, on the contrary, their instructress is frequently accosted with "What! no work for us to-day!" The effect of this altered feeling on society at large begins to appear, not only in the case of the Brahminee Widow already mentioned, but in the facts, that one of the scholars, eleven years of age, is instructing her two elder sisters at their own home; and,

in another quarter of the town, a girl, about the same age, has taught her little sister, a child six years old, to repeat nearly the whole of Watts's Catechism: On this head the Committee will only add, that a Rajah, near whose house one of the Female Schools is situated, lately visited the school, and himself examined a little girl in Watts's Catechism; and, after inquiring into the state of the school, expressed himself well pleased with what he saw and heard.

Mrs. Wilson, on first entering on her arduous work, was usually accompanied by a Brahmin Youth, who had learned English in one of the Society's Schools; both to explain any difficulties that might occur, and to enable her to inspect a greater number of children. This has now become unnecessary, both from Mrs. Wilson's better acquaintance with the native language, and from the eagerness of many of the scholars to oblige and assist her. It was made known in the schools, that if the best readers were present and neatly dressed when Mrs. Wilson should call at an early hour, some of them should accompany her in the palankeen carriage, to visit the other schools, and assist her in hearing the classes. This plan has succeeded far beyond expectation. By 6 o'clock, the best girls are in school, clean and neat, waiting for Mrs. Wilson; and the favoured ones, selected to attend their instructress, with manifest pleasure teach classes in the other schools.

Encouraged by these and similar favourable circumstances, the Committee, in February last, circulated Proposals for the Erection of a Central School, in which "the first classes might assemble from all the schools after their morning lessons, and receive together the instruction now given in detached parties. The saving of labour would thus be considerable, and the improvement of the children would also be much more rapid." The difficulty of procuring a spot of ground on which to erect the Central School, added to the uncertainty as to the line in which the proposed improvements of the Native Town may be carried on, have prevented the Committee from taking any active measures on this head: but the object will be steadily kept in view; and, now that the first difficulties have been removed, and Providence has so clearly opened a way for attempting the improvement of the Native Female Character, they confi-

dently rely on the benevolence of their Christian Friends to enable them to persevere in their labours.

#### *State and Progress of Boys' Schools.*

In their former report, the number of Boys' Schools at this station was stated to be six, containing about 600 scholars. Many petitions have since been received for the establishment of new schools; but, from want of funds, only two of them have been attended to.

The number of the Society's Bengalee Boys' Schools in Calcutta is now therefore eight; all of which, except that at Kidderpore, are situated in the Native Town. In these, the number of boys on the respective school lists amounts to 840: the average number in constant attendance is 777. Besides these, a school is established on the Society's premises at Mirzapore, in which about 40 boys receive daily instruction in English and in Bengalee.

An Examination of the children belonging to these Schools was held in the beginning of last March, which was attended by several of the most respectable friends of the Society. It occupied the forenoon of two days; the former of which was devoted to the English Class and the first classes of the Bengalee Schools, and the latter to the second classes: the sum total of the children examined was 110; including the best English Scholars, about 15 in number. Questions were asked in the usual manner, from the class-books already mentioned in the Committee's Reports, and the proficiency of the scholars appeared very satisfactory. About 30 boys were rewarded, including six boys of the English School.

In one important respect, the proceedings at this Examination were distinguished above those of the preceding year: the schools at Calcutta, except that at Kidderpore, had not before enjoyed the full benefit of religious instruction. During the past year, the New Testament has been introduced into all the Bengalee Schools. By forbearing to press the introduction of the Sacred Scriptures, so long as there appeared any prejudice against them on the part of the parents, a candid hearing has at length been obtained for them, and all opposition to their being read as a class-book has given way. Questions naturally arise out of the portion of Scripture read; and thus a prominent



is given to Scriptural Subjects, and much religious knowledge is imparted.

#### *Baptism of a Brahmin.*

Several persons have come to the Mission Premises during the past year, to inquire respecting the way of salvation by Jesus Christ. Though they seemed in earnest in their inquiries at first, yet, on being told that Christianity teaches to forsake all ungodliness, to deny ourselves, and to take up our cross and follow Christ, they all discontinued their visits, except one young man. This young man is a Brahmin; and having heard, as he says, from one of his Gooeroos, that one way of salvation is by Jesus Christ, he came to Calcutta, to inquire concerning this way. His assiduity in reading the Scriptures and other books of religious instruction, his diligence in attending to the explanations afforded him of Scripture Truth, and his conscientious regard to the workings of his own heart, as exhibited in his conduct and inquiries, lead to a hope that the grace of God is with him. The Rev. Missionaries having agreed that his earnest desire to be initiated into the Church of Christ by baptism should be complied with, on Sunday, the 24th of August, the sacred ordinance was administered to him by the Rev. Mr. Jetter.

#### *Formation and Objects of the Calcutta Church Missionary Association.*

The Committee feel great pleasure in being able to announce the formation at Calcutta of a Church Missionary Association. The Missionary Cause had received an important accession, by the formation of such an institution at Madras, which indeed had long been wanted at this Presidency.

It is obvious that Missionaries residing in a populous city, covering a large extent of ground, may be greatly assisted by persons well disposed to the cause, who, residing in distant quarters, shall communicate the result of their own experience. Every individual has his own sphere of observation, influence, and activity; and, by availing themselves of such helpers, the Missionaries are enabled more adequately to ascertain the wants of the place, and are supplied with many opportunities of useful labour. They are also greatly encouraged by the zealous union of Christians in the Sacred Cause: nothing is more becoming and honourable to a Christian Com-

munity than such an union, having for its object the best interest of their fellow-creatures, and abounding by the thanksgivings of many to the glory of God; and it will be acknowledged the peculiar duty of all those whose lot is cast among the Heathen, to contribute according to their means, to make ~~them~~ also partakers of the benefit. If this principle be felt, opportunities of usefulness will be sought: some will contribute of their money—others of their time also—others again of their influence—and all of their prayers. A Committee of Lay-members, under the direction of the Missionaries, may thus prove essentially useful to the Missionary Cause.

The Calcutta Church Missionary Association has been formed for this purpose. Each Member of its Committee will bring to the monthly meeting, subscriptions and such little collections as he may have made among his friends and acquaintance during the preceding month: he will also communicate any known useful particulars regarding the families living in his neighbourhood—whether any families, and what number, stand in need of religious instruction—what poor Native Christians are unprovided—what situations appear peculiarly suitable for the erection of Schools—what facilities for Missionary Labour are afforded by the character or the extent of the population; and any other particulars connected with this subject. He may also, in his turn with the other Members of the Committee, visit the Native Schools—occasionally, if acquainted with the language, hear a class—note down the attendance of the Scholars, and their comparative progress; and thus contribute to form a system of controul, which cannot but improve the order and efficiency of the Schools. It is well known that the Native Schools flourish in proportion as they are personally inspected by the Missionary; whose labours are often, from the number and remoteness of the places to be visited, very arduous: every new visitor, therefore, operates as an additional check; and cannot but facilitate the operations of the Missionaries.

The Committee humbly pray that a Divine Blessing may attend this new effort. Independently of the advantage resulting from it by the improvement of their funds, they are not without a good hope that the Missionary Cause may be

greatly advanced by the increased zeal and union of Christians. Such labours of love bring their appropriate reward. In proportion as the pleasure of doing good is tasted, the desire to do good is increased. Increased desire of usefulness suggests new motives; and animates to new exertions, new sacrifices, and new prayers; and these bring down new blessings on Societies and Individuals. Thus the Church is adorned and extended, and the name of the adorable Redeemer is magnified. May it be increasingly known upon earth, and His saving health unto all nations!

This Association was formed on the evening of Thursday, the 28th of August, in the Old Church Room, after a Sermon preached on the occasion by the Rev. Isaac Wilson. The establishment of Mr. Wilson in the Calcutta Mission offered facilities, from his being an English Clergyman, for forming the Association: this measure had been long desired, but various circumstances had prevented the Committee from availing themselves of his assistance at an earlier period.

The Rev. Daniel Corrie was appointed *President* of the Association; and the other Members of the Corresponding Committee for the time being, *Vice-Presidents*; G. Ballard, Esq., *Treasurer*; and the Rev. Isaac Wilson, *Secretary*.

Nearly 3000 Rupees were contributed at the Meeting.

*Formation and Objects of the Calcutta Auxiliary Church Missionary Society.*

From communications subsequent to the Report of the Corresponding Committee, we have the gratification to state, that the Society's affairs in the North of India have been recently placed under the charge of an Auxiliary Society, of which the Lord Bishop of Calcutta has been pleased to accept the office of President. His Lordship arrived in October; and very early, as will be seen from the following report of the Meeting held for the formation of the Society, lent his powerful sanction and aid, in placing the

Society's concerns in that state of organization, and in that relation to the Episcopate, which give the best promise of extensive and permanent usefulness.

ON Monday the First of December, a Meeting of the Friends and Supporters of the Church Missionary Society was held in the Old Church Room, for the purpose of forming an AUXILIARY CHURCH MISSIONARY SOCIETY—

The LORD BISHOP OF CALCUTTA in the Chair.

G. Udny, Esq. opened the business of the Meeting, by adverting to the operations of the Church Missionary Society at this Presidency. He stated, that, in 1807, the Society voted 250*l.* for the furtherance of Missionary Objects; and constituted him, together with the late Rev. David Brown and the Rev. Dr. Buchanan, a Corresponding Committee—that, in 1809, the grant was increased to 500*l.*—and the Society had gone on increasing their contributions as circumstances called for them, and they now remit annually 3000*l.*

With the assistance thus afforded, and further contributions raised in this country, the Corresponding Committee had established Schools in various parts of the country, had supported Missionaries, and had been enabled to extend their operations much beyond their expectation—that in consequence of the increased importance of the labours of the Committee, and of the enlarged measures of the Society, which required additional patronage and support, the Corresponding Committee had, with the advice and concurrence of the Lord Bishop, agreeably also, as they conceived, to the wishes of the Parent Society, called the present Meeting with a view to form an Auxiliary Society, on which the labours of the Committee might be devolved, and which might be able to promote the measures of the Parent Society in a more extensive and efficient manner than had hitherto been done.

The following Resolutions were then proposed and unanimously adopted:—

1. That with a view to the more efficient and extensive prosecution of the highly important objects of the Church Missionary Society, the Meeting accept of the powers heretofore vested in the Corresponding Committee of the Church Missionary Society at Calcutta, which have been tendered to them; and that a Society be now formed, which shall be designated, "The Calcutta

Church Missionary Society, Auxiliary to the Church Missionary Society for Africa and the East."

2. That the labours and functions of the Corresponding Committee, comprehending the superintendence of the Society's Missions, correspondence with the Missionaries and with the Parent Society, and all matters connected with the management of Missionary Operations, be transferred to this Society.

3. That all the landed or other property, now in charge of or under controul of the Committee, be understood as belonging to, and agreed to be held subject to the disposal of the Parent Society, in whom it shall be vested, as well as any other property to be hereafter acquired by the Auxiliary.

4. That the centre of the Society's Operations shall be in Calcutta; and that it extend itself throughout the Provinces subject to this Presidency, as opportunities may offer, by Associations to be denominated, "CHURCH MISSIONARY ASSOCIATIONS in aid of the CALCUTTA AUXILIARY CHURCH MISSIONARY SOCIETY," according to the precedent established by the Church Missionary Association in Calcutta.

5. That all persons subscribing or collecting annually the sum of Sa. Rs. 32, or upward, be deemed a Member of this Society.

6. That the business of this Society be conducted by a President, Vice-Presidents, members of the Established Church, Treasurer, Secretary, and a Committee, consisting of all Clergymen of the Established Church who are members of this Society, not being Missionaries, and Laymen, members of the Established Church, not exceeding twelve.

7. That the Committee shall hold monthly meetings for the despatch of business, and that five shall be competent to act.

8. That all Bills drawn on the Parent Society, after being voted in the Committee, shall be signed by the President and the Secretary.

9. That this Society shall once, at least, in every year, transmit to the Bishop of the Diocese, and to the Committee of the Parent Society, an Abstract of their Proceedings and Regulations.

10. That the Right Reverend the Lord Bishop of Calcutta be respectfully requested to accept the office of President.

11. That G. Udny, Esq. and J. H. Harington, Esq. be Vice-Presidents.

12. That G. Ballard, Esq. be requested to act as Treasurer; and the Rev. Archdeacon Corrie, as Secretary; and that the following Gentlemen be the Lay-members of the Committee:

E. A. Newton, Esq.  
Colonel McInnes,  
Captain Hutchinson, Engineers,  
Captain Chesney, Artillery, &  
M. Gisborne, Esq.

with power to add to their number and fill up vacancies, subject to confirmation at the Annual Meeting to be held on the Wednesday after Whitsunday; and with the privilege of admitting to their consultations the

Presidents of Associations and Honorary Members, whom it may be desirable to associate in the discussions of the Committee.

13. That a Report of the Proceedings shall be annually read at the General Meeting on the above-named day, and afterwards published, with an Abstract of Receipts and Disbursements during the year.

14. That the amount collected by Associations be applied, at their option, to purposes of the Society, within the range of such Associations; subject only to the approval of proceedings, tracts, and school-books, by the Committee of the Auxiliary Society, who will afford the use of their press at the Presidency, in printing what may be thus approved.

15. That the Thanks of this Meeting be given to George Udny, Esq. and to the other Gentlemen and Clergymen, members of the late Corresponding Committee.

On the Tenth Resolution being proposed by the Archdeacon, and seconded by J. H. Harington, Esq. and unanimously and cordially adopted by the Meeting, the Lord Bishop expressed at some length the cordiality with which he accepted the office of President of the Society. He observed, that he had noticed the Proceedings of the Church Missionary Society from its formation; and though he had no connection with the excellent men who established it, except a common feeling for the objects aimed at, he had, in common with many others, always admired the prudence, perseverance, and energy with which its operations had been conducted. He also congratulated the Meeting on the success which had attended the operations of the Society in Africa, and, he would add, in this country also, where extensive good is accomplishing by its means, in conjunction with other Societies of a similar nature; and that he should be happy to render it all the assistance in his power.

*Regulations adopted by the Committee of the Auxiliary.*

It will be seen by the following Minute and Resolutions of the first Meeting of the Committee of the Auxiliary, that effectual measures are in progress for promoting the objects of the Society.

At a Meeting of the Committee held

December the 8th, in the Bishop's

House—present

The Lord Bishop of Calcutta, President,  
in the Chair—

E. A. Newton, Esq.—Rev. T. Thomson—Rev. G. W. Crawford—Rev. Dr. Parish—Colonel McInnes—Captain

Hutchinson—and Rev. Daniel Corrie  
(Secretary)—

the following Resolutions were adopted, as the Standing Regulations of the Committee—

1. That all the Episcopal Missionaries of the Society at this Presidency, who have not obtained the Bishop's Licence, be directed to apply to him for the same; and that every Missionary of the Society, Episcopally ordained, be directed, on his arrival from England, to present himself to the Bishop of the Diocese for his Licence.

2. That the Secretary be authorised to draw upon the Treasurer for the amount of the Bills for current expenses, and all disbursements sanctioned by the Committee; and that such Bills, together with all communications addressed to him on the business of the Society, be laid before the Committee at the next monthly meeting.

3. That the Secretary keep a fair copy of the Proceedings of the Committee, in a book for that purpose.

4. That the correspondence of the Committee with the Parent Society in London shall be carried on through the Secretary, who shall receive instructions from the Committee, and sign every Letter with his name and addition, as Secretary of the Calcutta Auxiliary Church Missionary Society.

5. That the Secretary do keep an Account Book, exhibiting an abstract of the Committee's receipts and disbursements; to be made up from time to time by the Treasurer, and produced to the Committee whenever the same may be called for.

6. That the Secretary be empowered to engage a Writer, at a monthly salary of 30 rupees, and also a Hurkaruh at 5 rupees.

7. That the Committee do meet every Third Wednesday in the Month, at half-past nine; of which three days' notice be given by the Secretary.

8. That the Right Reverend the President, or, in his absence, the senior Vice-President then in Calcutta, shall be empowered to call Special Meetings of the Committee, when the affairs of the Society may render it necessary.

9. That every Meeting of the Committee shall commence and terminate with a Form of Prayer, to be approved by the President.

10. That the above Resolutions be considered as Standing Rules for the conduct of the Committee.

It was further Resolved, that 700 Copies of the Resolutions of the General Meeting, and the Standing Regulations adopted by the Committee, be printed; and that the President and the Secretary be requested to transmit them to the friends of the Society in different parts of India and Europe, with such recommendations as they may judge likely to obtain further support to the objects of the Society.

## BURDWAN.

### CHURCH MISSIONARY SOCIETY.

The Corresponding Committee give the following view of the

#### *State and Progress of the Schools.*

The work at this Station continues on the increase. Two more Adult Youths have been added to the Church during the past year.

In addition to the Fourteen Schools under the care of Mr. Deerr, as formerly stated, two more have been established by Mr. Perowne, near to the Mission Premises. One of these schools contains about 80 boys, the other about 100.

An Examination of the Schools was held in March, by the Rev. Mr. Thomson. A similar mode was adopted to that at all the former Examinations; and the boys continue to manifest the same zeal and interest in the books which they read. In one respect, there was a considerable difference: there was a much wider range of subjects, purely religious, than at former Examinations. The boys were prepared with the first eight Dialogues of Ellerton, in which they answered any plain question that was put to them. Besides which, they were prepared with the whole of St. Matthew, and with the first 19 chapters of the Acts. This afforded great scope; and those who were present expressed their high gratification at the sensible and pertinent answers, which the boys gave to the questions that were put.

Since the Examination, the boys have continued to advance in reading the Bengalee Scriptures; and are at this time engaged in reading the Epistle to the Romans.

It will be recollected, by those who have attended to the Committee's former Reports, that the Rev. Mr. Deerr prepares a comment on the portion of Scripture which the boys are reading, in the form of Question and Answer, which he supplies them with in writing. Thus the difficult passages are explained as they occur; and these commentaries are carefully learned by the boys, and copied out and carried home, which must be a means of conveying much of divine truth to their minds.

The English School at Burdwan has laboured under disadvantages, from various causes, from its commencement. It is now, however, in a more prosperous state than at any former period. It contains 55 boys. About 32 boys were ex-

amined in March; and the religious, philosophical, and geographical questions put to them were answered by most of them very satisfactorily. On this subject, the Rev. Mr. Perowne observes—

In point of numbers, the school is as large as I wish to see it, and the boys are as regular in their attendance as their wretched religion and customs will allow them.

The Committee have the gratification to state, that Five Schools for Female Children have been recently established at this Station, containing upward of 160 Girls. This has not been accomplished without much perseverance, under frequent disappointment, on the part of Mrs. Perowne. The Schools have been too recently formed, for any account to be given of them; but the patient labour by which Mrs. Perowne has been enabled to succeed thus far will no doubt, through the Divine Blessing, be rewarded in due time with appropriate fruit.

*Painful Effect of Want of adequate Motives for Learning.*

The Corresponding Committee remark—

The Committee will here state a circumstance, which has been brought to their notice in various ways by the reports of the Missionaries.

It is found, that, after the scholars have attained a certain proficiency, they stop short; and no exhortations or industry on the part of their instructors can, in general, avail to lead them on to further improvement. In point of intellect, the Native Youths are in no respect deficient; but as they do not study from any love of knowledge, they cannot be induced to pursue their studies further than may be necessary to enable them to gain a livelihood. This is accomplished when they know a little Persian or Bengalee, are pretty ready in accounts, or can write a tolerably fair English hand. Having proceeded thus far, they are no longer desirous of any thing, but to get employment.

This further experience of the Native Character, the Committee is of opinion ought to stimulate their endeavours to impress, with all the earnestness the case will admit of, the motives to improvement which the Christian Religion alone supplies. The stimulus of temporal gain, when not accompanied with the feeling of responsibility which Christian Instruction usually inspires even when it fails of accomplishing its ulti-

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mate design, is found, generally speaking, not sufficiently strong to excite the mind to close study. There seems, therefore, little hope of materially improving the Native Character, except by inculcating that *fear of the Lord which is the beginning of wisdom*. Under the influence of this principle, the Native Youths who receive instruction will be led, not only to improve their own talents, but will also feel bound to assist, as they may have opportunity, in the improvement of those around them; and in this way alone, operating with the facilities afforded by a liberal Government, can the general improvement of the country be expected to proceed.

*Remedy suggested for the Evil, in reference to the English School.*

The Rev. Mr. Thomason thus writes on this subject, from Burdwan, in September—

Ample time has now been given for ascertaining how the system of teaching may be expected to operate. Every new Examination exhibits some progress, and brings to light some interesting particulars for our guidance. There are about 60 Boys in the English School under Mr. Perowne, the eldest of whom is about 20 years of age; and, with two or three others, has been nearly four years under instruction. It has been now found, by experience, that the boys will not remain in the School after a certain time. No persuasion will keep them, when they have learned enough to follow their respective callings and earn a livelihood.

Our Missionaries concur in the opinion, that unless some new measures be devised for alluring and detaining the boys, our school can only present a fluctuating succession and perpetual change, without terminating in any solid and lasting benefit. This is the more painful, as it is so very difficult to suggest the remedy.

As it respects our English School, the disadvantage is peculiarly lamentable; for if we cannot retain the boys, our object is defeated. The principal intention of this school being to form a body of well-instructed labourers, competent by their proficiency in English to act as Teachers, Translators, and Compilers of useful works for the mass of the people, this intention must be frustrated, if the boys will not stay long enough in the school to make the necessary progress.

H H

The expense of the English School considerably exceeds a mere Bengalee School; and would be thus incurred to a very inadequate purpose, as a smattering of English confers little more benefit than a knowledge of Bengalee. It is by great proficiency alone in our language, that we may raise a body of efficient labourers. The measures hitherto adopted have been found utterly ineffectual. Some of the most-promising boys are continually dropping off, and the Missionaries find their fairest hope cut short by these fluctuations in their schools. It has become quite manifest, that, unless some plan be devised for giving stability to the English School, our views concerning it can only terminate in disappointment.

Mr. Perowne suggests, that a small monthly salary should be given to such pupils as have made a certain proficiency in Bengalee and English; amounting, according to the age and qualification of the boy, to 2, 3, 4, or 5 rupees. From his experience and observation, he speaks confidently as to the effect of such encouragement. The object of the boys, in leaving the school, being to earn a pittance for their families, if the pittance can be obtained in the school, he has no doubt of their being induced to continue. The allowance should commence with the lowest sum, two rupees; and rise every year to the maximum, five rupees; which Mr. Perowne thinks would be amply sufficient for their support, until they shall become qualified to act as teachers and translators.

He suggests, further, that, when thus qualified, they should be employed on salaries of from 20 to 40 rupees, and considered as the regular servants of the Society, it being their profession to employ their time and talents in what may be called literary works; as a succession of such Labourers would indeed be a great advantage to the country, and would mightily contribute to the dissemination of useful knowledge. It must be many years before such a body can be formed; but, when fairly established, they must constitute such a focus of strong light as must illuminate the districts around to a great distance. Having at their command all the treasures of the English Language, and understanding it to be their proper office to unlock those treasures to their countrymen, a multitude of useful books would in due time be accessible to the

Natives: and how great may be the benefits, in a Missionary point of view, if, while the Bengalee Schools are constantly pouring forth their Youths, all of whom are competent to read and understand their native language, another body of Labourers should be growing up for the express purpose of supplying them with useful reading, whether translations or original works, on all the various subjects which tend to form the mind, correct the manners, and meliorate the condition of man! All these bright hopes are dissipated while our English School presents only a changing scene. By establishing a gradation of emolument, we must draw the Native Boys nearer to us. At present, they seek only temporary help, which will answer but a temporary purpose: but if they could look up to us for a permanent provision, there is every reason to hope that they would cling closer to us, and identify their own interests with our institutions. The Committee will doubtless take this into consideration; and will, I hope, authorise Mr. Perowne to form this new arrangement.

#### BENGALÉE SCHOOLS.

Mr. Thomason enters at large, in the Letter just quoted, into the state and progress of these Schools. We shall collect, under several heads, his chief remarks on the subject. They will be found to contain a faithful exposition of the difficulties which obstruct the effects of Native Education, in the midst of indications that are truly encouraging.

#### *Vigilant Superintendence and Increase of these Schools.*

Considering how long it is since the Bengalee Schools were established, it becomes a matter of reasonable inquiry, what they have hitherto effected, and what, if they proceed in their present course, it may be expected that they will accomplish.

Mr. Deerr has Fourteen Schools under his superintendence, scattered among the villages near Burdwan, over a space of about 14 miles in diameter, comprehending about 40,000 inhabitants. He is indefatigable in his labours. Indeed, it is scarcely possible to have a more efficient Superintendent. Every alternate day he goes his tour of inspection, and spends about three hours in the ex-

amination of each school. As the distances from home are often considerable, an alternate day of rest is found absolutely necessary for the preservation of his health. On this plan, he is not able to visit each school oftener than once in the month; but as he has established many checks over the Pundits, and is very minute in his monthly inspections, he finds, by experience, that the System is maintained in sufficient vigour, and has no reason to regret that he cannot make his visits more frequent.

When Mr. Maisch is sufficiently advanced in Bengalee, he will, of course, if it should ever be found necessary, add to the efficiency of the schools already established, before he enters on new ground of his own. At present, they both concur in wishing that two New Schools may be erected, in order that the ground already covered may be more completely occupied.

Between the Schools of Berat, eastward, and Sahoody, westward, lie the populous towns of Burdwan and Kutchuragur. Two spots have been approved, as admirably suited for schools in this intermediate space. If large School-houses were erected there, the Missionaries would feel that the range of their school labours would then be completely filled; and they have expressed an earnest wish that the Committee would consent to the measure. It may be hoped that Mr. Maisch's health, which is now improving, will soon be re-established. As a new Labourer will then be brought into the field, the Committee will, I doubt not, concur with me in thinking, that a more desirable sphere could scarcely be suggested, than that which the Missionaries themselves have proposed. At present, about 1000 Boys are under a constant course of Christian Instruction, at an expense of 13 rupees per month for each school. On a strict inquiry, I have ascertained that this expense cannot be diminished without seriously injuring the schools.

*Necessity of an Increase of Religious Instruction in these Schools.*

The experience acquired by Mr. Deerr has confirmed him in the conviction, that it is his duty to mix as little extraneous matter as possible in the instruction afforded at these schools. After teaching them writing and reading and arithmetic, he knows that the boys will leave him. He thinks, therefore, that his chief attention should be given to direct Christian In-

struction. The time of their stay being short, it ought to be employed in the best manner. He is not anxious, therefore, to have new books introduced, as he says those which he possesses are amply sufficient; but he is very anxious to ground all his boys well in the knowledge, at least, of Divine Truth and Christian Morality.

This remark respecting the sufficiency of books for the use of the Village Schools will, of course, be understood, not of Religious Books, but of elementary books of Reading and Arithmetic: with these, as well as treatises on Geography, and collections of General Knowledge, they are amply furnished, in reference to the time of the boys' stay.

In order to render his materials for religious instruction complete, Mr. Deerr thinks that a Selection from the Old Testament might be made with great advantage. The boys have not yet read the Old Testament; and are unacquainted with its histories, except so far as they have been taught in the Dialogues of Ellerton. In the present state of things, the whole Bible does not appear to be required: good selections from the Historical Books, the Psalms, and Proverbs, would supply an important class-book; contributing greatly to illustrate the Gospel History, with which the boys are already so well acquainted: such a selection might easily be furnished by Mr. Schmid.

Great assistance would be also afforded, by a good System of Morality, drawn up on the principles of the Gospel. Mr. Deerr has long felt the want of such a work; and hopes, when he has finished his brief Exposition of the Romans, to prepare the manuscript, and present it for publication.

*Difficulties arising from the Native Character.*

Mr. Deerr's report of the Native Character, with which he is now thoroughly acquainted, is far from being favourable. The labours of the Schoolmaster, he says, are carried on amidst great difficulties and discouragements.

No Bengalee has any desire to read and learn, simply for the love of it. They may be excited by the love of gain or honour; but, as soon as the exciting cause is removed, they relapse into their former apathy. In this respect he sees no improvement: they continue, generally, as indifferent as they were, when he entered on his

charge; and his decided opinion is, that if there were no Public Examinations, there would be little or no reading.

On this subject, he mentioned a circumstance quite new to me. It has been long his practice to carry with him about a rupee in pice, on his tour of inspection, which he distributes among the deserving boys: without this regular stimulus, their spirits, he believes, would be damped, and no persuasion would induce them steadily to pursue their studies. The approach of an Examination, indeed, at the end of the year, operates as fire on powder: they labour day and night, and spare no pains to prepare themselves, so great is their thirst for distinction.

But, notwithstanding these regular excitements, it is found impossible to detain them in the schools after a certain age. Some leave them at the age of twelve: after they reach fourteen or fifteen years, none can be persuaded to stay, without some specific acknowledged object. The reason is obvious: their services are wanted at home: the poverty of their parents is such, that they cannot spare them.

Thus it happens that the schools are always fluctuating; and a few scholars only remain, after a certain age, in order to qualify themselves for situations in the schools and offices in the neighbourhood: about 16 boys only now remain, who were in the schools at their first establishment by Captain Stewart: and five or six of the best boys have left since the last Examination.

Mr. Deerr cannot suggest any remedy to overcome their dislike of study. No books would detain their attention for any considerable time, except the accounts of their own gods and traditions. General History has no attraction; nor has Science of any kind, except what is absolutely necessary in order to their obtaining a livelihood. One of the most powerful expedients for keeping them in the schools, has been the introduction of Arithmetic: some knowledge of this is indispensable, and they learn it with avidity; gladly availing themselves of any institution where it is taught efficiently and free of expense.

*Beneficial Influence of these Schools.*

No objection is made by the Parents to the use of the Gospels in the Schools: they are constantly read there, and all the upper classes are fully instructed in them. Having been assisted by a run-

ning commentary, carefully prepared by Mr. Deerr, and adapted to their very ignorant minds, the boys of those classes can give a much better account of the Gospel of St. Matthew, of the Acts of the Apostles, and of the earlier chapters of the Epistle to the Romans, than the vast majority of boys in our English Schools. It is surprising to observe their readiness in explaining the Gospel. The Pundits themselves assist in these Christian Studies, apparently without the smallest backwardness.

Mr. Deerr is not without some cheering evidences of his success with the boys, so far as respects their conviction of his kindness and authority as a teacher. Many of them shew great attachment to him—that kind of attachment which is always produced, in a greater or less degree, by the assiduous and affectionate instructions of a Master. They take his part in the little village controversies which occasionally occur on the subject of Christianity: and, in some instances, where the Pundits have been warmly opposed to one another, a boy from the schools has been known to interpose the authority of his Master's books; and to refer to the Scripture, or Mr. Deerr's exposition of it, as the most effectual method of putting an end to strife. Many such things occur, probably, which never come to his knowledge. Where so much truth is known; and so many persons are carefully trained and instructed in Divine things, it may be reasonably concluded, that the voice of Wisdom will be heard; and may we not hope, that, though uttered in great simplicity, and proceeding out of the mouths of babes and sucklings, as it were, it may be heard sometimes with effect? It is undoubtedly a subject of thankfulness, that the light shineth, though in a dark place; and that many hundreds of the Bengalee Youths are actually acquainted with the Gospel of Christ, and capable of opening its fundamental points to their Heathen Relatives.

Wherever the seed of the Word is thus plentifully scattered, one of the results must of necessity be the gradual prevalence of truth. This begins already to appear. The books used at the Schools are read by the boys at their homes, and heard often by their neighbours: many, who have no sons under Christian Instruction, have thus become acquainted with the Gospel, some of whom speak of Christ with respect.



It will be heard with pleasure, that, among the School Villages, Ryam is by far the most favourable to the Gospel. If reliance can be placed on information which Mr. Deerr has received—and as he himself has no doubt of its accuracy, we have the best ground for believing it—the inhabitants are strongly inclined to prefer Christianity to Paganism. Ryam is the most famous of the villages, as the residence of Pundits: all the Rajahs and Pundits live there. Two of the School Pundits, who live at Ryam, and are in the employ of Mr. Deerr, regularly attend Christian Worship, at the Mission House, on Sundays; and one of them is almost persuaded to be a Christian. The circumstance of their voluntary attendance on such occasions is far more striking in a village, than in a large city like Calcutta; as their practice is noticed, and occasions much conversation.

Mr. Deerr teaches all his pupils out of the Scriptures, with great patience; and has the comfort of knowing, that, on leaving the schools, they are thoroughly acquainted with the history of the Gospel, and know the great outlines of Christian Doctrine: and this he conceives to be the actual benefit, acquired, from the schools, by the villages. A succession of boys thus proceeds from the schools, well taught in the things pertaining to the Gospel. They carry with them much knowledge; and, mingling with the uninstructed Heathen, contribute to make Christianity known. In the progress of years, the knowledge thus imparted, it may be humbly hoped, will spread over and fertilize the country; so that *the earth shall*, in the best sense, *yield her increase*. The power of the Holy Spirit, alone, is wanted to produce this happy result. The seed is plentifully sown: may the Lord in mercy grant the increase! We know that the desert will at length rejoice and blossom as the rose; and we cannot but discern, in the beginnings of Missionary Attempts around us, the hand of a gracious and faithful God.

In reference, indeed, to the actual moral effects of instruction, concerning which Mr. Deerr's experience has afforded him but little that is encouraging, Mr. Perowne appears to entertain somewhat better hopes. At his school, the Natives are boarded as well as taught. Instead of mingling daily with their relatives, they remain together at the

school, having accommodations for sleeping contiguous to the house. Many of them continue for several weeks separated from their homes; and, as they are constantly under a laborious course of instruction in the English Language and Scripture Reading, Mr. Perowne thinks that they have acquired a somewhat higher tone of thinking and regard to character, in many instances, than other boys manifest. He thinks the good, however, thus acquired lamentably destroyed, by the recurrence of holidays and poojahs; the attendance on which produces a manifest deterioration of character. The disappointment of hopes, in cases of this nature, are among the severest trials of Missionaries.

*Call for earnest Prayer, in behalf of these Schools.*

Our Readers will be deeply impressed, we trust, by the following appeal of Mr. Thomason, in behalf of the faithful Labourers at Burdwan, and of the people under their charge:—

I particularly inquired of Mr. Deerr, whether he could relate any striking moral effects of his instructions, either among the boys themselves or the villagers. He could, as yet, say nothing satisfactory on this subject. The people, generally, are still given up to their Idols, and the boys still devoted to their poojahs and festivals. Wickedness, on every side, reigns triumphant: no apparent change has been produced, except in the few instances wherein the Word has been received in truth.

Still, the Missionaries are far from being discouraged. Relying on the faithfulness and Almighty power of Him who hath promised, they go forward with hope, yea, with assurance, that their labour shall not be in vain. It has been very edifying to observe how ardently they labour, and with what entire dependence on the promises they devote themselves and their labour to the Lord. They feel that duty is theirs, and commit themselves and their work to Him.

These interesting Schools call loudly for the sympathy and prayers of Christians. Every thing which human skill and industry, speaking after the manner of men, can effect, is done for them. It were difficult to imagine a more diligent and faithful superintendence, than that by which they are maintained;

but, *except the Lord built the house, their labour is but lost that build it.* We should earnestly pray for His presence and promised blessing.

I have been led, on this occasion, more especially to pity the Pundits. It is affecting to observe these poor creatures, proud of their learning, uttering, in violation of all which they profess as Heathens, the truths of God; and even paraphrasing and explaining the records of the Gospel to the boys in the schools. Indeed, without the aid of the Pundits, the Missionaries would in vain attempt to gather the boys together. It is by the influence of these Pundits, who themselves have usually no other motive than the love of gain, that the parents are induced to send their boys. Could their hearts be effectually turned, what might we not hope, under the blessing of God, from the united effect of their influence and learning upon their countrymen! Christians ought especially to bear in mind, at the throne of Grace, those Pundits who are employed in conveying Christian Instruction. We are their debtors for the essential aid which they give to the cause of Christianity. Some of them, in the judgment of charity, seem not far from the kingdom of God. May they be effectually brought into it, and be happy partakers of the benefit!

#### POONA.

*Extreme Cruelty toward a Hindoo Widow.* THE following narrative is extracted from the Bombay Gazette. It will tend to confirm the public detestation of that shameful Superstition which is the brand of India.

The victim chosen for this cruel and ungodly exhibition, was the Widow of a Brahmin, who died in the South Concan some days prior to this ceremony.

On approaching the fatal spot, she was preceded by two led-horses, handsomely caparisoned, and attended by ten or twelve Brahmins and about the same number of women, with music, drums, &c. Few spectators accompanied the procession, considering that the scene of action was in the immediate neighbourhood of the city, near to the Old Palace.

At first sight of the Woman, I was possessed with the idea, in common with others, that she was more or less intoxicated; but, before the various ceremonies were gone through which on such occasions precede the act of burning,

those doubts had given place to a perfect conviction that she was in her sober senses, and fully aware of the dreadful act which she was about to perform. Of this I am the more satisfied, from the question having been frequently put to her by the European Gentlemen present, whether it was her wish to be burnt; to which she always returned the same answer, that she knew what she was doing, and that it was her own pleasure to burn.

Having offered up the more harmless sacrifice of incense, on a small fire from which the pile that was to consume her body was afterward to be lighted, and having parted with all her golden ornaments to those in attendance, she deliberately and without shedding a single tear took a last leave of all that she held dear on earth, ascended the pile, and there laid herself down with the ashes of her deceased husband tied round her neck. The entrance was then closed with dry straw, and the whole pile surrounded with the same light material, and immediately set fire to by the Officiating Priests.

I had placed myself directly opposite the entrance to the pile, and could distinctly see the unfortunate victim struggling to escape. This did not pass unobserved by the Attending Brahmins, who instantly began to knock down the canopy, which, containing nearly as much wood as the pile itself, would have effectually secured their victim in the fire, had it fallen on her. All this while, no one, excepting the officiating Brahmins interfered; but when the sufferer did make her escape from the flames, and, on running toward the river, either fell or threw herself at the feet of Mr. T., that Gentleman, assisted by Mr. S., immediately carried or rather dragged her into the water, in which the latter Gentleman suffered by incautiously laying hold of her burning garments.

An attempt was now made by the Officiating Priests to carry back their victim to the blazing pile, which was resisted by the Gentlemen present; and one of their number was despatched to acquaint the Magistrate of her escape, and learn his pleasure respecting her: but, before the messengers could return with an answer from the Civil Authority, the Brahmins had persuaded the unfortunate Woman once more to approach the pile; and, as she declared, on being questioned by those present,

that it was her own wish to re-ascend the pile, they stood aloof, fearful of giving offence to the prejudices of the Native Population on the one hand, or to the Civil Authorities on the other. She declined, however, for some time, to ascend the pile; when three of the Attending Priests lifted her up on their arms, and threw her on the fire, which at this time was burning with great fury.

From this dreadful situation, the miserable wretch instantly attempted, for the second time, to make her escape; but the merciless Priests were at hand, to prevent this if possible, by throwing large pieces of wood at their victim, with the design of putting a speedy termination to her sufferings. But it was impossible for any man of the smallest pretension to feeling, to stand by and witness such cruelty; and therefore the Gentlemen present again interfered, when the victim speedily made her escape a second time from the fire, and ran directly into the river without any assistance whatever.

The unfortunate Woman had no sooner entered the river, than she was followed by three of the Officiating Brahmins; who were told to desist from all further

persuasion, as nothing further would be permitted until the arrival of the Magistrate.

Not doubting their compliance with this so very reasonable request, they were allowed to remain with the Woman in the water: but, no sooner had the Europeans turned their backs, anxiously looking out for the arrival of Authority to put a stop to such cruel and diabolical proceedings, than the same three men, who had thrown her on the pile, attempted to drown the suffering wretch, by forcibly throwing her down, and holding her under water. From this attempt she was speedily rescued by Mr. A. and Mr. M., who supported her in the water till the arrival of the long-looked-for deliverance.

The Collector himself soon followed; and, to the great joy of a few of the bystanders, he immediately ordered the principal performers in this tragical scene into confinement, and the chief actor or rather sufferer to be carried to the Hospital.

I regret to add, that the Woman died about noon on the following day, forsaken by all her relations as an outcast!

## Recent Miscellaneous Intelligence.

### *Baptist Missionary Society.*

Mr. John Fleming, with Mrs. Fleming and their infant child, sailed for Honduras, on the 12th of May, in the Ocean, Captain Whittle; the vessel in which several other of the Society's Missionaries have previously been granted a free passage. Mr. Fleming is appointed to commence a Mission among the Mosquitos, in connection with that which the Society has established at Belize, in the Bay of Honduras.

### *Church Missionary Society.*

On the 11th of May, the Rev. W. Adley and Mrs. Adley (see p. 197) left London for Portsmouth; and sailed for Ceylon, the next day, on board the "Lord Amherst," Captain Lucas. On the 20th, the Rev. J. F. Beddy and Mrs. Beddy proceeded to Portsmouth, and were followed on the 25th by the Rev. S. Ridsdale and Mrs. Ridsdale, to embark for Madras, on board the "Cornwall," Captain Bunyon.

Mr. Jowett left Jerusalem (see p. 157) on the 15th of December, and proceeded to Beirout: at that place he embarked, after waiting fifty days for a passage, on the 9th of February, for Alexandria—arrived there on the 19th—and sailed, on the 26th, for Malta; which place he reached on the 21st of March, after encountering much anxiety and delay, and five sharp storms.

The Rev. David Jones (see p. 97) reached the Red River Settlement on the 14th of October, after a tedious passage, occasioned by a head-wind on the Lakes.

### *Western Africa.*

Disastrous reports relative to the capture or death of Sir Charles MacCarthy, in a battle with the Ashantees, have gained credit among well-informed persons. Despatches from Sierra Leone are anxiously expected.

### *Calcutta.*

The Rev. T. Thomason has been promoted from the Old Church, Calcutta, to be Senior Chaplain at the Presidency, on the appointment of the Rev. Daniel Corrie to the Archdeaconry, and the return of the Rev. Joseph Parson to England.

### *Sandwich Islands.*

Reho-reho, or Tamaahmaah the Second, King of the Sandwich Islands, well known to our Readers by our frequent reference to his proceedings, has arrived, with the Queen Kamehameha and eight Attendants, in London. The object of this visit has been variously represented: we have no fears, however, that either its motive or its result will prove to be that which actuated another Chief of the South Seas, in his visit to our shores from New Zealand.

## United States.

A writer in an American Publication estimates the number of Colleges in the United States at 33, and the Students at 3500. He considers about 1000 of these Students to be men avowedly under the genuine influence of religion; and that, of these, about 750 may, in the course of the ensuing five years, enter the Ministry.

The following List is given of 18 of the Colleges, with the number of Students in each, making a total of 2353 out of the whole number of 3500:—

Maine: Bowdoin Col. 120; Waterville Col. 40; Bangor Semin. 20—Newhaven: Dartmouth Col. 138—Vermont: Middlebury Col. 87; Vermont University, 45—Massachusetts: Harvard Univ. 302; Williams Col. 78; Amherst Col. 98; Andover Institution, 140—Rhode Island: Brown Univ., 156—New York: Union Col. 234; Hamilton Col. 107—Pennsylvania: Dickinson Col. 75—Columbia District: Columbia Col. 60—Connecticut: Yale Col. 373—Georgia: Chapel Hill Col. 160; Franklin Col. 120.

## CONTRIBUTIONS TO THE CHURCH MISSIONARY SOCIETY,

From April 21, to May 20, 1824.

ASSOCIATIONS.	L. s. d.	L. s. d.
Archangel, by Rev. G. Greaves,	9 18 0	9 18 0
Bath (from Chippenham 17. 7. a)	6 7 6	296 9 11
Bentnck Chapel -	6 6 0	43 3 10 9
Birmingham (from Ladies Association)	38 18 8	591 15 1
Blythe and Bilby (Notts.)	4 10 6	304 9 10
Brewham (Somersetshire)	5 15 0	96 11 9
Bristol	700 0 0	2435 12 9
Broadway Church	88 5 3	737 12 6
Broomsgrove	14 6 0	137 9 0
Bucks, South (from Iver Br.)	0 10 6	2516 8 10
Carlisle	60 0 0	2226 2 6
Carshalton & Croydon	148 12 6	649 19 0
Chester & Cheshire	90 0 0	911 8 1
Chichester & West-Sussex	80 0 0	949 17 6
Clare	2 2 0	19 7 6
Cowentry	73 6 5	1824 6 5
Dean-Street Manufactory	4 13 0	92 6 8
Devon & Exeter (incl. 60. 14. 6 from Ladies Association)	216 8 8	4350 19 9
Gloucestershire (fr. Campden)	12 1 0	6168 3 4
Guildford	14 14 9	1045 1 6
Hastings and Oare	68 14 11	570 2 2
Hibernian Auxiliary	100 0 0	1308 3 5
Ilkinton (Wilts.)	14 19 0	97 15 0
Islington Ladies	2 12 6	449 10 0
Kennington	26 19 0	593 17 9
Kent (from Kingstone, 30s.)	171 19 9	3447 14 8
Lancaster & North-Lancash.	61 0 0	2022 4 3
Leeds (School Fund)	10 0 0	6038 3 6
Leeds	8 0 0	37 5 5
Mazing (Essex)	2 0 0	81 2 8
Newcastle-upon-Tyne	80 0 0	1669 16 7
Norfolk & Norwich (from Thetford, 48. 13. 1)	296 13 1	9803 11 8
Northamptonshire (from Burton Latimer)	11 1 6	3979 11 9
North-East London	1 3 11	1789 5 1
North Shields	15 6 0	220 18 1
Peabry	15 0 0	911 13 10
Penton (Hants.)	10 0 6	137 1 0
Penzance	46 18 7	445 13 9
Portsmouth, Portsea, and Gosport	30 0 0	1479 18 7
Retford, East (Notts.)	10 0 0	568 9 6
Seaton & Fineshade (Rutlandshire)	14 10 0	91 14 2
Sheffield	100 0 0	2428 14 11
St. Antholin's, Watling St.	10 19 2	401 8 0
St. Catharine Cree	14 8 8	201 7 1
St. John's Chapel, Bedford Row.	1 1 0	4948 9 0
Staffordshire, North	224 0 0	2206 10 11
Tydd, St. Mary (Lincolnsh.)	6 12 6	32 11 6
Wakefield	51 18 8	426 8 8
York (School Fund, 54.)	10 0 0	1067 11 11

## COLLECTIONS.

Broughton, Mr. N., produce of a Mission Bo	1 10 7	32 19 9
City Sunday School	4 1 6	35 18 8
Friend at Richmond	5 0 0	5 0 0
Godde, Miss, Kensington	18 0 0	96 0 0
Gogney, Mrs., Cheshunt	0 13 0	0 13 0
Hunt, Mr. J., Gray's-Inn Lane	3 19 7	79 15 5
Key, Mrs. H. G., Herne Hill	2 13 0	2 13 0
Mendham, J., Esq., Twickenham	4 6 4	4 6 4
Mills, Miss, Camberwell	0 5 0	0 18 0
Mountain, Miss, Snowhill	1 17 11	5 7 3
Prichard, Miss, Kidderminster	15 0 0	293 9 0
Watkins, Master H. G. Turn-wheel Lane	2 13 0	10 9 4

## BENEFACTIONS.

"A Mite to be laid at the feet of the Redeemer"	100 0 0
Cuninghame, W., Esq., Lainslaw, N.W.	20 0 0
Haldane, Alex., Esq., New Cross, by Mr. Nisbet	10 10 0
"Last Offering of a dying Christian" by a Minister who attended the deceased	8 4 6
"May all learn to value the blessing which we enjoy" (Anon. Post-Mark, Oxford)	10 0 0
Mounkton, Rev. Hugh, Seaton, Rutlandsh.	10 10 0
Patten, William, Esq., per Rev. W. H. Vale	100 0 0
Platt, Thomas, Esq., Stamford Street	10 10 0
Produce of a Hymn "Heavenly Dew" Set to music by a Lady, sd Gen. S. F.	5 8 0
	10 0 0

## CONGREGATIONAL COLLECTIONS.

At the Twenty-fourth Anniversary, after a Sermon at St. Bride's Church, by Rev. F. Elwin, Minister of Temple Church, Bristol	148 17 8
At Freemasons' Hall	127 12 2
Ruan Lanyhorn (Cornwall) Rev. R. Budd, Rector	5 12 10

## SCHOOL FUND.

Leeds Association, For Mary & Martha Goodchild, 6th Year	10 0 0
York Association, by Mrs. C. Richardson, For Robert Harting Richardson, 1st Year	5 0 0

## LEGACIES.

Charles Grant, Esq., late of Russel Sq., by his Executors, Right Hon. Charles Grant, Robert Grant, Esq., and S. M. Phillips, Esq.	200 0 0
Mrs. Parry Price, late of Chester, by her Executors, Dr. Thackeray and T. L. Fletcher, Esq.	100 0 0
Legacy Duty	10 0 0

# Missionary Register.

JUNE, 1824.

## Biography.

### MEMOIR OF THEOPHILUS SOLOMON SCHUMANN,

(ONE OF THE MISSIONARIES OF THE UNITED BRETHREN,)

WHO DIED AT BERRICK, OCTOBER 6, 1760, IN HIS FORTY-SECOND YEAR.

THE following brief narrative of the Life and Missionary Service of this faithful Labourer is extracted from the "Periodical Accounts" of the Brethren's Missions.

Br. Schumann was born July 1, 1719, at Grabow, a village near Magdeburg, in Lower Saxony, of which his father was Minister. In his youth, he manifested a great disposition to solitude, and appeared often thoughtful.

About the year 1732, he was sent to school at Saldern, in Brandenburg. Vokerodi, the conrector or assistant master, endeavoured to instil into his mind, as his father had already done, the necessity of being converted to God, and walking in His ways with the whole heart. These exhortations were not confined to the hours appropriated for religious instruction; but were continually given in the course of his lectures, and on many other occasions. By the blessing of God on these instructions, Br. Schumann was led to feel serious concern for the salvation of his soul; a concern, in which several of his companions, who subsequently joined the Brethren's Church, likewise participated. From the very commencement of this awakening, Br. Schumann discovered an uncommon degree of seriousness, gave up at once all those favourite pursuits to which he had hitherto devoted so much attention, and spent his time in reading the Bible, meditation, and prayer. He soon after fell into a dangerous illness, attended with frequent delirium; but, even during this period of suffering, his conversation testified that his heart was under the operation of the Spirit of God. On one occasion, he declared to the conrector, and a num-

June, 1824.

ber of his fellow-scholars, upon whom his words made a deep impression, that he had indeed attempted to convert himself, but had not yet succeeded according to his wish; and that he was convinced, that should he be preserved longer in this world, a great change must take place in him—that the whole catalogue of his sins had been, as it were, set before him, and had produced unspeakable distress of soul: but that, in the midst of his distress, the Lord Jesus had by His Spirit convinced him that all his transgressions were blotted out by His blood. He now felt an earnest desire to partake of the Holy Communion; but his superiors hesitated to administer it to him while in such a state of extreme weakness. From this disorder he gradually recovered: his heart however remained fixed upon Jesus as his Saviour.

About the year 1738, he removed to Halle—studied with great diligence—and, after two years, was appointed a tutor in the public academy; where he was held in general estimation, both by his colleagues and pupils, on account of his faithfulness, learning, and talent for the instruction of youth. His distress of mind continuing to increase, he relinquished his situation at Halle, and went to live with his mother, who had become a widow. Here he experienced no diminution of his mental suffering; saying, that, though to others he had pointed out the way of salvation, he remained a stranger to it himself. In this anguish of soul he spent days and

nights. About this time, he became acquainted with Abbot Steinmetz\* of Closter Bergen, and received an invitation, to assist in the education of youth in that seminary: here he found more of the spirit of the Gospel, both in public discourses and in the life and conversation of the awakened people; and, obtained, in consequence, a greater degree of comfort: yet a remnant of his former uneasiness continued to cleave to him. Some time after, he visited the congregation of the Brethren in Wetteravia; and, having enjoyed with them peculiar blessing, returned with the conviction, that they were the people to whom he should unite himself. He prayed fervently to the Lord for His direction, repaired to the Abbot, and requested his dismission; which was at length granted, though as reluctantly as formerly from the Institution at Halle. His mother, who had been exceedingly affected and concerned, on account of his past distress of mind, rejoiced at the change which now manifested itself; and was herself led, under the influence of the Holy Spirit, to seek pardon and peace with Jesus. Two of his colleagues at the seminary, Cammerhof and Zurmühlen, accompanied him into Wetteravia. On the 10th of May, 1743, they arrived at Hernhaag; and, on the 26th, were received together into the congregation. Being appointed to assist in the seminary at Marienborn, Br. Schumann entered with his whole heart into this important service; and both his demeanour, and his intercourse with others, testified of the grace which he enjoyed, and the happiness and comfort which, as a pardoned sinner, he derived from the merits and death of Jesus. He was distinguished for a remarkable degree of punctuality, seriousness, and faithfulness; and his services were attended with much blessing to the youth.

In the year 1745, he became Cammerhof's assistant as an amanuensis to Count Zinzendorf; and, in this capacity, attended the Synod of 1746, held at Zeyst, in Holland. Br. Cammerhof having received an appointment to Pennsylvania, our late Brother succeeded him in his offices.

\* The name "Abbot" has been, in some instances, retained in Protestant Institutions in Germany.

Not long after, being called to serve the Mission on the Rio de Berbice, in South America, he undertook, with joy and humble gratitude, the office of a Herald of Mercy to Heathen Nations.

On the 3d of February, 1747, he married the single Sister Anna Maria Sontag; and, on the following day, was ordained a Presbyter of the Brethren's Church. In the autumn, he travelled with his company, consisting of six Missionaries, to Holland, where they had to wait for a ship till July 1748. On the 27th of October, they arrived at Pilgerhut, the place of their destination; to the great joy and encouragement of the Missionaries there, who, from the very beginning, had to struggle with many difficulties and hardships.

Their only information concerning the language of the Aruwacks, they had derived from an Aruwack Boy, named Johannes Renatus; who was afterward sent for education to the academy at Great Hennersdorf, in Saxony, where he departed this life, after receiving the Sacrament of Holy Baptism. By means of their imperfect intercourse with this youth, and by the help of a few Indians in the Colony who had learnt a little German, the Missionaries had contrived to form a vocabulary of about 500 Aruwack words; from which meagre store they compiled a short account of the Creator of all things. His incarnation, sufferings, and death; which they read to the Indians who occasionally visited them, or were visited in their own dwellings.

This little Summary of Christian Truth remained, indeed, very defective; but our Saviour laid so rich a blessing upon the use of it, that Br. Schumann found, on his arrival at Pilgerhut, no less than 80 Aruwacks, who had heard the Gospel to profit, and were living together in five large and fourteen smaller huts. Of this number, one half were already baptized; and several had become so far acquainted with German, that they could assist the Brethren in the translation of integral portions of the Gospels. Still, however, a person was wanting, who could explain the Way of Salvation more perfectly to these new converts, and to the other Indians, and who could converse

with them freely on all subjects. Such an instrument in the hand of God was Br. Schumann. He immediately commenced the study of the Aruack Language, with a zeal and diligence peculiar to himself; and, in the course of a few months, by God's blessing on his solid and extensive literary qualifications, he had obtained an acquaintance with it that excited general surprise. His faithful endeavours were further blessed, to the increase of the little flock of Indians, both in number, and in the grace and knowledge of Jesus Christ their Saviour.

Amidst all the attention which he paid to the work of the Ministry, he found time and opportunity to assist in regulating the external concerns of the Mission; and to promote such family arrangements, both among the Missionaries and the Indians, as were conformable to the Gospel and precepts of our Saviour. To the Brethren and Sisters, who were engaged in manual occupations, he approved himself an able and willing helper: he made himself acquainted with the laws and customs of the Colony; and observed them for conscience-sake with punctuality, without, however, at all compromising that blessed cause in which he was engaged. His principles were fixed; and, from a strict adherence to them, neither fear nor favour was sufficient to move him. The Governor having, shortly after his arrival in the Colony, invited him to preach at his house, he went accordingly; but, finding that an entertainment was provided for the hearers from which he anticipated no good consequences, he took his leave. The Lord graciously helped him through a period of suffering and oppression, to which the Missionaries and their small flock of converts were exposed, (owing, in a great measure, to the slanderous publications, at that time put forth by the enemies of the Brethren's Church,) inasmuch that the cause of the Lord proved triumphant, and the most bitter opposers were constrained to bear witness to the upright and Christian conduct of these servants of God.

Even the surrounding Heathen partook of the benign influence of that truly apostolic grace, which

attended the ministry and unwearied exertions of our late Brother; and he had the satisfaction to see his endeavours to remove some deeply-rooted and injurious prejudices crowned with success. Among the rest, they had been taught to consider the cultivation of the ground as a mean employment, only fit for slaves: to convince them of the contrary, he went himself into the field, and laboured with his own hands: thus, in a short time, they were induced to follow his example, and were ashamed of their past folly. He was, at the same time, very anxious to accustom himself more and more to the climate, and the manner of living needful in that country; and, after sustaining repeated attacks of illness, appeared at length to have made as much progress toward this object, as toward the acquirement of the language.

His Diaries and Letters concerning the course of the Mission were highly instructive and edifying; and his translations into Aruack proved a most useful foundation for similar undertakings. Other specimens of his literary skill and diligence, especially an Aruack Grammar and Lexicon, would, long after his decease, have afforded the most valuable materials for intimate acquaintance with the language, had they not been unhappily destroyed during the rebellion of the Negroes in 1763, which put an end to the Mission itself.

Previous to this distressing occurrence, which our late Brother did not live to see, he had rendered the most important services, in the renewal of the Mission in Surinam. Several Brethren having arrived at Berbice, from America, in the year 1755, to recommence that Mission, he accompanied them to the rivers Corentyn and Sarameca, upon which eligible spots were found for two new settlements. Thence he proceeded to Paramaribo; where he entered into various negotiations with the Governor, Mr. Van der Meer, in which he was kindly assisted by Mr. Loesner, the former Governor of Berbice. Having at length obtained the desired consent of the Dutch Government to the undertakings above mentioned, he removed with thirty Indians from Berbice, in 1757;

and gave advice and active co-operation, in the establishment of the two new settlements.

During his residence in Surinam he had the grief to lose his wife, after her delivery of twins: this circumstance occasioned his return to Europe, with his two daughters, in the course of the following year. Some years before, he had sent home his son, Christian Lewis, to Niesky, for education; and had now the pleasure to witness the improvement which he had made during this interval. Among all his former friends, no one was visited by him, to greater mutual satisfaction, than Abbot Steinmetz, of Closter Bergen; and the accounts, which he was enabled to give to this venerable man, of the work of God among the Indians at Berbice, excited great interest and delight. All who had known him at the time of his severe affliction of body and mind, rejoiced to see him in possession of such vigour and activity; and to hear his cheerful declaration, that, notwithstanding all the hardships and sufferings encountered in an unhealthy climate and among savage nations, he was ready to return without delay to his post, and to resume the burdens which it had pleased the Lord to lay upon him. Nor did his family fail to share in the blessings, which it pleased the Lord to dispense through the instrumentality of this His servant. His youngest Sister, Agnes Sophia, during his visit, received those serious impressions, the fruits of which were afterward evident, in a remarkable manner, as will be hereafter related.

After he had a second time entered into the state of holy matrimony, with Sister Anna Catherine Lederin, of Zeyst, he set out on his return to Berbice, accompanied by several new assistants in the Mission. His arrival excited great joy, being considered as a token for good to the whole country, at that time suffering from a violent epidemic disorder. By this visitation of Providence, nearly the half of the population had been carried off; and, among the rest, the Governor, Mr. Von Ryswick, a man well disposed to the spread of the Gospel.

A new revival was now confidently anticipated, by the Missionaries and

their Converts: but here again the Lord thought fit to prove that His thoughts are not as the thoughts of men. The period of our late Brother's activity was limited to half-a-year. Unconscious that his end was so near, he delivered, on the 20th of September, 1760, an animated and impressive discourse to his Indian flock, on the history of Lazarus, the friend of Jesus; and, in an affecting prayer, commended with fervour to the blessing and protection of the Lord the Mission among the Aru-wacks, of whom about 400 had been baptized since its commencement. This proved the conclusion of his services among the Adults of this nation; his last public discourse being addressed to the children, on the 30th. Shortly after, he was seized with so violent an attack of fever, that he was obliged to keep his bed. In the prospect of his departure out of the world, he conversed, frequently and with cheerfulness, both with his wife and fellow-labourers, of whom he took an affectionate leave. On the 6th of October, his end appearing to be at hand, Br. Vögtle commended him in fervent prayer to that Lord whom he had so faithfully served; and, while those around his bed were engaged in singing a hymn, his spirit took flight into the mansions of eternal bliss. His age was 41 years and 3 months.

His sister, whose name has been already mentioned, was on a visit at Herrnbut, at the very time when the congregation received the news of his departure. On the following Sunday, she attended the Public Service; and when the Minister officiating came to that passage in the Litany, "And keep us in everlasting fellowship with the whole Church Triumphant," adding, "and especially with our Brother Theophilus Solomon Schumann, whom thou hast called home at Berbice," she was so overpowered by this unexpected and affectionate participation of the whole Church in the loss of her brother, that she immediately resolved not to return home, but to remain at Herrnbut. Of this congregation she continued a worthy member, till her happy decease in the year 1790.



## Proceedings and Intelligence.

### United Kingdom.

#### BRITISH & FOREIGN BIBLE SOCIETY.

##### *Economy in printing Auxiliary Reports.*

EVERY measure by which the Auxiliaries and Associations, which form the chief support of our principal Religious Societies, may economize in their local expenditure without injury to their interests, is worthy of serious attention; their number being now so large, that a small saving in each would very considerably augment the disposable funds of the Parent Institutions. In this view, we recommend to notice and imitation, the plan stated in the following communication from the Secretary of one of these Societies :—

Our Branch Bible Society has been in the habit of printing a Report in the form of a pamphlet, during the last nine years, at the annual expense of 2*l.* 12*s.* 6*d.* This I have long regretted; and have obtained the sanction of our Committee to print a very short Report, and to stitch it to the "Brief View" published by the Parent Institution.

The charge of printing 200 copies is 1*l.* 6*s.* 3*d.*, and the cost of 300 Brief Views is 8*s.*, and 6*d.* sewing; making together 1*l.* 14*s.* 9*d.* for 200 Reports. This saves us 17*s.* 9*d.*; and gives to the public a much fuller account of the proceedings of the Parent Society than was ever given by us before. This is our first trial: next year we hope to reduce even the charge of 1*l.* 14*s.* 9*d.* This would have been done now, had the Brief View been printed in octavo instead of quarto; for then our Report, with a smaller type, might have been printed on two octavo pages, instead of two quarto.

Were the same plan adopted by your 838 Auxiliary and Branch Societies, it would be a saving of several hundreds of pounds per annum to your Society.

I beg to suggest to the Committee, through you, if the plan be approved, to recommend a similar proceeding for the adoption of your Auxiliary and Branch Societies.

The Committee of the Society,

highly approving this suggestion, have adopted the octavo form for the "Brief Views"; and a supply of them in that form, for the use of Auxiliary and Branch Societies, will be kept on hand.

#### CHURCH MISSIONARY SOCIETY.

##### *Proceedings with respect to the Seminary.*

THE following extract from the Report delivered at the last Anniversary, will inform our Readers of the measures now in progress in relation to the intended Seminary of the Society at Islington.

The Expenditure of the Year has rather more than equalled the Society's available Income: and this fact leads the Committee to remark, that the Expenditure of the past Year confirms the propriety of that Appeal, which was made in the last Report for extra Contributions to a Separate Fund for the establishment of the Seminary at Islington. While the amount of Stock in the Society's possession will barely discharge its obligations in its various Missions, and the Annual Expenditure continues to absorb the Annual Income, it is obvious that the Funds required for the Establishment in question must be supplied from other sources.

The Committee beg to return sincere thanks to all who have contributed to this object; and to request the aid of every Member who can afford assistance, and may not have yet sent in his name. The events of the year, in occasioning, particularly in the West-Africa Mission, a most pressing demand for Missionaries, have increasingly manifested the necessity of establishing the Institution in question. The Committee are desirous, however, of proceeding with the utmost deliberation and caution in accomplishing the object. Contracts have been entered into for preparing the substantial Dwelling-house on the premises for the reception of a Teacher and a number of Students; and the ultimate plan, as detailed in the last Report, will be carried into effect, as the amount of the Fund may enable the Committee, and the exigency of the case may require.

The Committee have received a munificent Benefaction to the Seminary, from Miss Franks, of York. This liberal friend of the Society, who had before given 150*l.* to its general objects, had also presented Fifty Guineas to the Seminary Fund; but, becoming deeply sensible of the important bearing of this design on the future character and success of the Society's Missionaries, she has increased her Benefaction to the sum of FIVE HUNDRED POUNDS.

*Advantages of the Proposed Seminary.*

This subject is so ably treated, in the following Address, by the Rev. George Hodson, delivered at the last Annual Meeting of the Gloucestershire Church Missionary Association, that we willingly avail ourselves of this Address to bring a full view of the case before our Readers.

It must be obvious to every one, that the success of Missionary Exertions depends, under God, essentially upon the character and qualifications of the Missionaries themselves. It does not, indeed, follow, that success will always crown their efforts, even when they do possess the requisite qualifications; but, without these, it would be folly and enthusiasm to expect a prosperous issue of their labours. The blessing, undoubtedly, is God's. He may grant it, or withhold it, as He sees fit; but the MEANS are OURS—and it is our part to use those means, which appear best adapted to the attainment of the end proposed.

The Committee of the Church Missionary Society, therefore, have ever directed their anxious attention to the choice and preparation of suitable Missionaries; and the plan which they have hitherto adopted, has been, usually, this:—When a candidate, well recommended and of good promise, has been admitted on probation, he has been sent for six months to some Clergyman, resident, generally speaking, in the country: at the expiration of that period, if approved, he has either remained under the instruction of his approver, or, if it appeared desirable, been sent to one of the Universities, till qualified to enter upon Missionary Service.

This plan, however, though the best, under existing circumstances, which could be employed, has been open to considerable objections.

In the first place, it has compelled the Directors of the Society to devolve a very material part of their responsibility upon others, by making THEM, rather than themselves, the judges of the qualifications of its future Missionaries. These qualifications, it must be allowed, are of no ordinary kind. An individual may be a truly pious man, and yet not a good Missionary. Undoubtedly, piety and devotedness of heart are primary and indispensable requisites: WITHOUT THESE, all other qualifications and endowments are worthless; but, superadded to these, it is requisite that a Missionary possess much soundness of discretion, much practical wisdom, knowledge of himself and of mankind, patience, self-denial, forbearance, and perseverance. Nor is this all: different Missionary Stations require men of different habits and qualifications: it requires, for instance, a less degree of mental cultivation and literary acquirement, and a greater degree of ministerial experience, of pastoral tenderness, skill, and laboriousness, to instruct the simple untutored Negroes of Western Africa, than to conduct the researches, correspondence, publications, and tours of inquiry and observation, which form, at present, a principal part of the duties attached to the Mediterranean Mission. Again: more personal courage and inflexible firmness, more nerve and energy, and more acquaintance with the art of civilizing a rude and barbarous people, are requisite in a Missionary to the ferocious inhabitants of New Zealand, than in one stationed among the enervated, and comparatively civilized, natives of Ceylon. Nor need I add, that the difference of constitutional temperament in different individuals, is a circumstance carefully to be estimated in the designation of Missionaries: some are better fitted to endure the rigours of frost and snow, among the Indians of North America; others, to bear the tropical heat of the East or West Indies. Now, it is evident, that, on all these points—both those essential to constitute a well-qualified Missionary in any station, and those rendered peculiarly important by the circumstances of particular Stations—it will be much easier to form a correct

judgment, when the Missionary Students are brought together, and when the Committee and Officers of the Society have frequent opportunities of personal intercourse with them, than when they are scattered about in different parts of the kingdom: not to mention, that the characters of individuals, their tempers and dispositions, their moral and intellectual capacities, develop themselves more fully, when they are brought into contact and competition with one another, than when they live in the comparative retirement and insulation of a private circle.

The proposed establishment will be a means likewise of obviating another defect in the system hitherto pursued. In most of the Society's Missions a knowledge of LANGUAGES, both learned and vernacular, is indispensably requisite. In some of them, likewise, it is necessary, in order to the effectual and permanent instruction of the Natives, to form and fix a written language out of the colloquial and unwritten words in common use among them. But it is not every man who is competent to either of these undertakings. Every one at all concerned with the learning or teaching of languages, knows very well that the capacity of acquiring them, and still more so, perhaps, the facility of conversing in them, varies very greatly in different persons; and it is obviously of first importance that the capabilities, in this respect, of those who offer themselves for Missionary Employment, should be carefully examined by competent judges, before they leave this country; otherwise their inaptitude to the task of learning native languages, so as to converse and teach in them, may not be discovered till they have reached the place of their destination. I need not say that the vicinity of the metropolis affords better opportunities of ascertaining these points, than are usually to be found in the country; as well as of instructing those who are possessed of sufficient ability, in the elements, at least, of the languages required. And even were this otherwise, it is obvious that when the Students are in the same Seminary, the requisite instructions, both in ancient and modern, in European and Oriental, languages, can be provided for them at MUCH LESS EXPENSE than when they are placed with different tutors. In-

deed, in many respects there would be, I apprehend, a considerable saving of expense in the proposed Institution.

May I be permitted to suggest still another reason in favour of the scheme under consideration? It is this: If the Society, in the continued progress of her work, should be enabled, in imitation of her Divine Master, to send out her Missionaries two and two, with what advantage will those go forth, between whom, within the walls of the Seminary, the affinity of kindred spirits, and still more the oneness of Christian Principles, has cemented an indissoluble union! And when they reach the scene of action, how greatly will their mutual counsel and sympathy assist and animate them amidst their toils and difficulties! How will they strengthen each other's hands, and comfort each other's hearts! And if it should please the Lord of the Harvest to call either of them hence while in a Heathen Land, how will it cheer his last moments to receive the offices of Christian kindness and affection from the friend of his youth, the partner of his studies, the associate of his labours!

Upon these grounds then, Sir, I venture to recommend the proposed Seminary to the approbation of this Meeting; and to invite their contributions, and those of other friends of the Society, to the fund appropriated to that object.

If it be asked, "What need is there of a specific Fund for this purpose? Why not apply some portion of the GENERAL INCOME of the Society to this particular use?"—I answer, the Society has no resources which it can make available to this end. Its annual receipts are barely equal to its annual expenditure; and were it to take out of its yearly income the sum required for setting the proposed Institution on foot, some part of its Missionary Work must stand still. And I ask this Meeting, what part of the Society's operations would they wish to see suspended for a single year? What, Sir, when the whole Heathen World is vocal with the cry of the man of Macedonia, *Come over and help us—when Ethiopia is stretching out her hands unto God* and unto us—when one single Mission, in Southern India, is calling at once for a large number of ADDITIONAL LABOURERS—would we stop one single wheel, or impede one single movement, of this

beneficent Institution? Rather let me hope, that the zeal and liberality of Christians will meet the exigency of the occasion; and that we shall this day have to add many new Subscribers to the object recommended in this Resolution.

#### PROCEEDINGS OF ASSOCIATIONS.

The Secretary, and different friends, have been engaged, in the first extensive Journey of the Society's Twenty-fifth Year, in visiting Associations, in most of the chief Midland and Northern Counties. This Journey was entered on in the middle of May, and was to continue till the end of June. The Secretary was to take the whole Journey, a few days excepted, at the beginning; and so was the Rev. R. W. Sibthorp, with the exception of a few days at the end. Assistance was to be rendered throughout, by the Rev. John Raban, about to proceed to Sierra Leone, as one of the Society's Missionaries; and, in different parts of the Journey, by the Rev. C. Neville, the Hon. and Rev. H. D. Erskine, and the Rev. John Hartley, who is about to join Mr. Jowett in the Society's Mediterranean Mission. An account of a considerable part of this Journey here follows. The remainder will appear in the next Number.

#### *Eighth Anniversary of the Derbyshire, with the*

#### *Anniversaries of its Branches.*

Sermons having been preached at *Chesterfield*, on Sunday the 16th of May, morning and evening by the Rev. R. W. Sibthorp, and in the afternoon by the Rev. Andrew Knot, the First Annual Meeting of the Ladies' Branch Association was held on Monday in the National School-room, the Rev. T. Hill, Vicar, in the Chair.

At *Ashbourne*, Sermons were preached, on the same Sunday, by the Rev. C. Neville, morning and evening. The Eighth Annual Meeting of this Branch was held on Tuesday, the 18th, in the Chancel of the Church; Sir Matthew Blakiston, Bart., in the Chair.

On Wednesday, the 19th of May, the County Association held its Eighth An-

nual Meeting in the Old Assembly Room, Derby; Sir Matthew Blakiston, Bart., in the Chair.

#### Movers and Secondors.

Rev. R. W. Sibthorp, and W. Newton, Esq.—Rev. John Raban, and Rev. J. D. Wawn—Rev. John Scott, and Rev. J. G. Howard—Rev. W. A. Shirley, and Rev. H. Sim—Rev. Philip Gell, and Rev. C. Neville—and Rev. J. T. Carr, and Rev. R. W. Sibthorp.

On the evening of Thursday, the Seventh Annual Meeting of the *Stanton-by-Dale* Branch was held, in the Club Room; Rev. J. D. Wawn in the Chair; and, on Friday Evening, a Meeting was held in the School Room at *Duffield*, Mr. Marshall, in the Chair.

Sermons had been preached, on Sunday the 16th, morning and evening, at *Matlock*, and in the afternoon at *Bonsall*, by the Rev. John Raban; and on Sunday the 23d, Mr. Sibthorp preached at *St. Werburgh's* and *St. Michael's* in *Derby*, and at *Brailsford*; and Mr. Neville at *St. Peter's* in *Derby*, and at *Barrow* and *Breadsall*.

Besides the friends already mentioned, assistance was rendered at one or more of the Branch Anniversaries by the Rev. J. J. Brooks, Joshua Jebb, Esq., Rev. Auriol Barker, Rev. Robert Bromhead, Rev. S. Shipley, Rev. R. W. Al-Ex, Rev. Edward Unwin, H. Cox, Esq., Rev. R. Moxon, Rev. Robert Jarratt, jun., Rev. F. Orton, Rev. John Simpson, and the Rev. R. Simpson.

The Collections exceeded those of the preceding year by 80%, and amounted to 340*l.* 15*s.* 9*d.*: of this sum, 36*l.* 6*s.* 3*d.* was contributed at *Matlock*, 50*l.* 15*s.* 8*d.* at *Chesterfield*, 79*l.* 13*s.* at *Ashbourne*, 109*l.* 9*s.* at *Derby*, and the remaining 64*l.* 11*s.* 10*d.* at the other Meetings and Sermons before mentioned.

#### *Formation of the Boston Ladies' Association.*

On Sunday, May the 23d, the Secretary of the Parent Society preached at the Chapel-of-Ease in *Boston*, morning and evening; and, at *Skirbeck*, in the afternoon. The subject had not been previously brought before the inhabitants; and it was gratifying to observe the progressive interest excited by the different Sermons.

A Meeting was held, in the Town Hall, on Monday the 24th, the Rev. Richard Conington in the Chair, for the purpose of forming the Association. Nearly Twenty Ladies gave in their names as Collectors.

#### Movers and Secondors.

The Secretary, and Joshua Coupland, Esq.—Rev.

W. Bolland, and Mr. F. F. Yeatman—Rev. Robert Milne, and Mr. Coates—and Rev. J. F. Ogle, and the Secretary.

Collections, about 50l.

Rev. Richard Conington, *President*.

H. Gee, *Esq. Treasurer*.

Rev. J. F. Ogle, Mr. F. F. Yeatman,  
*Secretaries*.

### *Sixth Anniversary of the Lincoln.*

The Rev. J. Raban having preached, on Sunday, May the 23d, at Navenby, Canwick, and Harmston, the Meeting was held in the Guildhall, on Monday Evening; the Rev. H. Clarke, Vicar of Harmston, in the Chair.

Movers and Secondors.

Rev. G. Quilter, and Rev. R. W. Sibthorp—Rev. R. W. Allix, and Rev. J. Raban—Rev. J. Conington, and Rev. C. Neville—Rev. Joseph Jowett, and Rev. C. T. Plumtre—and Rev. J. D. Wawn, and the Secretary.

Collections, about 50l.

### *Third Anniversary of the Retford.*

The Meeting was held, in the Town Hall, on Tuesday Morning, May the 25th; the Rev. J. W. Brooks in the Chair.

Movers and Secondors.

H. Clark Hutchinson, Esq. and Rev. Auriol Barker—the Secretary, and Rev. Joseph Mayor—Rev. J. D. Wawn, and Rev. A. Knox—Rev. J. Steele, and Rev. Rob. Milne—Rev. John Raban, and Alderman Marshall—and Rev. C. Neville, and Rev. Rob. Milne.

A Meeting for the Middle and Labouring Classes was held in the evening; Mr. Alderman Marshall in the Chair.

Collections, about 42l.

### *Seventh Anniversary of the Gainsborough.*

The Meeting was held in the Town Hall, on Tuesday Evening, May the 26th; Gervas Woodhouse, Esq. in the Chair. The Vicar, the Rev. George Beckett, urged the support of Missions and of the efforts of the Society, on the preceding Sunday; and, in consequence, the Hall was filled to excess.

Movers and Secondors.

Rev. G. Beckett, and the Secretary—Rev. T. Dikes, and Rev. John Raban—Rev. J. Steele, and Rev. Edwin Harrison—Rev. C. Neville, and Rev. John Borwell—and Hon. and Rev. H. D. Erskine, and Rev. J. King.

In his Address, on proposing the First Resolution, the Vicar stated the doubts which he had previously entertained in reference to the Society; but that these doubts having been completely removed, he could come forward as its conscientious and strenuous Advocate; and he had no difficulty in pledging the large Town in which they were assembled for increased contributions another year. The effect of this Address on the crowded Meeting was truly gratifying.

June, 1824.

### *Tenth Anniversary of the Hull and East Riding.*

Sermons were preached—on Thursday, the 27th of May, at Christchurch Sculcoates, by the Rev. J. Raban—on Friday the 28th, at St. John's, by the Hon. and Rev. H. D. Erskine—on Sunday the 30th, at Cottingham, St. Mary's (Hull), and Drypool, by the Secretary; at St. John's and Holy Trinity, by the Rev. R. W. Sibthorp; and, at St. Mary's and the Minster, Beverley, by the Rev. W. Knight.

The Meeting was held in the National School Room, on Thursday the 27th; C. Lutwidge, Esq. in the Chair.

Movers and Secondors.

Rev. J. King, and the Secretary—Rev. G. S. Bull, and Rev. John Raban—Rev. T. Dikes, and Rev. W. Knight—Rev. C. Neville, and Rev. Robert Milne—Hon. and Rev. H. D. Erskine, and Rev. B. Mayelstone—and Avison Terry, Esq., and the Secretary.

A Meeting of the Collectors was held on Friday Morning; and one of the Labouring Classes, at the Pottery, on Saturday Evening.

Collections, about 160l.

### *Tenth Anniversary of the York.*

Sermons were preached, on Sunday the 30th of May, by the Hon. and Rev. H. D. Erskine, at St. Saviour's and St. Crux; by the Rev. John Raban, at St. John's; and by the Rev. C. Neville, at Easingwold: and on Tuesday, June the 1st, at St. Saviour's, by the Secretary. A Meeting of the Labouring Classes was held on Monday Evening, and another of the Collectors on Tuesday Morning.

The Annual Meeting was held in the Great Assembly Room, on Monday; W. Gray, Esq. President of the Association, in the Chair.

Movers and Secondors.

Rev. John Overton, and the Secretary—Hon. and Rev. H. D. Erskine, and David Russell, Esq.—Rev. C. Neville, and Rev. R. S. Thompson—Rev. John Raban, and Rev. B. Lumley—Rev. R. W. Sibthorp, and T. Price, Esq.—Rev. John Graham, and Rev. John Acaster—Anthony Thorpe, Esq. and Mr. W. S. Clark—Rev. T. Rankin, and Rev. J. B. Graham—and Rev. James Dallin and Mr. G. Brown.

The Collections were about 160l.

The Contributions from the city and immediate neighbourhood, in the last year, amounted to 876l. 6s. 2d. being 156l. 12s. 2d. more than those of the preceding year. The Rev. John Graham alluded to this liberality, and to the local and reflex benefits flowing from it, in a very instructive and impressive

Address. We extract the following passage from this Address, on the advantages attending Public Meetings of this nature, as they are now usually conducted :—

When I recollect, that 1400 Clergymen are now associated with the Society, and that its income, for the last year, has been upward of 39,000*l.*—when I contemplate these attentive Meetings—when I hear, that the contributions of York and its Auxiliary Societies have been little short of 900*l.* and that thus, in the Tenth Year of our existence, we are not decreasing, we are not stationary, but are in the increase—I bless God, and take courage. I am not proud of it; but I rejoice for the country in which I was born, for the Church in which I minister, for the City in which I live, and for these Anniversary Meetings, at which I receive so much instruction, and at which my feelings are so much interested and gratified.

The increasing piety which characterizes these Meetings is also a source of great delight to me. This room—if there ever was any foundation for the charge, which I much doubt—is certainly not now a place of entertainment: it is not now an arena of eloquence; but a school of instruction and of edification. What Son could return to his home, from one of these Meetings, and not thank God that he is not compelled to plunge his Parent in our Ganges? What Mother, but could carry home with her a rich fund of information for her children, drawn from the details of the disinterestedness, the patience, and the sufferings of Missionaries?—and I would ask, who is there that does not feel his mind improved and benefitted by causes like these? The success of Missions, then, ought to be a source of gratitude to us all; who should thank God for the benefits conferred on us, by coming in contact with this great Institution.

#### *Fourth Anniversary of the Pontefract.*

On Wednesday, June the 1st, the Meeting was held in the Town Hall; Rev. Theophilus Barnes, Rector of Castleford, in the Chair.

##### *Movers and Seconders.*

Rev. Theophilus Barnes, and Mr. Alderman Smith—Rev. Robert Hodgson, and Rev. R. W. Sibthorp—Rev. G. Wright, and Rev. C. Neville—Rev. W. Bowman, and Rev. Theophilus Barnes—and Rev. R. W. Sibthorp, and Mr. Alderman Smith.

Mr. Sibthorp preached, in the evening, at Knottingley.

Collections, 11*l.* 4*s.*

#### *Tenth Anniversary of the Knaresborough.*

The Meeting was held in the Town Hall, on Thursday June the 3d; the Rev. Andrew Cheap, Vicar, in the Chair: and was addressed by him, the Secretary, Mr. Erskine, Mr. Raban,

the Rev. Richard Gott, and the Rev. Joseph Burtt. Including a small donation, 31*l.* was collected.

#### *Eleventh Anniversary of the Leeds.*

The Rev. C. Musgrave having preached at St. Paul's, on Sunday May the 30th, the Meeting was held in the Music Hall, on Thursday June the 3d; Henry Hall, Esq. President, in the Chair.

##### *Movers and Seconders.*

Rev. C. Musgrave, and the Secretary—B. Sadler, Esq. and Rev. John Raban—Rev. C. Neville, and Rev. A. G. Kinsman—Rev. R. W. Sibthorp, and Mr. W. Wilks—Hon. and Rev. H. D. Erskine, and Rev. S. Hey—and Rev. T. Dikes, and Mr. J. Jones.

Meetings of the Ladies, Association and of the St. Paul's Sunday-School Association were held, on Friday June the 4th. Collections about 100*l.*

#### *Sixth Anniversary of the Doncaster.*

Mr. Sibthorp preached on Monday Evening, June the 7th, at Hemsworth. Meetings were held, on Tuesday the 8th, in the morning, in the Mansion House; and in the evening, at the Town Hall.

##### *Movers and Seconders.*

Rev. R. W. Sibthorp, and Rev. J. W. Brooks—Rev. H. Stowell, sen. and Mr. John Scott—Rev. J. A. Wallinger, and Rev. H. Stowell, Jun.—Rev. G. Rolleston, and Rev. W. Ellis—Rev. W. Ewbank, and Rev. L. J. Hobson—and Rev. M. Vincent, and Rev. R. W. Sibthorp.

Collections, nearly 40*l.*

#### *Anniversary of the Bradford.*

On Sunday June the 6th, Sermons were preached in the Parish Church, two by the Secretary and one by the Rev. John Greenwood; and, at Harworth and Keighley, by the Rev. John Raban. The Meeting was held in the Court House, on Monday Evening; the Rev. H. Heap, Vicar, in the Chair.

##### *Movers and Seconders.*

Rev. W. Morgan, and Rev. W. Bishop—Rev. J. C. Boddington, and Rev. John Raban—Rev. H. Bailey, and Rev. T. Greenwood—Rev. J. B. Cartwright, and John Rand, Esq.—Richard Fawcett, Esq., and Rev. J. Hatley—and the Secretary, and Mr. John Rand, jun.

Collections, about 50*l.*

#### *Second Anniversary of the Halifax.*

Sermons were preached by Mr. Sibthorp, on Sunday June the 6th, at the Trinity and Parish Churches Halifax, and at Elland. The Meeting was held in the Large Room at the Talbot, on Tuesday; the Rev. S. Knight, Vicar, in the Chair. The Secretary stated, at large, the proceedings of the Society.

##### *Movers and Seconders.*

Rev. W. Willmott, and Rev. Theodore Dury—Rev. James Knight, and Rev. John Raban—W. Norris, Esq. and Rev. John Hatley—and Rev. T. Greenwood, and Rev. H. J. Maddock.

*Eleventh Anniversary of the Huddersfield.*

Sermons were preached on Sunday May the 30th, at Meltham and Holmfirth, by the Rev. H. J. Maddock; and, at Kirkheaton, by the Rev. Hugh Stowell—and, on Sunday June the 6th, by the Rev. W. Hutchins, at the Parish Church; by the Rev. J. Hartley, at Kirkburton and Trinity Church; and by the Rev. C. Neville, at Almondbury, Honley, and Slaithwaite: on Wednesday, the 9th, the Rev. R. W. Sibthorp preached at Birstall, and the Rev. Hugh Stowell at Batley. Meetings were held at *Slaithwaite*, on Wednesday Evening; at *Liversege*, on Thursday Morning; and, at *Almondbury* and *Honley*, on Friday Evening.

The Annual Meeting was held, in the Riding School, on Thursday Evening, June the 10th.

*Movers and Secondors.*

John Whittars, Esq. and the Secretary—Rev. W. B. Russell, and Rev. John Hartley—Rev. John Raban, and Rev. Hugh Stowell, sen.—Rev. R. W. Sibthorp, and Rev. Lewis Jones—Rev. Hugh Stowell, jun. and Rev. C. Drawbridge—and Rev. James Knight, and Rev. H. J. Maddock.

Collections, about 160*l*.

*Ninth Anniversary of the Manchester and East-Lancashire.*

Sermons were preached—on Sunday June the 13th, by the Secretary, at Croston and Todmorden; by Mr. Raban, at Ringley, Heywood, and Bury; by Mr. Hartley, at Bowdon, Ellenbrook, and St. Luke's Manchester, and by Mr. Sibthorp, at All Saints and St. James's Manchester, and St. George's Bolton—and on Wednesday Evening, the 16th, by Mr. Raban, at St. Clement's, Manchester, and by Mr. Sibthorp, at St. John's, Chowbent.

The Annual Meeting was held on Monday the 14th, in the Manor-Court Room; Gilbert Winter, Esq. Borough-reeve of Manchester, in the Chair.

*Movers and Secondors.*

Richard Heywood, Esq., and the Secretary—Rev. John Raban, and Rev. John Hollist—Rev. John Hartley, and Rev. T. Greenwood—Rev. R. W. Sibthorp, and Rev. Wilson Rigg—and Rev. T. Tattershall, and Rev. W. Nunn.

On Tuesday, the 15th, a Meeting of the Ladies' Association was held in St. James's School-Room; and, in the evening of the same day, a Meeting of the Labouring Classes—Richard Heywood, Esq., in the Chair—which was peculiarly large and animating. On Wednesday Evening, a Ladies' Branch was formed at *Oldham*. On Sunday, the 20th, Sermons were preached—by Mr. Erskine,

at St. Stephen's Salford, and St. Paul's Manchester; and, by the Rev. G. Hodson, at Colne and Marsden.

The Association has greatly increased during the last year. The Contributions at the Anniversary were about 300*l*.

*Second Anniversary of the Warrington.*

The Meeting was held, on Thursday, the 17th of June, in the Large Room at the Red Lion; J. Cockshott, Esq. in the Chair.

*Movers and Secondors:*

The Secretary, and Sir Matthew Blakeston, Bart.—Rev. Horace Mann, and Rev. H. Stowell, sen.—Rev. R. W. Allix, and T. Greenall, Esq.—Rev. W. Jeff, and the Secretary.

In the evening, the Hon. and Rev. H. D. Erskine, preached at Latchford Chapel; and the Rev. W. Clarke, on Sunday the 30th.

*Sixth Anniversary of the Preston.*

The Meeting was held on Thursday Evening, the 17th; T. B. Addison, Esq. in the Chair.

*Movers and Secondors.*

Rev. A. Hammond, and Rev. R. W. Sibthorp—Rev. Edward Hall, and Rev. Mr. Hollingsworth—W. W. Fell, Esq., and Rev. John Raban—Rev. R. Grainger, and Rev. W. Dixon—and Rev. T. Raven, and G. Horrocks, Esq.

The Rev. W. Thistlethwaite preached, on Sunday the 20th, in the Parish Church.

*Fifth Anniversary of the Chester and Cheshire.*

Mr. Erskine having preached, on Friday Morning, the 18th, in Trinity Church, the Meeting was held, in the Town Hall, the same evening; Richard Tyrwhitt, Esq., Recorder of Chester, in the Chair.

*Movers and Secondors.*

Mr. Alderman Rogers, and the Secretary—Dr. Thecra, and Rev. John Hoskins—Rev. R. J. M'Ghee, and Rev. R. W. Sibthorp—G. Harrison, Esq., and Rev. Frederick Parry—G. B. Granville, Esq. and Hon. and Rev. T. D. Erskine—Mr. Whittell, and Rev. R. W. Allix—and Rev. W. Clarke, and the Secretary.

On Wednesday, the 16th, a Branch had been formed for *Bowden and Altringham*—*Pres.* Rev. Horace Mann, Vicar of Altringham; *Treas.* Rev. Oswald Leicester; and *Sec.* Rev. J. Jackson.

*Formation of the Portarlington.*

At Portarlington, in the Queen's County, on the 18th of May, an Association was formed in aid of the Hibernian Auxiliary; Major Chetwood in the Chair. Collection, 5*l*. 3*s*. 10*d*.

*Movers and Secondors.*

Rev. Arthur Newcombe, and Rev. John Bagot—and Rev. Peter Roe, and Rev. C. Moore.

*First Anniversary of the Athy.*

The next day, May the 19th, the first Annual Meeting was held in the County Court-House at Athy; Captain Lefroy in the Chair. Collection, 2l. 14s. 8d.

*Movers and Seconders.*

Rev. C. Bristow, and Rev. Arthur Newcombe,—  
Rev. John Bagot, and Rev. T. Kelly,—and Rev.  
Frederick French, and Rev. Peter Roe.

*Tenth Anniversary of the North-East London.*

At this Meeting, which was held on Friday Evening, June the 11th, at the Mermaid, Hackney, the Right Hon. Sir G. H. Rose, M. P., who has become Patron of the Association, was called to the Chair. After a forcible statement of the grounds on which the Society justly claimed support, the Chairman, when the Report had been read, retired to attend his duty in Parliament, and was succeeded by Major-General Charles Neville.

The Report announced the formation of a Third Ladies' Association in the district, for the Pariah of St. Leonard, Shoreditch; and included the First Report of that Association, the Third of the Newington Ladies' Association, and the Fourth of that of the Hackney Ladies. The sum of 585l. 15s. 9d. had been remitted to the Parent Society within the year; being an increase of 159l. 14s. 4d. on the remittances of the preceding year.

*Movers and Seconders.*

Rev. W. Bell Williams, and Rev. Dawson Warren—Rev. Francis Ellaby, and Lieut. Gordon, R. N.—Rev. Josiah Pratt, and John Bellance, Esq.—Rev. W. Wilson, and Rev. T. Burnett—Rev. Joseph Parson (from Calcutta), and John James, Esq.—and Rev. John Stock, and John Gann, Esq.

*Resolutions.*

—That this Meeting witnesses with increasing pleasure the extending influence of the Church Missionary Society, both at home and abroad: and, while it sympathizes with its Members in that solemn and mysterious Providence, which, during the past year, has deprived them of the labours of so many of their useful Missionaries in Western Africa, it rejoices in the promising aspect of their Missions in India; and especially in the lively interest which the Lord Bishop of Calcutta, has been pleased to take in those Missions, and they earnestly pray that his life may be long preserved, a distinguished blessing to the whole of that vast Peninsula.

—That this Meeting, in surveying the condition of Heathen and Mahomedan Countries, is forcibly struck with the great disproportion, which exists between the actual Population of those countries, and the number of Christian Teachers, which the com-

bined exertions of different Missionary Institutions have yet been able to send forth and raise up among them; and gathers from this fact a most powerful motive, to urge upon the inhabitants of this District the importance of liberal contributions.

—That this Meeting cherishes the most cordial attachment to every Kindred Institution; and, while it observes the alternate successes and trials with which, in the prosecution of their great object, it has pleased God to visit them, it has no doubt but that the prayers and labours of the Universal Church will ultimately issue in the triumph of Christian Principles throughout the whole world.

The Right Hon. Richard Ryder, M. P., W. Taylor Money, Esq. M. P., Major-General Neville, and other Gentlemen, have been appointed Vice-Presidents of the Association.

The Collection, including a Donation of 15l. from Sir G. H. Rose, and another of 10l. from Mr. Ryder, amounted to 56l. 3s.

*LONDON MISSIONARY SOCIETY.*

*Proceedings in reference to the late Rev. John Smith.*

ON this painful subject we shall continue to put on record the chief official statements and proceedings of the Society. To the Resolutions of the Directors, printed in our Number for March, and the Petition to the House of Commons, printed in that for April, we now add, therefore, some subsequent documents.

In the Report delivered at the last Anniversary, after tracing an outline of the case of Mr. Smith, it is added—

The Directors abstain entirely from noticing the various other severities and privations endured by him during a period of nearly six months' imprisonment; as well as those which his afflicted Widow sustained, both before and subsequently to his decease. On the present occasion, and in this place, the Directors will indulge neither in crimination nor complaint, although there is ample ground for both. They think, however, it might reasonably have been presumed, that a Minister of the Gospel of Peace, who had laboured in that capacity nearly seven years in the Colony, and was dependent on a Society whose express object it is to disseminate the pacific spirit and principles of Chris-



tianity throughout the world—a man with whom even those, who **DISLIKED HIS MISSION TO THE SLAVES**, declared that they should be willing to associate, as a private individual—a man, too, in a feeble state of health; and not more fitted by strength than qualified as to habit, for meeting the agitations and terrible exigences incident to a revolt; and who, as possessing a good understanding, must have been perfectly convinced of the extreme folly and temerity of any such attempt—we say, it might reasonably have been presumed, that a man of such character, and so circumstanced, was really one of the most unlikely individuals in the whole Colony to be either directly or indirectly implicated in any such projects.

That Mr. Smith was not implicated, either directly or indirectly, in promoting the late disturbances in Demerara, the Directors are most firmly persuaded; and they conceive that to this conclusion every impartial reader of his Trial, with the annexed documents published by the Society, must inevitably come.

In the various proceedings which the Directors have considered it their duty to pursue, in the course of this trying crisis, it has been their constant endeavour to unite moderation with firmness, and prudence with zeal; feeling, as they did, deeply and most sensitively, for the Sacred Cause in which the Society is embarked—for the reputation of the Society itself—for the much-injured sufferers in Demerara—for the poor Slaves who have been deprived of an affectionate Minister and Friend—and, they will add, for the Cause of Justice, which has been outraged, and for the Character of the Country, which, to a certain extent, is implicated in the final issue of the business.

It has afforded them the highest satisfaction to perceive, that the measures to which they have already had recourse, as well as the principles by which they have been guided, have met, as far as appears, with the unanimous approbation of their constituents—as also their determination to pursue, in future, such course as they shall be advised, for the reversal of the sentence of the Court-Martial; in order that Mr. Smith's character may stand in its just light before the eye of the public, and that his memory may descend to posterity as free from civil opprobrium as his life was from civil aggression.

Not only, however, is the Character of Mr. Smith, but the Cause of Christian Missions in general, involved in the late proceedings. In this sentiment, also, the Directors are happy to find, they have the universal concurrence of their constituents. They consider it, therefore, as incumbent upon them, on the present occasion, solemnly to renew their pledge—to neglect no advisable means, within their power, to secure to the Missionaries of the Society an unfettered and unmolested discharge of their office, in communicating Christian Instruction to the subjects of the British Crown, whether Heathen or otherwise, in EVERY PART of its Foreign Dependencies.

In taking measures for the attainment of the abovementioned objects, it is their prayer—in which they are persuaded that they shall be joined by every Member of this Meeting—that they may be enabled to act in the spirit of that mild and benignant religion, which it is the aim of the Society to disseminate; and that they may be directed in all things by the Supreme Author of Wisdom, whose counsels alone can effectually preserve them from error.

It is proper to add, that the Directors, on being apprised of the precarious state of Mr. Smith's health, made application to Earl Bathurst, that he might be permitted to return to this country, on the Society entering into the requisite securities. This application, they have the pleasure to say, was immediately complied with on the part of His Majesty's Government; whose prompt and uniformly obliging attentions to the Directors, in their various applications relative to Mr. Smith's case, demand the respectful and grateful acknowledgments of the Society.

The Directors cannot conclude this part of their Report without noticing the very noble and public-spirited conduct of the Rev. Mr. Austin, Chaplain of the Colony of Demerara, and of John Arrindell, Esq., Mr. Smith's legal adviser—a conduct that reflects the highest honour on their names, and which is alike creditable to their fortitude and their principles.

It is also due to Dr. Chapman, the Physician, and to Mr. Elliott, the friend of Mr. Smith, to say, that their attentions to him, during his severe imprisonment, were equally kind and unremitting.

On the 2d of June, Mr. Brougham moved the following Resolution in the House of Commons :—

That an humble Address be presented to His Majesty, representing that this House, having taken into their most serious consideration the papers laid before them relating to the Trial and Condemnation of the Rev. John Smith, a Missionary in the Colony of Demerara, deem it their duty now to declare, that they contemplate with serious alarm and deep sorrow the violation of Law and Justice, which is manifest in those unexampled proceedings; and most earnestly praying that His Majesty will be graciously pleased to adopt such measures, as to his Royal Wisdom may seem meet, for securing such a just and humane administration of Law, in that Colony, as may protect the Voluntary Instructors of the Negroes, as well as the Negroes themselves, and the rest of His Majesty's subjects, from oppression.

A long discussion having followed, the subject was adjourned. On the 11th of June, the debate was resumed; when the Previous Question, moved by Mr. Canning, was carried by a majority of 47—the numbers being 193 against 146.

On Monday, the 14th of June, at a Meeting of the Directors of the Society, the following Resolutions, in reference to these proceedings, were unanimously adopted :—

—That the cordial and most grateful Thanks of the Directors be presented to Henry Brougham, Esq. for his unsolicited, energetic, and most eloquent defence, in the Honourable the House of Commons, of the late Rev. John Smith; by which he has so clearly and powerfully displayed before the world the unsullied innocence and unjust condemnation of that much-injured Missionary.

—That the warmest and most sincere Acknowledgments of the Directors be presented to Sir James Macintosh, for the promptitude with which he undertook to present their Petition to the Honourable the House of Commons, in reference to the illegal proceedings in Demerara; and for the distinguished and commanding eloquence, with which he advocated the cause of their late Missionary, and supported the principles of religious liberty.

—That the most cordial Thanks of the Directors be presented to Dr. Lushington, to J. Williams, Esq., to W. Wilberforce, Esq., to Thomas Denman, Esq., and to Sir Joseph Yorke, for the splendid talent, the liberal feeling, and the convincing arguments, with which they vindicated the character of their persecuted Missionary, and supported the cause of Christian Instruction among the Negroes.

—That the Thanks of the Directors be most respectfully tendered to those Members of the Honourable the House of Commons composing the numerous and distinguished Minority, who so nobly asserted, by their votes, the claims of justice, humanity, and religion.

*Fund for the Widows and Families of Deceased Missionaries.*

The following Notice has been circulated :—

In the last Report of the Directors, it was stated that they had resolved "to establish a Separate Fund, for the purpose of making provision for the Widows and Families of deceased Missionaries;" and a confident hope was expressed, that it will receive from the members of the Society at large, and from a humane and generous Public, an extensive support, without detriment to the general income of the Society.

We have the pleasure of stating, that the Trustees of the Evangelical Magazine, at their Meeting on the 14th of May last, voted Five Hundred Pounds for that purpose, which, in addition to Five Hundred Pounds granted by them a year or two ago, make the handsome sum of

ONE THOUSAND POUNDS, which the Directors have accepted as the basis on which the religious public will doubtless erect a noble edifice of Christian Charity—a fund which will relieve the mind of the Missionary from anxiety, in reference to the companion of his life and labours.

Many Christians, of various denominations, having expressed a desire to contribute toward the support of Mrs. Smith, the afflicted Widow of the late Rev. John Smith, Missionary at Demerara, the Directors beg leave to inform them, that Donations for that purpose will be thankfully received.

*Visit and Proceedings of Rev. Dr. Morrison.*

Our Readers are already aware

of the visit of Dr. Morrison to this country. He embarked at Canton, on the 9th of December, in the *Waterloo*, Captain Alsager, and arrived on the 20th of March. His visit will probably not be of long duration: he will embark for Canton, it is expected, should no unforeseen circumstances occasion delay, toward the end of the year. In the mean while, he is desirous to improve his visit, in awakening more general attention to that immense portion of the human race, who use the language which has occupied all the latter years of his life, and in which the whole of the Word of God is now prepared.

To facilitate the acquisition of the Chinese Language in this country, Dr. Morrison has brought to England a Library of original Chinese books, of about 10,000 volumes, in every department of literature, to be lent out, gratuitously to any individual in the United Kingdom, who may choose to attempt the acquisition of the Chinese. It will only be required to deposit the estimated value of the book, till it be returned. Dr. Morrison's Chinese Dictionary being now completed, in 6 vols. 4to., by the aid of this work and of the Library just mentioned, some progress may be made in Chinese, without the help of a Native Teacher, who may, however, be supplied at some future day, if that attention should be awakened to the subject which its importance demands.

The notice of His Majesty has been called to Dr. Morrison's labours. On the 7th of April, he was introduced at Court, by Sir George Staunton; and was presented to the King, by the President of the Board of Controul, the Right Hon. C. W. Wynn; when he was permitted to lay before His Majesty a copy of the Version of the Scriptures into Chinese, by himself and the late Dr. Milne.

On the 13th of April, Sir George Staunton communicated the follow-

ing gracious Message, conveyed by the Right Hon. Robert Peel, Secretary of State for the Home Department:—

Whitehall, April 12, 1824.

My Dear Sir—In laying before His Majesty the Chinese Bible, I have not failed to mention to His Majesty the very singular and meritorious exertions which have been made by Dr. Morrison to promote the Religion and Literature of the East.

His Majesty has commanded me to convey through you to Dr. Morrison, the expression of his marked approbation of that Gentleman's distinguished and useful labours.

I have the honour to be, my dear Sir, Your most obedient and faithful servant,  
(Signed) ROBERT PEEL.

Sir George Staunton, Bart.

The following Letter has also been sent to Dr. Morrison:—

Carlton Palace, April 14, 1824.

Sir—I have received His Majesty's commands to convey to you His Majesty's acknowledgment, and to express his sense of your attention in presenting through Mr. Peel a copy of your Chinese Bible.

His Majesty has been pleased to direct me to take it into my particular care, as an important and valuable addition to his library.

I have the honour to be, Sir, Your obedient and faithful Servant,  
(Signed) CHAS. R. SUMNER,  
Rev. Dr. Morrison. Librarian.

#### SCOTTISH MISSIONARY SOCIETY.

##### Anniversary.

THE Annual Meeting was held on Friday, April the 30th, in the Assembly Rooms, in George Street, Edinburgh; the Right Hon. the Lord Provost in the Chair.

##### Movers and Seconders.

Rev. Dr. Gordon; and Captain Wauchope, R. N.—Rev. Mr. Young, of Perth; and Lt. Col. Hutcheson—James Dickson, Esq.; and James Inglis, Esq.—Rev. Mr. Henderson, of Stockbridge Chapel; and Robert Hepburn, of Clerkington, Esq.—Rev. David Dickson, of Edinburgh; and Rev. Alex. Campbell, of Irvine—Rev. Mr. Young, of Whitby; and John Campbell, of Carbrook, Esq.—and John Waugh, Esq. Lord Dean of Guild; and John Tawse, Esq.

The Meeting was opened with prayer, by the Rev. Dr. Buchanan;

and closed, in the same manner, by the Reverend John Brown, of Edinburgh.

Collection, 36*l.* 3*s.* 10*d.*

The Annual Sermons were preached, in Edinburgh, on Friday, the 21st of May—in the morning, at

St. Cuthbert's Church, by the Rev. Dr. Chalmers, Professor of Moral Philosophy in the University of St. Andrews; and, in the evening, at the Rev. Dr. Peddie's Church, Bristo Street, by the Rev. J. A. James, of Birmingham.

#### ABSTRACTS OF ADDRESSES AT VARIOUS RECENT ANNIVERSARIES.

*Ignorance and Superstition prevalent in Ireland, with their proper remedies.*

THE population in the two largest provinces are in a state of as gross darkness as, perhaps, any people on the surface of the globe: but, that what I state may not rest on general assertion, I will give one example which has come under my own observation; and which respects a section of country that occupied three days of my investigation, in company with the High Sheriff of one of the counties. We went out at eight o'clock in the morning to examine the state of the population, and began an itinerant survey of the different families. We commenced with the nearest cabin; and the investigation was so awfully interesting, that it occupied us till the sun went down: we renewed it the next day, and on the third day. In all the cabins visited in the course of these three days, there was not found one copy of the Scriptures; nor a book on the subject of the Christian Religion, which could convey any idea of the doctrines of Christianity. There was just as much ignorance in that section, as there were people: there was not one individual who could give any account of Christianity in the vaguest manner; and this, at a place not three hundred miles from that in which we are now assembled.

It may give some idea of the moral state of the population of Ireland, to refer to an annual assemblage of the peasantry, who frequent particular wells in the belief of deriving benefit from the supposed virtue of their waters. There could not be fewer than 15,000 persons at one of these wells which I visited. The ceremony commenced by the devotees drinking the water: as soon as they had received a mouthful, they proceeded round the well on their knees, which were severely cut with the large sharp stones placed about it. After that part of the ceremony was gone through, they crawled about fifty yards off, to a high tree; and cut off a large slip of the bark, which was considered an infallible specific against every evil: the house would not burn where this bark was—the cow would not die—and, in short, it was put in the

place of that protecting Providence under which we all live: after this, they crept round the tree nine times upon their knees, muttering their superstitions. From the tree, they went to a holy stone at a distance of about fifty yards, near which a broad flag was elevated upon two supporters: this was supposed to possess a virtue that cured all diseases of the back; and creeping under this stone was a certain remedy for all rheumatic pains, but especially when seated in the back. They then retired to an encampment about 500 yards from the spot, containing about 65 tents, where the scene was entirely changed: there a new account was opened with conscience; and feasting, drinking, and the most abandoned profligacies, were carried on till midnight. I calculated by my watch the number of persons who went round the well on their knees in a minute, and in the three days it amounted to upward of eighty thousand! This scene was going forward every day, from six o'clock in the morning till six in the evening. This is one instance of Irish Superstitions; and where is there a part of the world which appeals more forcibly to the feelings of the Nation? And where is there a scene where its exertions are more strenuously demanded?

[Lieut. Gordon—at the Wesleyan Load, *Ans. Anti.*

It is impossible for any one to visit Ireland, without knowing and lamenting that so great a disparity should exist among a people, and be so strongly marked, as it is in that country—not a natural disparity, but proceeding from the want of public education; for a more noble-spirited man than a well-bred and highly-educated Irishman does not exist in Europe; and, on the other hand, there is not a man more degraded, and more remote from all those benefits, which God places before us in this life, than an uneducated Irishman. But even in his case, to despair would be to doubt of the mercy of God. We have the strongest proof of what may be expected, from the remarkable fact, that, in all other countries, where there has been a long continuance of moral degradation, it is not in the first generation that it has

been removed: but, in Ireland, you see the benefits of education more suddenly starting up to your view, than in almost any other nation in the world. I have heard it noticed, many years ago, that when an uneducated Irishman comes to London, he takes up the pickaxe and the hammer, and they are the only things which he ever uses; but if a Scotchman comes, he learns to lay a brick in the first year, to do something more in the second, and, in the third, he is perhaps a master-mason: but educate an Irishman, and you have a Sheridan, a Burke, a Castlereagh, a Wellington, and the brightest ornaments of the State. There is not a moral being, in whom there is more proof of the amazing benefit of education, though in his state of ignorance so unpromising. We walk upon a piece of earth, and think that it is only fit to bear our weight: but the potter takes it; and, under his hands, it becomes a beautiful piece of china—the painter takes it, and it becomes the best ornament of our houses: just so it is with the natives of that country; and, in the progress which this Society has already made, the effects of its beneficial system are strikingly apparent.

[*Sir G. H. Rose—at the Lond. Irish Soc. Anniv.*

Among all the other calamities with which Ireland has been visited, she is still under that taint which has vitiated her moral and spiritual atmosphere, and under that restraint which has prevented the light and improvement which she might have received. The very form of Christianity in that country has been its chief and besetting affliction. That Christianity, which has assumed the form of Popery in its darkest and most bigotted character, is there bringing in its train, instead of light, the grossest ignorance, and the darkest and most degrading superstitions. We ought peculiarly to keep this in view, in every thing that we do with regard to Ireland: not that we should endeavour, in a violent, sudden, and offensive manner, to root out those evils; but we should consider every practicable mode of infusing light among them, in the most effectual and least offensive manner: we should advert to the character of the people: we should observe what it is that has made the Roman-Catholic Religion to retain such hold upon them; and has made them peculiarly open and alive to the most injurious and the most darkening superstitions of that religion. And, My Lord, I think there can be no doubt whatever, that the extreme sensibility of the people—their open and generous disposition—their fondness for external rites and ceremonies—their sensibility—their animation in whatever ap-

*June, 1824.*

pears to their senses—have, above all things, made them love Popery, even when assuming its most injurious form. I cannot therefore help thinking, that, in applying moral and spiritual remedies to their state, we ought to administer those remedies in a way peculiarly calculated to win their hearts and their feelings, and to recommend itself, as it were, to those very dispositions of mind, which have given the Roman-Catholic Religion such a peculiar hold upon them. It seems for that reason to be particularly desirable that we should afford them instruction, and the opportunity of acquiring purer and more scriptural information, in that very form, already so peculiarly dear to them, which is associated with all the earliest recollections of their infancy and their habits; and is, in fact, so familiar to them, that there is the greatest probability and hope, that every species of truth, when submitted to them through the medium of their own language, will much sooner reach their hearts, than in any other way.

[*Lord Calthorpe—at the Lond. Irish Soc. Anniv.*

The poor Irishman is not like an ignorant Englishman. The Englishman understands a little of the Scriptures, if he cannot read them, by what he has heard from others; but the Irishman, being acquainted only with those who are as ignorant as himself, or with those who are desirous to keep him in ignorance, is entirely destitute of this knowledge. A fact which I will state, shews what the effects of the Scriptures are, on the minds of the Irish who never heard them before. One of the public readers, appointed by the Irish Society of Dublin, went into a house where the priest was performing one of the Roman-Catholic Ceremonies: the woman of the house, seeing that he did not unite in the ceremony, was exceedingly alarmed; for she said, he must be a heretic; and she put her string of beads on his neck, to cure him of it: the man replied not to her conduct; but, in the evening, he read to them a small portion of his Irish Testament, and the woman said, she was sure he could not be a heretic, for such sentiments as these could not proceed from the mouth of a heretic.

With respect to the mass of the people, you may divide them into two classes. The first consists of those who can speak nothing but Irish, and cannot hold any discourse whatever in any other language: they are more numerous than you suppose: they live in the western part of the island: they are prejudiced against Protestants; and against Bibles, because they are told by their priests that they must not read them: but when they receive the Scriptures in Irish, in the language in which they

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are told there is a kind of sanctity, they are perfectly surprised, and their prejudices vanish before the light of Scripture. Near the city of Dublin and other cities, a large part of the population speak a little English: if you speak to them about their rents or their marketing, they will give you a proper answer in English; but if you begin to speak upon important subjects, out of their ordinary way, or upon any moral or religious subject, they are entirely unintelligible to them: but as these people are taught that it is perfectly safe for them to hear any thing in Irish, they are always ready to listen to you in that language.

It is well known that the Irish Peasantry will sit up till midnight, to hear some idle romantic stories recited, by which they work up all their bad and furious passions to the highest degree. To this may be traced many of the outrages which are now committed: for they are generally stories of the insults which their ancestors received from the English; and are mixed up with ideas of revenge for the injuries done to their country, as they suppose. This will account for the Rapparees, the White Boys, Hearts of Oak, and those persons who, under some one or other of these denominations, have committed those depredations that have been heard of there: they have arisen from those stories which they read in the long winters' evenings; and it is truly gratifying to know that they are now, in a great measure, superseded, by the reading of the Bible, or by attention to those who are able to read the Bible.

[Hon. J. Hewitt—at the Lond. Irish Soc. Anniv.]

The attachment of the Irish to Forms of Prayer is so great, that they love to have any Form; and they find much of what is in their Prayer-Book, in our Prayer-Book: they do not find that we have thrown off what was scriptural in theirs. In our Litany, after going through a long line of scriptural petitions, they find it breaks off, without introducing petitions to the Virgin Mary; and they have said, "What is become of the remainder?" and the true and proper answer is, "There is no remainder: we find no more in the Scriptures:" and, by being thus checked at the place where a check was needful, the Prayer-Book of the Church of England has been blessed, in the providence of God, to their conversion.

[Rev. Hugh M'Neila—at the Lond. Irish Soc. Anniv.]

There is something in the Irish Character which peculiarly adapts it for devotional instruction. They are a people of strong feelings—easily impelled by any affecting consideration; and nothing has a more direct adaptation to the Irish

Mind, than putting into their hands Formularies of Devotion. They are thus brought, at once, into contact with the invisible world; and placed, as it were, in the very presence of their Maker. Whatever other means are employed—and other means should be employed, particularly the circulation of the Scriptures—yet, as a first means, and one that will be subservient to all others, our Formularies of Devotion should be circulated, as they fall in exactly with the character of the people, and will powerfully engage their attention.

[Rev. Ed. Burns—at Prayer-Bk. and Hom. Anniv.]

At last, I believe, you have found out the means of aiming a deadly blow, at that great enemy of the peace and happiness of the people of Ireland—their utter ignorance of the Scriptures, and the want of scriptural and religious education. It is in her Southern and Western fastnesses and sequestered vales, that that enemy, which has been called, and I am afraid miscalled, the Ancient Religion of the country, maintains its strong hold: among those distant mountains and vales, all that tyranny which we deplore has been exercised; and around the people have been wound the chains of moral and spiritual bondage. To such retired vales, in our own country, are we accustomed to look for the very best of our poor: we there find them reared up in a natural unsophisticated manner, acting under the direction of their really religious guides, displaying genuine spiritual principles, and, when exposed to the world, still retaining those principles, and proving, not unfrequently, the salt of the community; while, in that naturally favoured, but dark and benighted country, the contrary is, I believe, ever to be found in the districts to which I have alluded. It is in those mountains and those vales, that persons are nurtured up, who prove the very bane of the poor of Ireland: from thence emanates that disregard of truth, that ferocity, that great distrust of Providence, that opposition to the pure administration of justice in Ireland, and that disregard of the life of man, which produce those errors, by which we have been dismayed from year to year: it is in those sequestered vales, that we find men, indulging those wild, visionary, and dangerous ideas of pre-eminence, and the recovery of long-lost possessions, which excite, from time to time, rapine, cruelty, and murder; and it is to those, that we never have been able to afford a beam of religious light—barred from access to them hitherto by the difference of language; but that barrier, we trust, will now be removed.

[Bp. of Lichfield and Cov.—at Lond. Irish Soc. Anniv.]

I have shared much of the hospitality of the Irish Peasantry—have smiled at their jests—have admired the unsuspecting confidence, in which their honest hearts have poured forth, even in the presence of strangers, their little family secrets—but I have also seen, alas! too much of their misery, their ignorance, and their vice. I have witnessed superstitions, not exceeded by the records of the middle ages—and am daily reading of deeds of horror and of blood, unparalleled in the most savage lands—and see how much these evils have occupied the thoughts of the highest Political Assembly in Europe. When I see and know what the Bible can do in all classes, I would say, “Give them this best gift”—the only gift, perhaps, which cannot degrade, and which will bring every other gift of charity in its train. No slave in the West Indies, in communion with the Wesleyan Body, has failed to accumulate a little property. True Religion makes a man feel his importance to himself. It is fair to try the experiment of Scriptural Religion in Ireland. I know that in Scotland, especially in the Western District, where Scripture Education abounds, and where no kind of political pamphlet or newspapers are in circulation, the highest moral intelligence exists. I would say, let the Catholics, if they disapprove our plan, still follow out their own, and let us follow ours. There is room, and enough, for us all.

[Rev. Ed. Irving—at the Hibern. Soc. Ann.

In hearing the schemes that have been vainly agitated, from time to time, for relieving the wants of my country, and lessening the number of the heart-rending scenes which have degraded my native land, we have exclaimed, in the earnest desire of some means capable of producing the desired result, *Who will shew us any good?* when you stepped forward, and assisted us by a plan; in which, I trust, you will persevere. And thus you met the evil, and supplied the remedy which we most wanted—a general education for the population of Ireland, founded on the Word of God, in a language which they not only understand, but venerate and love. For want of this divine light, sent through a medium which they could understand and comprehend, many parts of our Island have lain in the grossest darkness and the blindest superstition; and these dark places of our land have been filled with the habitations of cruelty. It is true, many laws have been enacted to stem, if possible, this dreadful torrent of blood and devastation; but experience has proved, that they cannot effectually

arrest the torrent of depravity: the terror of the law may restrain for a time, and, by cutting off the lives of some and banishing others from the country, may for a while appear to restore tranquillity; but another generation has risen up, equally bigotted, equally barbarous and cruel; and with this additional stimulus, though a false idea certainly, that a duty has devolved on them, of avenging the blood and the banishment of their ancient progenitors. You must apply to THE ROOT OF THE EVIL, if you would prevent future atrocities; and endeavour, by every means in your power, to dispel that darkness, and superstition, and bigotry, which undoubtedly have been the root of those mischiefs that we so constantly hear and deplore.

[Rev. Dr. Hamilton—at the Lond. Irish Soc. Ann.

#### *Increase and Influence of Bible Societies in France.*

My Lord, I regret that I do not know enough of your language, and have not the talents fully to express the sentiments of respect and admiration which I experience, on finding myself in this venerable and illustrious Christian Assembly.

The object of the mission with which the Protestant Bible Society of Paris has honoured me, is, to present to you the tribute of its gratitude, and to give you its most sincere thanks for all the benefits which you have bestowed on it: it regards your Society, My Lord, as the first cause, by the grace of God, of that zeal which now animates its members for the sacred interests of pure religion. That religion, like a tree often beaten by the storm, may lose its branches, but cannot be rooted up: exposed to the seasons and the tempest, it offers to admiring spectators a great example, that wherever the providence of God has struck deep its roots, it preserves its life and vigour in spite of the power and the multiplicity of those events which seemed to menace it with destruction.

The Protestants of France are still what they were in the time of the Great Henry. The King of France has no subjects more faithful, no citizens more devoted to his government: they are animated with the love of order; and they only desire to live in peace, and to educate their children in the religion of their fathers.

It is to that estimable portion of the French Nation, My Lord, that your generous, I could almost say, your sublime Institution has rendered the greatest service, in reviving the sacred love of religion, and in distributing so liberally those Holy Scriptures of which multitudes were

deprived. I am happy to assure you, that the zeal of the Protestants in this pious work does not diminish; but that, on the contrary, the number of Bible Societies has augmented again this year.

With eager solicitude, these numerous Societies endeavour to provide every Protestant Family in France with that Book, which is the surest guide of man on earth, and is his only guide to heaven. I do not fear the charge of presumption, when I assert, that we can observe everywhere the protection of God extended over this Great and Sacred Institution; but posterity will be best able to appreciate the whole of the wonders, which it has already produced, and which it is destined to produce hereafter.

I consider Biblical Institutions as real promoters of that light, before which all the erroneous principles of false philosophy will disappear; and I cannot but hope, that, ere long, all the Governments of the civilized world will find it to be their interest to protect Institutions, whose fundamental principle is the love of peace, tranquillity, and order.

*(Adm. Comas Verkuell—at the Bible Society Anniv.*

*Encouragements under the Trials of the West-Africa Missions.*

I cannot, however, but turn to the more gloomy page of African History which has been displayed to us. When we hear of Twelve Labourers in this Mission sinking into the grave in one year, well might we be disposed to mourn; and when we hear the friend, who would be one of the most sanguine in his hopes that the intelligence which we have heard may not be true, state, that he has fears lest it may prove too well founded [alluding to Mr. Macaulay's having expressed apprehensions relative to the reported death of Sir Charles MacCarthy], I cannot exclaim with the Roman Poet, who, in speaking of the state of his country, declared that the Gods were unpropitious—the Gods were against them. For, though Twelve Missionaries may have fallen, and Sir Charles MacCarthy may have fallen with them, the God of Christians is not unpropitious! We have His Word, the *sure word of prophecy*—that He will never forsake us! It is not, as your Lordship knows, in the calm and pleasant day that we are to estimate the character of the British Sailor: it is when a thousand graves are yawning around him on every side; it is then that the physical and moral intrepidity of the British Seaman is exhibited. I trust that we shall all be animated by this feeling, and even by a more sacred feeling. Instead of being disheart-

ened by these melancholy tidings, I trust that there is not one of us, who will not be disposed to pray more earnestly to the Almighty for His blessing on Missionary Exertions; and to redouble his own efforts to procure the necessary funds to send out those truly Christian Men, who, in spite of all these dangers and deaths, are pressing forward in the service of their Divine Redeemer.

*(John Thornton, Esq.—at the Church Miss. Anniv.*

I am perfectly persuaded, that every one who heard the Report, which has been read this day, so fully sympathizes in the losses which have occurred at Sierra Leone, in that singular, I might almost say appalling, degree of mortality which has appeared in that Colony during the past year, that I may take it for granted that this Resolution, in the concurrence which it expresses in those feelings, has commanded the sympathy of every one here. But I trust that all here present will be no less disposed to acquiesce in the feeling with which the Resolution concludes; and that, considering the design for which we are met, we are not now to begin to relax or be discouraged, because events have not turned out in the way that human foresight and wisdom would have marked out for them.

If any such feelings could exist, I could almost be satisfied with appealing to the very state of Sierra Leone itself, for an answer to any such misgivings: for who is there, calculating on the principles on which men are apt to expect and to foretell future events, that could have imagined, twenty years ago, that that Colony would ever have attained the state in which it now is? Who is there, that would not have been considered a fanatic, if he had imagined that there, where the Slave Trade prevailed in all its horrors, and produced all the mischiefs which are the necessary accompaniments of that trade, that there we should have seen men, who, at that time, were hardly admitted to the claim of a common nature with ourselves, manifesting proofs of Christian faith, and consistency, and holiness of life, the very mention of which imparts comfort and benefit to all who have heard of them.

My Lord, I cannot in adequate terms express the sort of assurance, which the reports from that Colony, of the fruitfulness of life and exemplariness of conduct of those poor Africans have produced upon my own mind; but if any thing had been wanting to convince me in what a genuine Christian Faith they were living, and how they were really adorning the doctrine of their Saviour, it would be carried home to my mind, by the account of the manner



in which they received the sad intelligence of the loss of their beloved Minister. It might have been expected, in people who were ever understood as being remarkable for their warm demonstrations of feeling, and who have been little in the habit of curbing or restraining their sensibility, it might have been expected, when we consider from what a state they had been rescued by the labours of their Minister, that the news of his death would have imparted a sort of chilling despondency to their minds: but it has been otherwise! The sensibility, with which they heard of the loss, has been proved by their calling to their relief the strong consolations of the Gospel: but they have so far proved their emancipation from every species of idolatry, that they have not suffered themselves to regard in any improper degree even him who was the instrument, under the blessing of God, of bringing them from darkness to light: they have not suffered themselves to set their affections on him, on his presence and his exertions, in a way that should in any manner withdraw their hearts from HIM who is the only centre of all the noblest and best affections of the soul! Although, therefore, My Lord, we must all deplore the loss of those laborious Ministers of Christ, as for a time seeming to impede the Society's operations; yet if I had wished for proofs of the faithfulness with which they have discharged their duty, if I had desired any evidence of the sure protection of the Great Shepherd over the fold, I should have found it, most abundantly, in the evidence that has appeared of the fruitfulness of their labours, even after the death of those eminent men who have thus laboured, and have thus died.

[Lord Calthorpe—as the Church Mission. Anniv.

*The African Character vindicated from Calumny, by the Improvement of the Negroes in Sierra Leone.*

I am thankful to my Reverend Friend, that he has connected me with a Motion which relates to Sierra Leone; because I have always thought, and I still think, that History cannot boast, that universal experience cannot mark out, a more extraordinary and encouraging instance of improvement than the records of that Colony afford. What was that Colony a few years ago?—a Slave Settlement!—a spot, in which Men, and I am ashamed to say British Men, and Men calling themselves Christians, settled down to carry on a trade in human beings. And when it became a Free Settlement, who were the first Settlers?—the very sweepings of the streets of this Metropolis—Blacks who had found

their way hither, and were left wandering about our city—vagrants, who infested the streets of London—worthless, lawless, and indolent—scarcely to be prevailed on to build houses for their own protection from the weather, or to render any kind of assistance in the work of the Infant Colony. The second body of Settlers consisted of 1100 Negroes from America, who had obtained their liberty by joining the British Standard in the American War. The third body was the Maroons of Jamaica, who had retired, when we obtained that Island from the Spaniards, into the interior, and from thence made incursions upon the Settlers: some years since, a truce was formed with them, when they were removed to Nova Scotia; but the climate not agreeing with them, they were sent to Sierra Leone. The fourth reinforcement of Settlers was no less than FOURTEEN OR FIFTEEN THOUSAND HUMAN BEINGS, liberated from Slave Ships, which had been taken by the gallantry of our sailors—naked, destitute, ignorant beyond conception—unacquainted with all the arts of civilized life, and of every kind of hope for eternity. This was their character!

[After quoting the late Mr. Johnson's description of the state in which he found the people at Regent's Town in 1816, Mr. Buxton proceeded, in reference to the Liberated Africans—]

Every person who hears me will concur with me, I think, in concluding that there never perhaps was so hopeless an experiment as that undertaken at Sierra Leone in 1816. Who would not have said, that centuries must pass away before we could make any efficient alteration in the state of these savages? That is one side of the picture. But turn the other! Out of this strange mass of people, what kind of population has been formed?—a population, which, in order and decency and sobriety, and in the knowledge and practice of Christian Duty, not only may rival, but, I firmly and from my heart believe, exceeds any equal population in the most-favoured part of this highly-favoured country.

[After quoting various striking testimonies to the powerful influence of religious instruction on the minds and habits of the Liberated Africans, Mr. Buxton added—]

I confess I do feel the greatest delight in this picture. It is infinitely serviceable to a Cause to which my heart is devoted—I mean the Abolition, the complete and final Abolition, of the SLAVE TRADE—and, ultimately, of the very STATE OF SLAVERY! The world has been, for a long series of years,

deluded by the assertion, that these poor creatures were not to rank with men: and the Historian of Jamaica, Mr. Long, very seriously declares, that, to the best of his knowledge and belief, and as the result of long observation, the Negroes were, in point of fact, only Monkeys without tails! and he even enters on and pursues a laboured comparison between the two races, which ends in the disparagement of the Negro and the advancement of the Monkey!

This is a part of that execrable system, which has been pursued toward those unhappy beings. We have trampled upon them—crushed them—degraded them—expelled from their hearts every generous and noble feeling. We have brutalized them—and then we turn round upon them, and say that they are not fit to rank amongst us as human beings! They are human beings, it is true; but they have been degraded below the level of brutes, and then we declare them not fit to rank with ourselves, and speak as if the gracious Father of All had intended that the Blacks should be born to be Slaves, and the Whites should be born to be their tyrants.

But what a reply to this abominable calumny, this mischievous falsehood, is the picture of Sierra Leone! There we see a whole people, in a short period of time throwing off their chains—emerging from the darkness with which we had covered them—and standing forth in the knowledge and practice of the arts of civilized life—and surpassing, or at least rivalling us, in the knowledge and practice of Christian Duties.

In 1816 the experiment began; and this is the fruit which we have gathered: and this is but the commencement of the harvest which we shall receive; for, before many years elapse, we shall see, I doubt not, the children of those once unhappy but now happy beings, or their children's children, visiting the very regions from whence their parents were torn, as Heralds of Mercy—as Missionaries of this Society—as Ministers of that God, in whose eyes, I do firmly believe, there is not a blacker crime, nor a fouler offence, than Slave-Dealing and Slavery!

[T. F. Buxton, Esq. M.P.—at the Ch. Miss. Anniv.

*Providential Indications in the State of Greece.*

I cannot help thinking, that the providential government of God, traceable by the eye of Christian Experience, is marked in the season in which the deliverance of Greece seems about to take place. If the events of the last three years had occurred at an earlier period of European History, they would not have been hailed by such

Societies as that which I now address: there would have been no corresponding preparations on our part, to take advantage of the opening. But, now, when injured Greece is preparing to re-appear as a nation, the Christian Societies of Europe are labouring to put the arms of Christian Warfare in her hands. Schools are established: the Bible Society has appeared on all her coasts, to give circulation to the blessed treasures of the Gospel: and our Committee are availing themselves of the powerful influence of the Press, to aid in that diffusion of sound knowledge and religious truth, which will be mainly instrumental in restoring the people of Greece to their rank among enlightened nations.

[Sir R.H. Inglis, Bart. M.P.—at the Ch. Miss. Anniv.

*Necessity for Education and Christianity in India.*

Young persons in England have some settled principles, which may give the preacher a hope, that, when he is addressing their consciences, he may be the means of bringing the individual to acknowledge himself guilty before God. This is not the case in India. Such is the nature of idolatry, that it renders preaching almost a hopeless case. The Hindoo says, that God is the soul of the world; and that whatever men do, be it good or evil, God does it. Here is a sentiment, which makes God the author of sin; and cuts up the roots of conviction. When a Missionary goes to that country, he literally *beats the air*: there is no principle in the mind of a Hindoo, on which he can fasten the conviction that he has sinned against God. There will, indeed, be hope, when the children who are now taught grow up: there will then be found, we trust, in their minds a moral difference from their forefathers. When the Christian Missionary shall preach to them, there will be principles on which he may argue; for these principles abide in the minds of children. If you make an indent on the work of the potter, that impression will remain. This is the case with the Hindoo Child: the clay is soft: if he grow up, it will harden. While a child, there is an impression made on his mind; which will serve in future years, as a means under the blessing of God, to bring him to the knowledge of the truth. These are the advantages, which we trust we shall see from the establishment of Schools.

[Rev. J. D. Pearson—at the Sund. Sch. Un. An.

That is a blessed precept of the Divine Volume—*Thou shalt love thy neighbour as thyself*. I have found the advantage of that precept in India: I have found it

adapted to overthrow some of the strongest holds of Hindoo Superstition. I was conversing with a Brahmin, one day, respecting the relative morals of Hindoos and Christians: he said, "Our religion is superior to yours. See what excellent fruits our religion produces! See what Saints we have among us Hindoos! Such a man left wife, and children, and family, and extensive property: he left every thing, and spent his life in a wood. Can you produce such a saint as that?" I replied, that we should call him a very great *sinner*. "Upon what principle?" said he. I answered, "God has given us two commandments—*Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength; and thy neighbour as thyself*: your Hindoo Saint, who went to live in a wood, as long as he lived there was violating the Second Great Commandment: for, forsaking his neighbours, and kindred, and friends, he could not render them any assistance: he had no longer the opportunity of administering food to the hungry, and relieving the miserable: and can a man who is living a life of continued disobedience to one of God's commandments be deemed a saint!"

It is the Gospel, Sir, and that alone, which can save the soul;—and this is the grand consideration on which Missionary Societies must proceed. A Hindoo, in his dying moments, had been brought to the margin of the Ganges to breathe his last. I said to him, "Have you a good hope? Do you think of going to heaven? Do you think that the sight of the Ganges obliterates your sins, and that the worship of your gods has blotted out your transgressions?" He said, "I have no confidence in all these things."—"Do you then know," said I, "of any mode, satisfactory to your own mind, by which your transgressions can be forgiven?" "No, I know of none."—"Then what is the necessary consequence? Do you know that you have sinned?" "Of that I have no doubt."—"Do you know that God punishes sin in hell?" "Yes."—"What then is the inference?" "I am going to hell." I could not but drop a tear, when standing by the entrance of that dying man's tent, who had been brought to the river of their god, thus vainly hoping for salvation.

[Rev. H. Townley—at the Wesleyan Annals.

#### Promising Indications in India.

Knowledge, without Christianity, is making great advances in India, and has numerous advocates: and God forbid that we should at all obstruct the diffusion of any light: but God forbid that we should

forget, that there is only one Light which has life in it! We must follow up the progress of Desecrated Knowledge, with infusions of Christian Knowledge. Many persons imagine that there is a serious obstacle to all such knowledge, in the prejudices of the people of India: but this is mere imagination. Prejudice is not our obstacle: I have seen our Scriptures introduced, in a manner without effort—introduced by Brahmin Teachers, and into the Schools of Native Children, where no effort has been used to bring these books into the Schools. The obstacle to knowledge is not prejudice against the Word of God as such; for the people receive any knowledge, though perhaps on a bad principle: knowledge, they feel, is valuable; but, that CHRISTIAN knowledge was to be feared, they did not feel, till it was put into their heads to think that there could be harm in knowing any thing. Their religion is not founded on conviction, and therefore it is what mere conviction of its folly will hardly overthrow. Our aim should therefore be, not to promote knowledge merely, but that Corrective of knowledge which comes with Christianity.

[Rev. Joseph Parson—at the Ch. Miss. Annals.

Among the Heathen, in that part at least of India with which I am best acquainted, there is evidently a breaking-down of the power and influence of Caste. A remarkable instance of this occurred in Tellicherry, where my duty as Chaplain led me to reside. The Nairs, or principal class of the people on the coast, kept others at a great distance. The second class, or cultivators of the soil, have been specially protected by the British since the establishment of our power, but were long in a state of extreme ignorance. A few years, however, ago, three brothers, belonging to a family of this class, applied themselves zealously to the acquisition of Sacred Literature, and raised themselves to a level with the Nairs, their higher-class neighbours. These brothers established a School, to which some of the Nairs sent their sons, and good Scholars were produced there. The brothers are now dead; but eight or ten of the Young Men who were educated by them have established Schools themselves, in a circle of about twenty miles. By such means, the way is preparing among the Natives themselves for receiving instruction.

[Rev. Francis Spring—at the Ch. Miss. Annals.

I solicit your indulgence, while I comply with the call made upon me to state the result of the observations which I have made during my residence in Bengal.

For six years, I travelled annually 3000

miles. I have, therefore, enjoyed many opportunities of visiting your Missionary Establishments in that part of India; and, as a Member of your Calcutta Corresponding Committee, I have made it my study to become familiar with the labours of your Missionaries: and it affords me unspeakable satisfaction to be able to state, that they are zealously employed in doing all in their power to win souls to Christ—that they display a consistent Christian Walk—and that they are blessings to the country in which they dwell.

This Meeting will naturally wish to know the visible progress made in the great work of evangelizing the Heathen. I am of opinion that the best interests of this Society require much caution on this subject. That no one may be misled, when I state my firm belief that the labours of this Society have been attended with much benefit to India, I must be understood as comparing its present state with what it was twenty-five years ago. The Heathen Parents, who would have then been offended at the offer of a Bible or of any instruction, are now contented that your Missionaries should teach their Children out of the Oracles of God. I have seen young Brahmins reading the Bible in your Schools; and have heard them reply to the questions put to them, in a manner which shews that they not only remember but understand what they read. A spirit of inquiry, formerly unknown, has, by the blessing of the Almighty, spread itself over the land; and many are now desirous of learning what is contained in the Sacred Books of Europeans. A degree of confidence is now reposed in Christians, which formerly would not have been credited; and not only are the Sons of Hindoos sent to your Mission Schools, but their Daughters also are sent to be instructed by the Wives of the Missionaries! I have seen that highly-gifted Lady, Mrs. Wilson, surrounded by her numerous Female Scholars; and want of funds is the only impediment to the increase of their numbers. *This is the Lord's doing, and it is marvellous in our eyes.*

I have heard Magistrates observe, that a marked difference is perceptible respecting the Brahmins. They formerly entered Courts of Justice—noisy, insolent, overbearing—demanding the utmost deference to their testimony, whoever might be the witnesses on the other side, and ready to contradict the representations of these men: but now the frown of a Brahmin is no longer formidable, and their falsehoods, are often exposed.

I have often heard that question proposed, Whether the light of the Gospel could

correct the mortal turpitude of the Hindoos; or whether breaking the iron sway of Brahma would not sink them still lower in the scale of society: but this Meeting knows that the grace of God in the heart of a Hindoo will lead to holiness of life. I have seen the trial made. I have met with communities of Native Converts; and I have been told by Magistrates, that those professing Christianity within their districts were marked by their peaceable and quiet demeanour: not a single instance had occurred of their being prosecuted in Courts of Justice, while they complained of nobody; and, to myself, men of this description have expressed themselves truly grateful that the glad tidings of the Gospel had been communicated to them.

But I must remind you, My Lord, that these are but gleams of light in the midst of the spiritual darkness! India still calls on you to redouble your efforts, in sending Labourers to dig up the fallow-ground.

It has been stated, erroneously, that the worship of Juggernaut has decreased: It is but two years since, that I saw at least one hundred thousand persons worshipping that Idol. I saw the dead lying in the roads and the fields; and jackals and dogs collected in vast numbers, devouring the victims of that hideous superstition. If this assembly could behold such a sight; how would it stimulate them to redouble their exertions to communicate to the Hindoos the glad tidings of great joy.

[Major Phipps—at the Ch. Miss. Annis.]

In India, God has marvellously opened a door to our exertions, and no man at present has an arm strong enough to shut it; I never met with the slightest opposition in India, in the whole course of my ministry. The Government have given leave to the Missionaries of various Societies to administer instruction to the rising population: and, lately, they have resolved to devote one hundred thousand rupees for that work; which sum (about ten thousand pounds sterling) they have given freely, to enlighten British India.

I could add many things to confirm the statement of our having access to millions of Pagans. I travelled, for about a month, with a converted Brahmin who had given himself to the promotion of the Gospel. We went to all the cities, and towns, and villages in our way up the river, and took our stations near market-places and other public situations, and preached the Gospel to every creature who would listen, none daring to make us afraid. We delivered our Tracts, which were received with avidity. When we came to one village, we found ourselves in the neighbourhood of an Idol-temple; and, even there, perceiv-

ing by the countenance of the people that they were willing to hear us, we took our station, the Brahmins and other Hindoos amounting to fifty or a hundred. One of them said, while I was speaking, "Pray, Sir, why do not you ascend the flight of steps leading up to the Idol? There you will have a better station." I replied, "I could not think of doing it, because, peradventure, some might disapprove." They replied, "We shall not disapprove." I said, "You have Brahmins among you; and if one individual disapprove, I will not ascend the stairs." "Sir," said they, "we approve of it." Thus, from a situation close to that occupied by the Idol, I preached to them the Gospel of Christ!

[Rev. H. Tomlinson—at the Wesleyan Annis.

*Circulation of Books, the present great Means of Usefulness to China.*

In China, preaching is not the great means of usefulness; for by it we cannot, as yet, gain access to the native mind. But proclamations can be made in writing, as well as by the voice. Our Heavenly King sends forth his proclamations of mercy and love to perishing mortals. In China, and Japan, and Cochinchina, and the islands of those seas, all the people can read, and are eager for knowledge. There, let millions of Tracts be published! The Scriptures are now translated, and passages of the Bible are printed as Tracts, and the people receive them with great avidity.

In China, the people have a great reverence for books; and they receive, with gratitude, any that are given to them. There are so few persons employed in making known the Gospel in China, that we cannot follow the Tracts, or ascertain their effects; but the good resulting from them is morally certain. I have distributed many Tracts: some of them have travelled to a great distance: one of them was brought back to me to look at, as a very curious book; and I found that it had been marked all through, by some one who appeared to have read it with attention. Let me relate another fact: a man at Malacca, whose mind was enlightened by the perusal of a Tract published by Dr. Milne, told me, that he could not understand what he had read respecting Transubstantiation, in a Treatise published by a Roman-Catholic Missionary, but that he could understand the Tracts which Dr. Milne had published. Milne's Village Sermons, in Chinese, have been extensively circulated; perhaps nearly as much so as Burder's Village Sermons here.

[Rev. Dr. Morrison—at the Rel. Tract Soc. Annis.

*Prospect opening in South America.*

Suffer me to fix your attention on a part June, 1824.

of the world, which is, as yet, but slightly connected with your operations, but may perhaps prove a most fruitful branch of them. I allude to the Spanish and Portuguese Dominions in America. Our Society stands as it were ready with all its means to supply them amply; and to diffuse in those countries the inestimable benefits of the Word of God, for time and eternity. The mound is broken through, and the waters of life will shortly pour their fertilizing tide over the boundless plain. Dwell, My Lords and Gentlemen, upon the suitableness and seasonableness of such efforts at this moment. Contemplate the effects which will be produced by the Gospel—its influence upon the laws and lives of the people; making the rulers a terror, not to the good, but only to the evil; making the ruled obedient for the Lord's sake—and introducing into the cottages of the poor and the palaces of the rich, a principle of social virtue—causing the wall of separation to be broken down, among people of far-different conditions; and leading them, though still varying in wealth and rank, to meet, by faith and affection, as one flock and one fold—that of our Lord Jesus Christ. Such is the inviting and delightful prospect now opening before our Society!

[Sp. of Lichfield & Co.—at the Bible Soc. Annis.  
*State & Prospects of West India Missions.*

As considerable anxiety has prevailed relative to the West-India Missions, I shall be excused for saying a few words respecting them. I have great pleasure in observing, that the general state of the Mission Cause in the West Indies was never more prosperous than at the present time—that it never received sanction from so many planters—and that it never derived so much help from the public, whether connected or unconnected with the West Indies. Indeed, so truly sensible are many Proprietors, of the singleness of heart, and the honest sincerity of purpose, by which we are actuated, in sending forth men to preach the Gospel of Christ to their benighted Slaves, that they have come forward to assist in our undertaking. I have, this morning, received a Letter from a West-India Proprietor, inclosing a donation of 50*l.*; which, the writer said, was in consideration of the extensive benefit which he had received from the labours of the Society, by their having taught the Slaves on his estates the Christian Religion. I think it proper to state, that, so far as relates to His Majesty's Government at home, every protection may be expected.

M M

The Meeting are aware, that, without any sort of provocation, the Mission-Chapel and Dwelling-House at Barbadoes have been destroyed; and that the Missionary, a most excellent man, has been obliged to flee from that island: but he has been received with affection in a neighbouring Colony, the Island of St. Vincent; and we have the best answer to all that has been said against him, in what has been lately done there—a sum of upward of 600*l.* currency having been recently subscribed by the principal Gentlemen of that island, toward the erection of a Wesleyan-Chapel. This is the best answer that could be given to the accusations brought against the Missions in Barbadoes. No other Colony has followed their example: and we ought carefully to distinguish between the outrageous colonists of one island, and the conduct of other West-India Islands.

With regard to the unhappy affair at Demerara, our Society has there suffered considerably, in the Slaves being restrained from attending Public Worship during the existence of Martial Law: but as the Wesleyan Society were not the immediate and chief sufferers, probably I ought not to enter particularly into that affair. Common justice, however, requires me to say thus much, that, greatly as I lament the improper conduct of certain Slaves, who, instead of waiting for the improvement of their condition contemplated by His Majesty's Government at home, took the law into their own hands—since Christianity ever taught subordination, and discountenanced violence; yet this never could justify the conduct of the local Government of Demerara toward the late Mr. Smith. I have read the trial with deep attention; and do not hesitate to declare my own opinion, and that of several legal friends altogether unconnected with any Missionary Society, that a more unjust and illegal proceeding never met with the sanction of any Government whatever. It is now generally admitted that Mr. Smith was entirely innocent, with regard to the revolt of the Negroes: and the seizure of his private papers, written for his own use, and with no view of meeting the public eye, and which, after all, did not criminate him, but shewed him to be a pious and respectable character, was a most unjust and unwarrantable proceeding. I mention this, feeling, as I do, great respect for the Society with which Mr. Smith was connected; a Society, which, I am sure, will never encourage revolt, or violence, or disaffection.

(*Jos. Butterworth, Esq. M.P. at the Wesleyan Ann.*

There is but one other topic on which I shall speak—the sending out of Bishops to the West Indies. I can very well understand, that a new arrangement of that sort might create a certain degree of alarm; lest new men, invested with authority, might interfere with the labours of your Missionaries. I have felt it my duty to consult, so far as I could, special authority on the subject; and my best hopes are completely realised. There is nothing in their orders or instructions, which would not be completely approved by you; and that being so, there is not a person present here, who will not feel that considerable advantage must arise to the general cause of Christianity from those arrangements. The truth is, the State did not do its duty before to the West-Indian Church: for what is any church without a head? We cannot doubt but that great benefit must result, eventually, to the lower classes, from a higher tone of morals being introduced into that country among the superior classes. The Clergy, also, must be much benefitted by the presence of superiors; and the society in which these Dignitaries must mix, so far as they can mix in it, will be thereby greatly divested of its licentiousness, and assume a more moral tone; and thus the cause of religion in general is likely to be much benefitted.

(*Sir G. H. Rose—at the Wesleyan Ann.*

My Lord, I believe your Lordship, as well as myself, had lately the satisfaction of hearing it stated, in one of the Houses of Parliament, when the Ecclesiastical Establishment for the West Indies was under consideration, and certainly in a very striking and impressive manner, that, among the advantages which would be likely to result from the measure, one would be, that the Inhabitants of those Islands would then witness, what with us is so delightful a spectacle, the high and low meeting before their Maker, in common acts of homage and service—that, in that temple, in which the Slave-master and the Slave would equally be called upon to assemble, there, even the immense distinctions which separate them would disappear; and in that place, at least, they would forget those almost insuperable obstacles to advancement and civilization, which custom, and I must call it barbarous custom, has imposed upon them.

My Lord, such cannot fail to be the effect produced upon our minds, by seeing different ranks of men, thus assembled together, striving, with common hearts and common views, to attain that highest and noblest elevation to which human minds can be raised—the desire and pursuit of

all that is included and comprised in being an inheritor of the kingdom of God.

[*Lord Callborne—at the Pr. Bk. & Hom. Soc. An.*

When we cast our eyes over that important part of the British Empire, the West-India Settlements, we cannot but be forcibly struck at the great deficiency and inferior administration in the conduct there of our Ecclesiastical Affairs; the effect of which has not been more manifest in any thing, than in the long continuation of Slavery. From the application of an immediate superintendency and guidance to the whole course of Clerical Concerns in those Islands, we may justly expect great improvement in the discipline and great increase in the zeal of the Ministers of our Communion in those countries.

What, indeed, could be expected from the course which has been hitherto pursued? Could the most vigilant eye, or the most active arm, be expected to produce any great effect, while its influence must be exerted across the Atlantic Ocean? The necessity of relying upon Reports, perhaps indistinct and vague, and thus of acting often upon doubtful authority, expedit, too frequently, the Church Establishments in those countries to a paralyzing effect of pernicious examples: but now we may hope, that all which wise counsels and true piety, in immediate contact with the people concerned, can produce, will be produced; and that the day is approaching, gradually, but certainly, when our West-India Settlements will present a rival to the best-conducted and most spiritual Dioceses in our native country. Then, we may be assured, the Slave Population will not be accounted the subjects of conversion, merely from a submission to outward ordinances; but will be regarded as a truly interesting part of the flock committed to the Pastor's charge—to be drawn carefully and zealously into the fold—to be nourished and fed there for ever! Then will the Pastor unite his effort with the pious Missionary, and both will labour for the salvation of EIGHT HUNDRED THOUSAND immortal souls! The "Voice from Jamaica" will then no longer echo back to our shores—"All your efforts to convince and convert the Negroes are unavailing!" Such a "Voice" will be no more heard; but will be changed to, "*Come over and help us!*" The name of WILBERFORCE will then be hailed in immortal applause! The influence of the various virtues of Christianity on each individual will then be the standard and test of the Clerical Character!

Such, I trust, will be the benefits, which will arise from the Episcopal Establish-

ment, to the Ministers of the Gospel to the West-India Islands.

But we may anticipate, I trust, an influence still more extended; and shall see these Colonies gradually rising in their views respecting their Slaves, and a new degree of Christian Feeling springing up, under the grace of God, in every soul, thus cultured. No longer shall we then hear of Proprietors being solicited, to permit others to afford moral and religious instruction to their poor black labourers: but they will themselves come forward, entreating and urging that this instruction may be given—offering their own zealous co-operation—and engaging heartily in every work; which their beloved and respected Ministers shall commend to their enlightened judgments and to their best affections. Then will each one labour to discharge that obligation under which he lies, of causing his Christian Light to shine before those by whom he is surrounded. The lever is at length, we trust, about to be so applied, that, if it please God to bless the labour, it will raise the whole mass of the West-India Population to a far different and more exalted sphere of action.

[*Bp. of Lichfield and Coe.—at the Ch. Mis. Anniv.*

*Increasing Prospects in reference to the Conversion of the Jews.*

It is not my province to inquire, whether or not, by the agency of this Society, it may please Almighty God to complete the restoration and recovery of his Ancient People; but I feel convinced, that, by labouring disinterestedly and assiduously to promote their spiritual welfare, we are in this, even more than in any other department of Christian Charity, bringing down a blessing upon ourselves.

It seems to me that there are indications, not to be mistaken, in the aspect of these times, that the period spoken of in Scripture cannot be far distant, when that extraordinary nation shall *return and seek the Lord their God, and David their King; and fear the Lord and his goodness in the latter days.*

I behold your Society enlarging its basis, and diffusing wider its benefits; and I discern among the Jews, symptoms of awakened feeling, and especially on the continent of Europe, that give me hopes, that they will not long continue as a nation dead to God, and to His Son, their true and only Messiah. I was particularly struck by the reception which your Missionary, Mr. Wolff, has met in Palestine: nor can I avoid expressing my surprise and pleasure at the singular fact, that the first Missionaries to the Holy Land should be sent thither by the American Board of Missions;

and that Ministers of every Church should have met on that sacred soil, and within the very walls of Jerusalem, uniting in this common cause of Christ's people. I congratulate my venerable friend near me (Bishop CHASE, from Ohio, North America) at this reciprocity of blessings—that the OCCIDENTAL Sun of truth is now diffusing his beams over those regions of the EAST, from whence, centuries since, the first rays of divine light shone forth, while we were lying in the darkness of the shadow of death. That love of the land of their forefathers, which is a peculiar feature of the Jewish character, will, I think, give weight and efficacy to a Mission in the very centre of their affections; nor can I conceive any human plan more likely to conciliate their prejudices. To this, and to the establishment of a Mission College on Mount Lebanon, I look forward as the source of permanent blessing to the Christian, as well as to the Jewish World.

[Lord Bessley—at the Jew's Soc. Anniv.

In the commencement of any great and important undertaking, I have observed, that the universal removal of obstacles is of more consequence than individual instances of complete success. This seems exemplified remarkably in the cause now before us; and the Report has noticed this clearing away of hindrances, as being far beyond the expectation of our most sanguine friends.

Many and various are the obstacles to our progress. We have to war with the aversion of the human heart to the truth of the Gospel—with the indifference, the ignorance, and the vices of the Jewish People. These we have assailed with the weapons of God's appointment; we have combated ignorance, by the knowledge which the Holy Scriptures set before Jew and Gentile; and we have clothed the doctrines and precepts of that Blessed Volume, in the attractive garb of the dialect and language to which the Jews, beyond all others, are nationally attached. It is through this that we expect the veil to be removed from their hearts; and that the dawn of heavenly light will illuminate, not merely as now, the mountain tops, but the deepest valleys and recesses of their national ignorance. This Word they have received with eagerness and gratitude: they peruse it: they meditate on its precious contents; and we already behold the barrier giving way, which had confined the energies of their understanding, and kept them in the thick gloom of superstition.

They have been a nation marked out for ages hitherto, by their indifference to

all religion. APATHY and INDIFFERENCE were, almost proverbially, their characteristics. Mammon, alas! was their idol, and the God whom they worshipped. But now, mark the delightful change! Observe them in crowds pressing upon our Missionaries—crying out for our holy books—in every country where they dwell, as if with one consent, rushing to the fountains of living waters, and drinking deep from the streams of heavenly wisdom. Surely the dry bones in the Valley of Vision have begun to move—surely there is stretched forth over the stagnation of their moral and intellectual nature, the vital and purifying arm of Jehovah: they feel that they are in error, and that their error is fatal; and they seek to their God, that they may be enlightened and saved.

PREJUDICE, too, and especially among their higher classes, was heretofore a formidable obstacle: the Gospel was not only hated, but despised: the spirit which influenced their forefathers to crucify the Lord of glory, still prevailed: the very name of the Blessed Redeemer was repeated with scorn, and blasphemed. Contrast the happy aspect of that people now. We hear testimonies from every quarter of the abatement of that dislike—the almost total removal of that hostility to Christian Truth. The reception of Mr. Wolff by the Jewish Rabbies at Cairo, and at Jerusalem particularly, is a most delightful evidence that the spirit of love is displacing the evil spirit, and that the preachers of the Lamb may go unhurt among those once-ravaging wolves. In this altered feeling, I call on you to trace the hand of our God; and to render Him the thanks, to whom alone thanks are due.

If ignorance, and apathy, and prejudice, be thus subsiding, if we see the symptoms and prognostics of their total dissolution and decay, have we not great cause of thanks to that Holy Spirit whose influence is thus exerted? It is our time of seed; and even already the ripening fruit invites us, and the rich harvest seems waving in its golden beauty. There is everywhere a general subjection of the soil to the plough: the fallow-ground is broken up; and earnest is graciously afforded of the plenteous ingathering, by Him who hath already given the former, and will not withhold the latter rain. Assuredly we shall reap, if we faint not; and oh! what a harvest! read the prophetic announcement of the glories of the latter days, which shall, to their fullest extent, be accomplished: read, too, the Eleventh Chapter of the Epistle to the Romans, which, I might almost say, is addressed to this



Society. Are we not there told, that if the fall of the Jews was the riches of the Gentiles, what shall their recovery be but life from the dead!

[*Bp. of Lichfield and Coe.—at the Jews' Soc. Anns.*]

The number of Jews in Great Britain is small, and their rank and privilege of little estimation: but, in Germany and Poland, under the Russian, the Austrian, and the Prussian Dominion, they form a numerous and weighty class of the population; engaged extensively in the commercial traffic of these vast countries; and important by their wealth, as well as, in many instances, their superior intelligence.

There are some points in the present situation of the Continent, which have forcibly struck me, as indicating the interference of Providence for wise and gracious purposes. The changes, which took place in the various European States during the sway of Buonaparte, have singularly altered the relative situation of the governors and their subjects. Roman-Catholic Districts have been put under Protestant Rule, and Protestant under Roman-Catholic Princes. This has had the effect of opening a door to the Christian Efforts of our Bible and Missionary Societies; and the vast bodies of Jews, who were previously under Catholic Domination and quite inaccessible to these Christian Efforts, have, by the revolutions and divisions of States, been brought chiefly under the great Protestant power of Prussia, within whose territories and under whose tolerant sway we can now have free access to them. This is particularly the case in the Duchy of Posen; where, formerly, a sturdy Legate of the Pope would have met us with anathemas and interdicts.

In Russia, where the established religion is that of the Greek Church, I need hardly remind you, that we owe to its illustrious Emperor, a man of ardent piety and true love to Christ, that paternal protection to our Missionaries, and freedom of intercourse and access to his Jewish Subjects, which, aided by his personal efforts, opens to us the brightest prospects of good to that heretofore-despised people. Our Missionaries are authorised by him to claim the assistance of the constituted authorities, who are enjoined by his mandate to render it; and, under his fostering care, we behold the nucleus of a Protestant Church established in Warsaw, where our excellent Missionary Mc'Caul is stationed.

In Prussia, the mass of the population are Jews; and I can speak from personal acquaintance with its illustrious King, that he is a zealous and steady friend to every good work. He has laboured to compose the jarring differences of his Protestant

Subjects; and has taken an active part in causing to be compiled a Liturgy, which may unite the Lutheran and Calvinistic Churches; in which no objectionable doctrine is introduced, nor any essential of faith is omitted. Upon an intimation which I had the honour to suggest, he cordially acceded to the formation of a Society in Berlin for his Jewish Subjects, to which he gave his own royal patronage; and the President of which is his Prime Minister, and confidential friend. It is supported also by the Crown Prince; and a peculiar fund has been allotted by his Prussian Majesty for Missions to the Jews: nay more, the most distinguished scholar in the University of Berlin is selected to be the Missionary to that people.

In Saxony, also, we have a Society, of which the Prime Minister of that State is President; and we find the illustrious Prince Galitzin associated with his Excellency Count Papoff (who was with us in London at our last Anniversary) in a similar Society in Russia, and with equal zeal and ardour in our cause.

[*Str G. H. Ross—at the Jews' Soc. Anns.*]

*Benign Influence of Christianity on Society and on Individuals.*

I feel that in speaking to you, the supporters of this Mission, and to this Committee who manage it, I am speaking in the radical and fundamental Court of Christianity. It is by your endeavours, and the endeavours of your Missionaries, that the facts are to be made out, that the propositions are to be demonstrated, upon which Statesmen can act, and without which it were improper that Statesmen should act.

I purpose to direct my attention especially to one quarter, which has occupied the public mind of late; and to confine myself to this point—that it is by the labours of Missionaries in the West Indies that the people are to be made ripe for legislative consideration.

You may depend upon it, that the Christians must work out the gold: they must take the ore from the earth: they must clear it from the earthy substance—cast it into the furnace—and pour it forth; and then let the Statesman and the Politician of the world shape it to the convenience of the State. It has been so, and it will always be so. Not that you will be able to make men of the world perceive that it is so: they, in every such instance, take the credit to themselves: but surely as Christ has spoken, and as his Disciples, in the first instance, overthrew the thrones of darkness, you must, by the labours of your mean, and despised, and insignificant Missionaries, do the work.

At long intervals will the fruit be manifested, in the alterations which are produced in the policy and legislation of society. The first Christians laboured for three centuries, and shed their blood like water upon the earth—were spoiled of their goods, and continued patiently to labour; till, in the end, they brought the powers that were, to acknowledge their value, and to set up Christianity instead of the Pagan Superstitions which had been formerly practised: and then it began to colour the laws and affect the customs of society; and to bring men into that state of Christian feeling throughout Europe, the value of which no one can estimate, unless, like the speaker who preceded me [Mr. Townley], he have travelled into lands where Heathenism still exists.

Your Missionaries must be encouraged to labour, heedless of what opposition they meet with, and the persecutions which they may endure—whereby, in them, the marks of an Apostle will be exhibited; and without which, they would not bear them. The more wrath they encounter, the more honour they often deserve—the more you are honoured in having made choice of such men—and the more is the Almighty manifesting to the world, that it is His cause in which you are engaged.

The labours of your Missionaries have been most successful; for you have gone far to convince men that the African has a soul, as well as the European: you have convinced them, that the African is capable of lettered instruction, as well as the European: you have convinced them, that the African can submit to the restraints, I should say can feel the delights, of Christianity and domestic happiness. You have only to go on to shew that the African can act under the fear of God, and can prefer the fear of God to the fear of man—you have only to make this apparent, to convince the legislator on this side of the ocean, that they are men in all points like as we are; that they are men who have the same Heavenly Father; that they are men capable of the same passions, and capable of the same restraints. Then the question is ripe; but, till then, the question is not ripe for the decision of Statesmen and Legislators, upon which such important and infallible consequences depend.

Let us be thankful for the progress which Christianity has made. Let us render praise to God for manifesting himself, little as it may be. The Christian has the assurance of faith, and walks and sees by faith; but men who are not spiritual cannot see with spiritual eyes: they can only look with the moral judgment given to

them; and see good and bad in that mixed and confused state, which it is the office of Christianity to rectify—separating the good from the ill, the peaceable from the warlike, the benevolent from the mischievous; and so ordering them aright.

Blessed are your eyes, for they see what kings and wise men were unable to see! Christ returned thanks that these things were revealed to babes; while the wise of this world could not perceive them, because they are spiritually discerned. But let us pity, not irritate them: let us not threaten, but commiserate the ignorance that exists; and then the problem will come sweetly and triumphantly out, and the Lord's cause will be glorified.

I would, therefore, encourage the supporters of this Society, ardently and perseveringly to enlighten, so far as they are able, the public mind on this subject: and then all the anxieties and fears, which have been felt, will be allayed, by turning them into the proper current of Christian Endeavour; for, if they flow forth in violence and irritation, they serve no end, but greatly to impede the cause.

*[Rev. Edward Irving—as the Wesleyan Annist.]*

My Lord, I cannot help adverting to the object which this Institution has in view—the diffusion of happiness throughout the whole world—happiness, too, not confined to one state of being, but extending itself through all the boundless range of immortal existence. If we were called, My Lord, in the exercise of our duty, only to attempt to impart those consolations which confine themselves to this world, and to remedy temporal distress and anguish, every thinking, every benevolent mind, would rejoice to aid this Institution: but we are called to diffuse that blessing, which not only affords happiness in this life, but secures the happiness of the life to come.

It might, moreover, have so pleased the Supreme Being, that we might have been called to diffuse ultimate happiness at the expense of immediate pleasure, and to connect a life of piety with all the sorrows and miseries which we deplore in this world; but, happily for human nature, it is not so! The greatest and wisest of Beings is, at the same time, the gentlest, and the kindest, and the best. Happily for human nature, the voice of the Shepherd, who collects His flock from every corner of this world, does not summon His people to follow Him through a dry and thirsty land: but, while he leads them; in their pilgrimage-state in this wilderness, through thorny roads, yet He seems to delight to convert that wilderness into green pastures, and to lead them beside the still waters. It is

not, then, at the end of this pilgrimage only, that happiness is to be found; but happiness, and peace, and joy, are found throughout all the road. It is not that the distant hills only are bright with the sun's morning beams, but its rays penetrate and enlighten these dark valleys beneath. It is not only that through this wilderness lies the way to the promised land; but, even here, are the pastures green, and the gardens fair; and the cloud and pillar are afforded, to animate us on our way, and to diffuse around us the shade and splendour of Almighty Protection.

[*Rt. Hon. C. Grant, M. P.—at the Ch. Miss. Assoc.*]

*Christian Characteristics of the present Day.*

We ought not to view the world around, without a feeling of gratitude to God that we live in this day; for, truly, we are permitted to see what many Prophets and righteous men desired to see, but never saw.

We do not live in an age in which the Christian Church is struggling under persecution: we do not live in an age in which our lamp can scarcely be kept alive; we do not live in an age in which truth is making every effort to purify herself from error and superstition; but in an age when we see the Church of Christ going forth like the Angel of the Apocalypse, to preach to every nation and kindred and people and tongue the Everlasting Gospel—extending her distant branches into every land—and dropping upon every land those leaves which are for the healing of the nations.

And I do think that we have a delightful subject of praise and thanksgiving to God, that we do not live in an Age of Controversy, when we should be meeting in our Societies to contend with one another; but are saying each to the other, "Come with us, and we will do you good: come with us, and we will help you to do good." The sword of controversy is now, in a great measure, laid by; and the chief endeavour of Christians is now only to do good to their fellows. We had, indeed, long wasted that sap, which should have nourished the fair Christian Tree, in feeding some miserable fungus which had fastened itself thereon, alike destroying its vigour and defacing its beauty.

It is a happiness, My Lord, to have been born in this highly-favoured country—a country which is now called to be the main instrument, in the hand of God, in diffusing Gospel Light to the uttermost nations of the earth. It is a high privilege conferred upon us as a nation, that Britain should not now be chiefly known by her arts and her arms, but by the blessings which she distributes; and how ex-

tensively may these blessings return upon our country! how many prayers from Africa and from either India, from Greenland and from the Islands of the South Sea, have been offered and are still offering, that on us that promise may be realized—and in the prosperous state of our country I believe that it is realizing—that he that watereth others shall be watered himself!

[*Rev. R. W. Sibthorp—at the Church Miss. Assoc.*]

*Grandeur of Character in the True Missionary.*

Let me not be supposed to imply, that it is merely or exclusively to our energetic and successful Labourers that the rewards and privileges and consolations of our religion are to be extended; or that it is in their case only, that the best graces of that religion are called into action. There is a patience, unobserved, and secret from the world—there is a self-denial, in the midst of poverty and depression—which, in the eye of that religion, is as conspicuous as the most splendid services.

There is something, it cannot be denied, peculiarly attractive and admirable in the character of zealous and devoted Missionaries—in their separation from the common objects of human desire—in their decided preference to these, of even difficulties and dangers in the cause of Christ—in their systematic abstraction from the practices and pleasures of mankind—in that love of Christ, which tears asunder the dearest charities and sympathies of our nature: there is something in this, and in the concentration of all the powers of the heart to one purpose, which must strike every pious and well-disciplined mind with admiration. And when we add to this, the real object of these efforts—and there is no object which we are so apt to forget—but look at the object of the Christian Missionary, as contrasted with that of the heroes and conquerors of this world—look at the standard under which the Missionary marches, and look at the standards of the followers of earthly ambition and of worldly power: their mottoes and their standards are indicative of universal conquest, and their trophies are the spoils of conquered nations: but look at the standard of the Missionary—the Cross of the Saviour whom he follows—and there you see, at once, the motive and the object, the principle and the example, the suffering and the triumph! Here you may see unravelled, in a moment, all that was paradoxical before. Here you see how a man can be the meekest, and yet the most resolute man in the world. Here you may see how he, who is in temper mild and manners winning, is yet in conduct firm and even inexorable.

Here you may see why he, who pants only for death, should yet rejoice to submit to a long life of privation, and sorrow, and suffering.

My Lord, is this an imaginary picture? Can we not appeal to recent experience, in proof that the picture is, in fact, too faintly drawn? Need I mention to you the name of MARTYN? Need I say that it is a question, whether, in all history, there is a spectacle more sublime and more deeply touching, than the spectacle of Martyn, unaided and alone, passing month after month in the Capital of Mahomedan Persia, and there exhausting his health and strength in proclaiming that Name which he had found dearer to him than his life?

Or, if a spectacle still more touching can be exhibited, it is the same individual, sinking, under excessive anguish and suffering, into that disease which terminated his mortal existence, and laying his head upon the grave which received him. But Martyn has left inscribed in that solitude—that there he had found a Friend, a Benefactor, and a Comforter!

But, My Lord, as I have touched on this recent instance, let me recall to your remembrance one of an older date—one, of the first of Missionaries. Let me speak of him, who said, with something like contempt, *Our light afflictions, which are but for a moment, work out for us a far more exceeding and eternal weight of glory.* And let me ask you, What were those light and momentary afflictions? They ran through a course of thirty years, spent in labours more abundant, in stripes above measure, in prisons frequent, in deaths oft, in journeyings often, in perils of waters, in perils of robbers, in perils by his own countrymen, in perils by the heathen!

But we have heard to-day, that the same spirit is still alive: We have been told, very eloquently and pathetically, of the West-African Missionaries; and while my friend was speaking, another near me alluded to an expression used by a distinguished character respecting the French Armies sent against St. Domingo—that they were marching to their graves. Let us not, however, be alarmed at those words; nor let them damp the courage of any future Missionary. They may be marching to an early grave: but we cannot stop there—they are marching to an early immortality!

(*Rev. Hon. C. Grant, M.P.—at the Ch. Miss. Assn.*)

*Personal Testimony to the powerful Influence of the Scriptures,*

I cannot help taking this opportunity of expressing the gratification afforded to me of meeting your Lordship upon the present occasion, and of uniting with you and those whom I have the honour of seeing assembled

to celebrate the Twentieth Anniversary of the British and Foreign Bible Society. It would be idle in me, however, to attempt to take up the time of this Meeting by going into any details, as to what my views are of those blessings which have been derived, which are experienced, and which will continue to be felt, from the operations of this glorious Institution; particularly when I see around me so many, who, in the course of this day, will state to the Meeting facts the most interesting, and most calculated to raise the heart of every one to Him to whom alone the praise and glory is due. But, My Lord, I think I should be guilty of a great dereliction of my duty, and be justly chargeable with ingratitude, were I not to bring before you a simple fact, the truth of which I can avouch, and which is connected with the proceedings in which we are engaged.

It is about—I will not say how many years ago—I knew a man who was involved in all the pursuits of folly and dissipation, who lived in the world and for the world, whose chief desire was to gain the world's applause, and who looked only to that which was calculated to give him pleasure here below. I knew this person, engaged in the pursuits of the day, walking through the streets of Dublin on the Anniversary of a Bible Society. He was led, by what he then thought idle curiosity, to enter the room where that Meeting was held: ashamed of being seen in such society, ashamed of being engaged in such a work as was then going on, he looked for the most secret part of the room in which to take up his station; and, there he heard opinions delivered, there he heard sentiments declared, which, indeed, were altogether strange to him; and he was led to argue thus with himself—"If these opinions be true, then I am wrong: if these sentiments are founded on the Scriptures, which I profess to believe, then I am in error." He determined no longer to build his faith on the hearsay of others; but to read for himself, and see whether these things were true. A good man who had addressed the Assembly, stated that all hearing and reading would be in vain, except the Spirit of God brought home to the heart that which was heard and read: this good man also told them that God would give His Holy Spirit to all who ask Him. The individual, to whom I have alluded, went home from the Meeting deeply affected; and, whether that night or the next morning I know not, poured forth his prayer to Him who is the hearer of prayer, to Him who knows the desires of the heart, that he would lead him in the right way, and bring him to a right understanding of the Scriptures of Truth. I need hardly tell your Lordship and this Meeting, what was the result of an applica-

tion like this; and I need not, and I could not, tell your Lordship and this Meeting what was his astonishment, when, in the perusal of the Sacred Volume, he found, what he never knew before, that he was a sinful creature in the sight of his Maker and his God. It would be impossible for me to tell you, on the other hand, what was his joy, and what was his peace, when the Word which he read there was brought home to his heart—that *God was in Christ reconciling the world unto himself, not imputing their trespasses unto them.*

This man, to whom I have alluded, I then knew, and I know him now. He has since experienced a very large portion of those trials and of those calamities which are common to men. He has experienced some, My Lord, calculated to make flesh and blood to wince: but, in that Blessed Book, which it is the object of this Society to circulate, he has found a *hiding-place from the storm*—he has found a *covert from the wind*; and he has found *ONE* who has borne his iniquities and carried his sorrows.

That individual, to whom I have alluded, is now permitted to have the great privilege of testifying to this Assembly the obligations which he is under to Anniversary Meetings of the Bible Society.

Oh, My Lord, it is in proportion as we see the necessity of God's Word for our own souls, that we shall be anxious to send it to others: it is in proportion as we see the necessity of something substantial to stand upon, when the rotten, the flimsy foundation of our own strength is falling under us, that we shall be anxious and eager to send to those around us, and to those belonging to us, that inestimable treasure which it is the object of this Society to circulate, and which God's Spirit has declared is able to make men wise unto salvation.

[*Earl of Roden—at the Bible Soc. Anniv.*]

#### *Instances of Christian Munificence.*

I shall state an instance of liberality, in support of a Society, which, but for the exertions of the individual in question, must have fallen to the ground. At the first meeting which I attended as President of that Society, I found that it was in debt to no less an amount than 14,000*l.* There seemed to be no human probability of more than 2000*l.* of that sum being paid off. I felt myself, therefore, under the necessity of declaring that I could not belong to a Religious Society which was in debt—that either the means must be found of discharging its incumbrances, or that the Society itself must be annihilated. A single individual at that meeting put into my hands TEN THOUSAND POUNDS! I give to God the glory of this act; for it never would have entered into

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the heart of that friend to make this sacrifice, had not the will and purpose been given him by a higher power. To this benefaction 2000*l.* was added by the other persons present, about sixteen or eighteen in number; and 2000*l.* more by another individual. In this manner the whole debt of the Society was immediately paid off; and, from that time, it has been rising as a Religious Society, under the blessing of God, until its annual income has now reached about 12,000*l.*

[*Sir Thomas Baring, in reference to the Jews' Society—at the Continental Soc. Anniv.*]

#### *Votes of Thanks to be used as Votes of Admonition.*

When I remember that friend of whom we have been so endearingly reminded this day, when I hear the name of our beloved and sainted HENRY MARTYN, when I recall the last lingering looks of those friendly and Christian eyes, and the beckoning regards which he cast from those eyes calling me to follow him into his various and arduous labours, I am ashamed of my conduct—I ask myself, “Why did I not follow him? Why did I leave him to go alone, and stand myself on the shore while we witnessed his conflicts with the troubled waves of his perilous undertaking? Did we not retire to the safest part of the field of battle, and see him fall a victim under the banner of his glorious Leader?” I am ashamed, therefore, to think that I should have any share in the Thanks of the Meeting for those labours in which I have been engaged on behalf of this Institution.

One word more on this Vote of Thanks; and which I would entirely turn into a Vote of Admonition, and Exhortation, and urgent Demand on high and low, rich and poor, young and old.

In my own name I offer a pledge of future support to the Society; and I may venture to offer the same pledge, on behalf of the Fourteen Hundred other Clergymen who have befriended it: and, in the presence of this Meeting, I hope that I may engage all present to pledge their zeal and exertions in its behalf. Then shall we see a Missionary Spirit rising in all our families, and more especially among the Youth of our households: for the infusion of such a spirit should be entered on early with our Children—not, indeed, partaking of a vagrant character, or of a desire merely to know what is going on abroad; but a feeling of sympathy for poor ignorant Children in distant lands, who are not enjoying the advantages of our own; and a disposition, by their contributions, or by their future services, to support this Society. And though that character in our Children which would best fit them to become Missionaries abroad, might

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best fit them for usefulness at home, yet I hope there are many Abrahams and Sarahs present, who will even thus far sacrifice their Isaacs in this cause; and many Hannahs, who will bring their Samuels, and plant them, as sweet Roses of Sharon, on this holy ground; and many who will imi-

tate the Lolo and the Eunice, who prepared for labour one of the first and best Bishops of the Church of Christ, by imbuing him with the early knowledge of those Scriptures which were able to make him wise unto salvation.

[Rev. C. J. Hoare—at the Church Miss. Ass.

In the preceding Abstract, we have been obliged to omit many forcible appeals to the conscience and the heart; and to confine ourselves to such statements, chiefly, either by eye-witnesses or others, as had reference to the events of the year or the state of the world. The assistance, at different Meetings, of various Labourers from among the Heathen, with the presence of several distinguished Foreigners, greatly increased the impression made by these Anniversaries. One of these foreigners was the venerable Bishop Chase, of Ohio, in the United States of America; who has visited this country with the view of obtaining help in founding a Theological Seminary, for the supply of Clergy to his infant but extensive and destitute Diocese. At the Meeting of the Bible Society, the hearty concurrence in its benign and merciful objects, of a French and a British Admiral, both exalted to high rank for deeds of valour when their respective countries were opposed to each other in arms, gave, in connection with the presentation by Dr. Morrison of the Chinese Bible, and the noble Confession of Faith by the Earl of Roden, unusual interest to the proceedings of the day. The absence of Mr. Wilberforce, from indisposition, was much felt and affectionately lamented: our Readers will rejoice to find, from the next article, that he is again able to appear among his friends, to animate them in pursuit of those great objects of which he will never lose sight while life remains.

We close our account of these Anniversaries of April and May, by an appropriate and edifying extract from the Address of a Clergyman at the Meeting of the Jews' Society—

It is the custom in my family, that every child shall bring a text of Scripture relative to the Conversion of the Jewish People, and of the Heathen at large, every Sunday Morning; and I confess myself to have been much benefitted by their selection. My youngest child, about three years old, is not exempt from this tribute; but, in consideration of her age, is allowed to bring the same text every Sunday. When all the elder have repeated theirs—"Well, Sarah! and what is your text?"—"Amen!" is Sarah's regular reply—

And well might he add, that a truly valuable accession of strength to the Christian Cause would be gained, if he could but ensure an "Amen!" from every heart in the assembly to the prayers and efforts for the salvation of the House of Israel and the Conversion of the World!

#### ANTI-SLAVERY SOCIETY.

##### *First Anniversary.*

THE First Annual Meeting of the Society took place at Freemasons' Hall, on Friday the 25th of June; H.R.H. the Duke of Gloucester, President, in the Chair. The attendance on this occasion was such as to manifest an unusual degree of interest in the designs of the Society. We certainly never witnessed such a First Anniversary of any

Institution. Its great object—the gradual and prudent Abolition of the state of Slavery throughout the British Dominions—has fixed itself deeply in the hearts of the people of this country. They have pledged themselves, by their Representatives, to this Cause; and that pledge will be redeemed. The very persons who are at present, from erroneous ideas of interest, hostile to the measure, will be brought,

it may hoped, to see that in this, as in all cases, sound principle and sound policy are inseparable.

*Resolutions at the Anniversary.*

Moved by the Hon. C. Agar Ellis, M.P., and seconded by James Stephen, Esq. Master in Chancery.

—That the thanks of this Meeting be given to the Vice-President, Treasurer, and Committee of the Society, for the Report now read; that it be referred to them to consider the propriety of printing and circulating the Report; and that they be requested to continue their valuable services.

Moved by the Hon. Baptist Noel, and seconded by Thomas Babington Macaulay, Esq.—

—That in the opinion of this Meeting, the bondage in which 800,000 of their fellow-subjects are held, is repugnant to the spirit of Christianity, contrary to the soundest maxims of policy, and a gross violation of the principles of humanity and justice; and that, animated with the hope of being instrumental in putting a period to this state of oppression and suffering, and wiping out this foul reproach to the British Name and Character, the Meeting now pledge themselves to prosecute the Sacred Cause which they have undertaken, with zeal, activity, and perseverance, until, by the blessing of God on their united efforts, they are enabled to rejoice together in the final accomplishment of their great work of mercy.

Moved by the Rt. Hon. Lord Calthorpe, and seconded by William Taylor Monay, Esq. M.P.

—That this Meeting, in common with the nation at large, view with sorrow and indignation the gross violation of law and justice exhibited at Demerara, in the trial and condemnation of Mr. Smith the Missionary; and, while they express their detestation of the cruelty and oppression to which he fell a victim, they are anxious, at the same time, to testify their cordial sympathy with his afflicted Widow, on account of the irreparable sufferings which she has experienced while sharing her Husband's imprisonment, and the irreparable loss which she has sustained by his untimely death. Nor do they feel it less a duty incumbent on them, to pay their heartfelt tribute of applause and acknowledgment to Henry Brougham, Esq. and his Associates in Parliament, who have so nobly and effectually vindicated the character of this traduced

and persecuted Missionary; and whose splendid and successful efforts, in exposing oppression, and asserting the cause of truth, innocence, and justice, entitle them to the gratitude of their country and mankind.

Moved by Stephen Rushington, Esq. LL.D. M.P. and seconded by William Smith, Esq. M.P.—

—That this Meeting are desirous of expressing their unfeigned esteem and admiration of the Rev. W. S. Austin, Chaplain of the Colony of Demerara; whose conduct in the case of the Missionary, Mr. Smith, has exhibited a signal display of active benevolence, of inflexible adherence to the cause of truth and justice, and of unshaken intrepidity in the defence of innocence calumniated by prejudice and oppressed by power.

Moved by William Wilberforce, Esq. M.P., and seconded by William Allen, Esq.—

—That the most cordial acknowledgments of this Meeting be respectfully presented to the President of this Society, His Royal Highness the Duke of Gloucester, for the zealous and undeviating support uniformly given by him to those principles on which the Society is founded, for the gratifying promptitude with which he has afforded to its objects the honour and benefit of his distinguished patronage, for his kindness in accepting the Chair this day, and for his able conduct in the Chair.

## Western Africa.

### *Death of Sir Charles MacCurthy.*

DESPATCHES from Major Chisholm, in command of the British Forces at Cape Coast, dated the 23d of February and the 16th of March, confirm the distressing intelligence of the death of Sir Charles MacCurthy and other Officers. His Excellency, in a battle against an overwhelming force of the Ashantees, and under the greatest disadvantages, on the 21st of January, was severely wounded and taken prisoner, and immediately put to death by the enemy.

Of eleven Officers of the Regulars and Militia who belonged to his Excellency's Division, it is understood that seven were killed.

The following Official Notification of this melancholy event appears in

the Sierra Leone Gazette of the 17th of April:—

The Members of His Majesty's Council have the melancholy duty of announcing to the Civil and Military Officers, and to the Inhabitants of the Colony at large, the heart-rending and afflicting intelligence of the death of His Excellency Brigadier-General Sir Charles McCarthy, their revered Governor and Commander-in-Chief, who was killed in an action with the Ashantees, on the 21st of January last.

In making this communication known to the public, the Council are aware of their inability to do that justice to their own feelings, and those of their fellow-colonists (who have for so many years enjoyed the benefit of His Excellency's parental care and government), which such a distressing calamity would call forth. His Excellency's administration of the government of this Colony, during the most arduous and important period of its establishment, has been marked throughout by the distinguished approbation of his beloved Sovereign; and is visible in the increased and increasing welfare and prosperity of its inhabitants. Under his auspices, it has arisen to a state of importance and respectability, which places it among the most improving of His Majesty's Colonial Possessions; and has eminently proved the wisdom of His Excellency's measures.

The unwearied attention which he devoted to his government, and the fostering care which he extended to those placed under his command, have so sensibly endeared him, to every class of the inhabitants of this Colony, that time alone can soften their grief or mitigate their sorrow. It may, indeed, be truly said, that, in him, his country has lost a brave and highly-talented officer; while Africa and Afric's sons are doomed to mourn the death of one, who has ever shewn himself their warmest friend and benefactor.

The Council cannot close this Notification, without alluding to the lamented loss of one of its members, the Hon. T. S. Buckle, and of J. W. Wetherell, Esq. Private Secretary to the Governor, who fell gallantly fighting by the side of His Excellency, in the same action. In them, the Colony at large have to deplore the loss of two of its distinguished ornaments; whose public

and private virtues, during many years' residence, have so justly merited their good opinion.

D. M. HAMILTON,  
J. REFFELL,  
K. MACAULAY.

*Notice.*

Secretary's Office, Friday, April 16, 1864.

The Council direct that the Civil-Officers of the Colony put on deep mourning for six weeks, as a mark of dutiful respect to the memory of their late lamented Governor-in-Chief.

J. REFFELL, Colonial Secretary.

It is added—

A Proclamation, dated April 17th, was issued by His Honour Daniel Molloy Hamilton, now Acting-Governor of the Colony of Sierra Leone, making known, that in consequence of the death of His Excellency Sir Charles McCarthy, and conformably to one of the provisions of the Royal Charter, the administration of the government of the Colony had devolved upon him, as senior member of His Majesty's Council.

The appointment of Major-General Charles Turner, C.B., to succeed the late Sir Charles McCarthy, as Captain General and Governor-in-Chief of the Colony of Sierra Leone and its Dependencies, is announced in the Gazette of Saturday last, the 26th of June.

## India within the Ganges.

### CALCUTTA.

CHURCH MISSIONARY SOCIETY.

*Progress of the Female Schools.*

THE Rev. Isaac Wilson writes, in December—

On the 12th of this month, we had a Public Examination of the most-advanced girls. The rooms were crowded with persons of the highest respectability: Lady Amherst, the Hon. Miss Amherst, Lady Mac Nagten, and the Lord Bishop of Calcutta, were present. The sight was most gratifying; and we thanked God and took courage. There were 160 Children present. Some of them read Watts's Catechism, Fables, a Work on Female Education, &c.; and others the New Testament. Specimens of their



needle-work and writing were exhibited, and gave great satisfaction to all present. The children were respectively rewarded, before the company dispersed.

In this department of our labours there is every thing to encourage and animate us to go forward. Mrs. Wilson has now above 500 children, in 24 Schools; and, if our funds would allow it, we might have double the number immediately. The prejudice of the people in reference to the instruction of their daughters is daily dying away. When

Mrs. Wilson first came among them, they would not consent to enter our verandah, preferring rather to sit in the mud than to enter the house; but now they are willing to come miles through the streets to attend a Public Examination, and readily enter the rooms which adjoin the Old Mission Church.

Mrs. Wilson has introduced the New Testament into about half of her Schools; and, as soon as all the children can read it, she will introduce that Sacred Volume to all under her charge.

## Recent Miscellaneous Intelligence.

### *American Board of Missions.*

The reinforcement of the Mission in the Sandwich Islands, which sailed in November 1823 (see pp. 82 and 83 of the Survey), arrived at Owhyhee on the 27th of April 1823. The Board state—

They were welcomed with joy—not only by the Missionaries, who were waiting for fellow-labourers; but also by the Natives, who, though their hearts are not yet subdued to the obedience of the Gospel, receive with great cordiality the Messengers of Salvation.

### *Church Missionary Society.*

We regret to announce the death of two more of the Society's Labourers. Mr. Pope, at Freetown, Sierra Leone, was taken ill on the 21st of March, and died on the 30th: he was most actively and usefully engaged, in Freetown, which is suffering under the want of Chaplains. The Rev. T. C. Deininger, at Malta, whose death has been for some time expected, finished his career in holy joy on the 22d of April.

Mrs. Lisk has returned from Sierra Leone on account of ill health, in the *Lively*, Captain Hodgson. She arrived in London on the 20th of June, improved by the voyage.

The Rev. Michael Wilkinson, Mrs. Wilkinson, and Miss Cortis, who sailed from this country in the *Palmyra*, Captain Lamb, in April of last year, arrived at Calcutta on the 1st of November. The ship not having touched at Madras, Miss Cortis accompanied Mr. and Mrs. Wilkinson to Calcutta. Miss Cortis has since been married to the Rev. Andrew Jetter, one of the Society's Missionaries. Mr. and Mrs. Wilkinson have proceeded to Gorrookpore, which had been selected by the Corresponding Committee as the scene of their labours.

We lament to state that despatches from Madras, of the middle of January, represent the Rev. Joseph Fenn's health to be in a precarious state. The Corresponding Committee earnestly call for additional help, to relieve Mr. Fenn in the discharge of his laborious duties. It is hoped that one of the Missionaries who have recently sailed for Madras will be enabled to render Mr. Fenn the requisite aid.

The Rev. Samuel Marsden, with the Rev. Henry Williams and his family, embarked at Port Jackson for New Zealand, on board the *Brampton*, Captain Moore, on the 22d

of July, and landed at Rangeehoo on the 3d of August. Mr. Marsden re-embarked on board the *Brampton* for New South Wales, on the 5th of September. The ship was wrecked in the Bay of Islands, on the 7th; but no lives were lost. Mr. Marsden was detained till the 14th of November, when he embarked in the *Dragon*, with the Rev. John Butler and his family, and Mr. and Mrs. Cowell, and arrived in safety at Sydney in the beginning of December.

Despatches have subsequently reached the Society from New Zealand, to the date of the 11th of February, at which period the Missionaries were well and the natives peaceable.

### *London Missionary Society.*

The following Students at the Gosport Seminary have been appointed Missionaries:—Mr. John Edmonds, at Poole, on the 17th of March—Mr. George Pritchard, at Birmingham, on the 22d of April—and Mr. Samuel Kidd, at Hull, on the 28th of that month. On Monday, May the 24th, Mr. and Mrs. Edmonds, destined to Chinsurah, and Mr. and Mrs. Kidd to Malacca, sailed from Gravesend, in the *Pyramus*, Captain Brodie. Mr. Pritchard is destined to the South Seas.

The Rev. Isaac Lowndes has issued proposals, at Corfu, for printing an English and Modern Greek Lexicon, with an Epitome of English Grammar in Modern Greek. It will form an octavo volume of 600 pages, closely printed in double columns.

The Rev. W. C. Loveless, with Mrs. Loveless, arrived at Liverpool, in the *Duke of Lancaster*, Captain Davies, on the 4th of June, having left Madras on the 14th of January. Mr. Loveless has been absent between eighteen and nineteen years.

### *Scottish Missionary Society.*

The Rev. Donald Mitchell, stationed at Bancoot, near Bombay, (see p. 63 of the Survey,) was attacked with a low nervous fever on the 20th of September. He lingered till the 20th of November, on which day he died, on his way to the Deccan, whither he was going, at the recommendation of his medical advisers, for the benefit of a cooler climate.

The Directors remark on this afflictive event—

In exchanging the profession of arms for the Ministry of the Gospel, Mr. Mitchell was not

actuated by the selfish consideration of domestic ease and comfort, but devoted himself to an arduous and self-denying station, the difficulties of which past experience had allowed him to estimate, and to place them in comparison with the urgent claims which the near view of a heathen population had presented to his mind. The bright prospect which arose to this infant mission from the disinterested offer of service of one whose local knowledge and experience, combined with the peculiar graces of a missionary spirit, promised so many advantages, has, in the providence of infinite wisdom, been overcast by an afflictive dispensation—a dispensation which may not be lost to the ultimate interests of the Society, if, in conducting and contemplating its operations, it lead to a closer and humbler dependence upon the power and blessing of God.

#### *Society for the Propagation of the Gospel.*

The Rev. Messrs. Morton and Christian, the first Missionaries sent out by the Society to India, arrived at Calcutta in December. Until they could be received into the College, they were placed, by the Diocesan Committee of the Christian-Knowledge Society, in charge of its Schools in Calcutta.

#### *Wesleyan Missionary Society.*

The Rev. W. B. Fox, with the Rev. Thomas Osborne and Mrs. Osborne, arrived at Plymouth, from Ceylon, in the Madras, Captain Fisher, on the 13th of June, after a passage of upward of five months.

#### *India.*

We regret to state, from a Letter of the Rev. Marmaduke Thompson, dated Madras, Jan. 12, 1824, the following intimations relative to his health:—

I fear I shall not be able to render you much more assistance. Since August I have suffered much in my health, and for the last two months have been quite laid aside from my public Ministry. I have little hope of any thing like a recovery in Madras. If I should survive the ensuing hot season, it seems probable that I must endeavour to return to England, and bid a final adieu to India. Still I do not at all regret my having returned to Madras; and if it should please the Lord still to restore my health, against present appearances and expectations, in Madras I would wish to remain. Believe me, I do not leave it but from the most positive necessity.

The Rev. James Hough, with Mrs. Hough and their youngest child, sailed from Liverpool for Madras, in the Bencoolen, Captain Kirkwood, in the beginning of June.

#### *Hayti.*

We stated, at p. 88 of the Survey, the Mission of the Rev. Thomas Paul, of Boston, to this island. After an absence of about eight months, he arrived at home in January. In the Boston Baptist Magazine, the following conclusions are drawn from this visit:—

It is now ascertained that Hayti is a field white for the Gospel Harvest. It is ascertained that the Government is decidedly favourable to toleration; and is refrained from a public avowal of its sentiments, only by a prudent apprehension that it might, by sudden innovation, alarm the prejudices of an unaltered people. And, more than this—it is ascertained, that the Gospel may be publicly and steadily preached in the Second Town of the Republic (Cape Haytien), without exciting any expression of unkindness; nay, with as much security from molestation, as in any town in our own country.

## Miscellanies.

### WITH AN ENGRAVING OF

*A Hindoo Widow casting herself into the fire, which is consuming her Husband's remains.*

THE Native Artist, from whom the accompanying Engraving was taken, has shewn a method, in which the deluded Widows of India sometimes destroy themselves, and which differs from the usual custom. They are generally placed on the funeral pile, with the dead bodies of their husbands: in the present instance, a Widow is throwing herself from a little eminence into the fire, which appears to be consuming her Husband's remains.

We shall state some particular circumstances of cruelty practised toward these Widows, in leading them to self-murder, sometimes long after the death of their husbands. The facts which we shall state will be taken from Papers printed by order of Parliament, on the Motion of Mr. Fowell Buxton.

The Hindoo Lawgivers had forbidden mothers of infant children to relinquish the care of their offspring and ascend the pile; but a commentator on these laws subverts this rule, by saying, that if the infant can be nurtured by any other person, the mother may then burn herself. A Widow, in 1815, was left with a little boy of one year old and a little girl of four years: no one, it seems, was found who would promise to maintain them, and the body of the husband was buried; but his own brother having, at length, engaged to support the children, the body was taken up out of the grave, and the wretched Widow allowed to burn herself with it alive!

The Hindoo Laws lead Widows to this self-destruction, rather by seeming to make it a privilege and an honourable and virtuous action, than by enjoining it; and yet they appear to be artfully framed to force these poor women to choose this dreadful death; for they require instant decision, not allowing a Widow to burn at any future time, unless under very particular circumstances; and they hold out this threatening declaration to all who do not comply—

Her husband having been burnt on the preceding day, whatever woman through obligation follows him on the succeeding day, she by her suicide neither conveys nor her husband to paradise.

Who does not see the unfeeling artifice with which this law is framed! The distressed Widow is to come to an instant determination, while her mind is oppressed with grief; and if she refuse, she ruins both herself and her husband!

The Widow of a Brahmin is forbidden to burn herself on any other pile than that of her husband; but the Widow of any other Hindoo, if prevented by any unavoidable impediment from burning with her husband, is allowed to burn herself with his bones—or his effigy—or with any article which may have belonged to him—his turban, his sandals, his purse, or even his fiddle!—so eager were these sanguinary lawgivers to take every impediment out of the way of poor Widows thus murdering themselves, except such as for mere shame they could not remove, as when they were pregnant or had infant children; but even this last, as we have seen, may be explained away. We will give a few examples of this burning with some relic of the deceased husband.

If the wife be not in a state of purity according to their laws at the time of her husband's death, it is then enjoined—

Let them burn the corpse of him who dies: then let the Widow devoted to her lord, having waited until the fourth day for the sake of being purified, holding his sandals, enter the fire.

By the expression “devoted to her lord,” these crafty legislators thus explain the servile condition of the wife, while they stimulate her to the act of self-murder by implied praise—

She may truly be called “devoted to her lord,” who rejoices when he is pleased, and who grieves when he is pained, and who accompanies him in death.

If the husband die at a distance from home, then it is enjoined—

Her husband having died in another country, let the virtuous Widow take his two sandals and enter the fire: she does not thereby commit the crime of suicide.—Let that virtuous woman enter the fire, placing the sandals on her breast.

But here also the same cruel artifice betrays itself. Not a moment is to be given to the woman for reflection! On the instant of hearing that her husband is dead, while full of grief and sorrow, with all her tender feelings awakened, she must determine: for the law is—

That woman, who, being absent from her husband at the time of his death, does not perform the rite of burning herself immediately on becoming acquainted with that event, cannot be considered devoted to her lord: she is consequently not at liberty to burn herself at any subsequent period.

But nature is sometimes too powerful for this delusive superstition, and the victim tries to escape from the flames.

A Widow of a Brahmin burnt herself, contrary to the law above mentioned, thirteen years after her husband's death, which took place when she was but twelve years of age: she took with her into the fire a turban belonging to her husband. The English Magistrate, however, who reports the case, says—

On the fire reaching the victim, she fled from the pile; but died in the course of the day, in consequence of the injury which she had received.

Another of these murdered women, sixty years of age, mounted the pile to be burnt, seven years after her husband's death: but on the flames reaching her, she also fled—but too late; for she died in the Hospital at Ghazepore the next day.

But these cruelties are practised even toward children; for it is the custom of the Hindoos to betroth Girls to future Husbands when but a few years old. The English Magistrate before mentioned states that one of these young wives, a child of ten years of age, having become a Widow, burnt herself with the turban of her deceased husband, she being absent when he died. The Officers of Justice hastened to prevent this murder; but, before they could reach the spot, the victim was consumed!

We shall quote one more case, which is truly distressing; because, if the Widow's relatives are to be believed, she was so deluded by the false notions and hopes of their Demoniack Religion, that she deliberately gave herself up to the flames, in spite of the entreaties and tears of her friends. If a Widow is compelled to this act by the artifices or cruelty of others, as is most commonly the case, such persons are, in the sight of God, her murderers; but her own guilt is awfully aggravated, and the system of delusion under which they live and die appears, if possible, more dreadful, when tears and entreaties cannot avail to withhold her from self-murder.

This miserable Girl, for she had but just completed her fifteenth year, was left a Widow at six years of age, by the death of a Brahmin to whom she was betrothed.

Her relatives were strictly examined after her death: from the evidence which they gave, we collect the following account:—

When her husband died, she declared her intention of burning herself with his body; but his parents persuaded her to forsake her resolution, by promising always to regard her as their own child, and she lived chiefly in their family. She employed herself in household work, but devoted herself much to religious austerities and prayer; and used, to say, that, whenever the deity should direct her to burn herself, she would do so. A few days before her death, she declared that her prayers had been answered, and that the deity had ordered her to burn. Her relatives besought her with tears to forsake her intention, promising her their utmost kindness as long as she should live: she replied, "My husband died vomiting blood from his mouth: his death was not occasioned by old age, and he has not attained eternal bliss: I have lived until now, in order to procure this bliss for him: I have, by my penance and devotions, at length procured this for him. The deity has now, in consideration of my devotions, desired me to burn. Give me no advice. I am determined to burn. My future happiness depends upon it." She sent for something which had belonged to her husband, when a "saringhee," or fiddle, was brought to her. To some persons, who remonstrated against her death, she said, "All your remonstrances are unavailing. If you persist in them, I will curse you." Of others she demanded, "Why would you prevent me from performing a virtuous act?" Thousands of people being assembled to witness the spectacle of her death, she walked to the pile with the "saringhee" in her hand; and, seating herself thereon, said to a Brahmin who stood by, "Set fire to the pile: if you refuse to do so, I will curse you!"

But enough of these diabolical scenes. The Legislature of our Country must be urged by the humane and conscientious throughout the land to put an end to such enormities. Enlightened and benevolent men in India assert that this may be done without difficulty. Many of the Hindoos themselves are opposed to this evil custom, and even declare it contrary to their laws. Every man, therefore, who fears God and loves his neighbour, must persevere in the use of all proper means, to prevail on the Government to put an end to this crime; that the Females of India, who are our own fellow-subjects, may be placed under the protection of the same laws as the Females of Britain.

### CONTRIBUTIONS TO THE CHURCH MISSIONARY SOCIETY,

From May 21, to June 30, 1824.

ASSOCIATIONS.	L.	s.	d.	L.	s.	d.	L.	s.	d.	L.	s.	d.				
All Cannings (Wilts.)	-	5	4	10	-	29	18	4	Bird, W. G., Esq., Lichfield	-	2	18	0			
Aylesbury	-	3	16	0	-	92	3	2	Caldwell, Mr., Blaenavon	-	9	0	0			
Berkshire	-	9	7	0	-	3591	10	2	Champion, Mr., New Milnam St.	-	0	16	6			
Boston	-	70	0	0	-	108	17	6	Dancer, Mrs., Burton-upon-	-	10	0	0			
Bradford	-	36	15	0	-	1173	4	2	Trent	-	155	4	0			
Brilles (Warwickshire)	-	1	4	0	-	24	2	5	Heather, Mrs., Bishop's Wal-	-	1	0	0			
Cambridge, Town, County, and University	-	150	0	0	-	5445	1	11	tham	-	0	0	0			
Chester and Cheshire	-	27	0	0	-	2137	5	1	Holworthy, Miss, Brampton	-	6	0	0			
Chobham and its Vicinity	-	41	6	4	-	411	11	9	Johnson, Mrs., Folksworth	-	9	0	0			
Clapham	-	23	14	0	-	3376	0	4	Kennett, Misses, Chelsea	-	2	8	9			
Deddington, & its Vicinity (Oxon.)	-	14	6	4	-	41	1	7	Mills, Miss, Camberwell	-	0	5	0			
Palmouth	-	59	6	7	-	585	11	8	Williams, Miss, Abergavenny	-	2	8	0			
Harrow	-	5	13	0	-	421	19	0	Worthington, Miss S., Bur-	-	10	0	0			
ton-upon-Trent	-	34	0	0	-	0	0	0								
Hereford, Town & County; (Sch. Fund 51.)	-	95	12	0	-	9537	9	9	BENEFACTIONS.							
Hull and East-Riding	-	250	4	5	-	6570	16	9	Atkinson, Mr. W., Patrick, Brompton	-	20	0	0			
Leicestershire	-	50	0	0	-	7212	12	0	Leech, Miss, Lewisham	-	10	10	0			
Lincoln	-	160	17	3	-	908	12	11	L. M.	-	50	0	0			
Manchester and East-Lancashire	-	300	0	0	-	5022	16	8	Roberts, Capt. Tenby, for Indian Fe-	-	10	0	0			
cashire	-	0	0	0	-	0	0	0	male Schools	-	10	0	0			
Montgomeryshire	-	8	0	0	-	106	6	6	Westoby, Edw., Esq., Hull, ad Benefaction	-	10	0	0			
Northamptonshire	-	21	0	0	-	3292	15	8	CONGREGATIONAL COLLECTIONS.							
Romsey (Hants.)	-	10	6	0	-	149	14	0	Deddington (Oxon.) Rev. W. Wilson	-	14	14	9			
St. Swithin's, London Stone	-	4	18	5	-	58	17	11	Gawcott (Bucks.), Rev. T. Scott	-	7	5	0			
Thyberly, East, (Hants.)	-	6	4	6	-	71	5	6	Raunds (Northamptonshire) Rev. E. B. Lye	-	21	4	6			
York	-	750	18	0	-	6066	9	11	Stoke (Surrey), Rev. William Marsh	-	14	14	9			
									(Rev. G. West, Rector	-	0	0	0			
COLLECTIONS.													SCHOOL FUND.			
A. P. Missionary Box	-	1	14	0	-	3	18	7	Berry, Mr. John, from Newbury and its	-	2	2	6			
Anstlin, Mr. B., from his	-	6	6	0	-	45	8	0	Vicinity	-	0	0	0			
Workmen	-	0	0	0	-	0	0	0	Hereford Association,	-	0	0	0			
									For Ellen Remoden Plumptree, 5th Year,	-	8	0	0			

\* Page 129, col. 2. The final illness of the lamented Missionary Mr. Smith, late of Demerara, continued three weeks; not, as stated, only three days.—P. 210, col. 1, ll. 24, 25, for Rev. Frederic Spring, read Rev. Francis Spring.—P. 212, col. 1, l. 6, and P. 214, col. 1, l. 45, and P. 217, col. 2, l. 32, for Rev. W. H. Eranson, read Rev. W. A. Eranson.—P. 214, col. 1, ll. 44, 45, for Rev. Francis Ellery, read Rev. Francis Elbery.—P. 221, col. 1, l. 32, for Rev. Joseph Raban, read Rev. John Raban.

# Missionary Register.

JULY, 1824.

## Biography.

### MEMOIR AND CHARACTER OF THE REV. JAMES RICHARDS,

(LATE AMERICAN MISSIONARY IN CEYLON,)

WHO DIED AUG. 3, 1822, IN HIS THIRTY-NINTH YEAR.

THE death of Mr. Richards was stated at p. 158 of our last Volume. From a Memoir drawn up by his surviving Brethren at Ceylon, with additional notices from other sources, we shall extract some account of this devoted Missionary.

Mr. Richards was born in Massachusetts, February 23, 1784. His education was religious; and he became a hopeful subject of divine grace, when about thirteen years of age. He was early desirous of obtaining a liberal education, that he might be prepared to preach the Gospel: but his father, having a family of seven children, did not feel himself able to dispense with his services, and to give him a public education. In these circumstances, his desire to devote his time to the studies preparatory to a collegiate education could not be gratified, till he was nearly twenty years of age. At the age of twenty-two, he became a member of Williams College. During the whole course of his education, such were his pecuniary circumstances, that he was under the necessity of submitting to many privations.

While a member of College, his classical acquirements were respectable; and, in the mathematics, he excelled: but it is less on account of his attainments in literary and scientific knowledge that he is deserving of esteem, than for his love of order, his correct deportment, and the bright example which he set before his fellow-students. He laboured among them with prudence and zeal, and became the instrument of good to many. In College, Samuel J. Mills was his class-mate; and a very intimate and endeared friendship was formed between these kindred spirits.

Mr. Richards was among the first July, 1824.

in his native land, who devoted themselves to the cause of Missions among the Heathen. This he did at a time when the subject of Foreign Missions had excited little attention in America; and before any, except that little band of brethren, of whom he was one, had thought of making it a personal concern. They examined the subject together: they often retired from the sight of the world to some consecrated spot, for fasting and prayer; that they might seek divine direction, and find a door of entrance among the Heathen. From that time, he steadily pursued his object, amidst many delays and discouragements.

In 1809, he took the degree of Bachelor of Arts; and, the same year, became a member of the Theological Seminary at Andover. Here he laboured with diligence and success, in concert with Mr. Mills and several others of his brethren, in promoting a spirit of missions among the Students in the Seminary; and, also, in the Christian Public, by the distribution of many books and pamphlets.

In June 1810, Mr. Richards was one of that little company, five in number, who presented to the General Association of Ministers in Massachusetts, the Memorial on the subject of Missions, which led to the formation of the American Board of Commissioners for Foreign Missions.

In September 1812, he finished his theological studies at Andover, and became a Preacher of the Gospel.

In November following, under the direction of the American Board of Missions, he entered the Medical School at Philadelphia, where, for nearly two years, he prosecuted his studies with commendable diligence and good success. While in that city, he had many opportunities of preaching to destitute congregations, and in parts of the city where the stated means of grace were not enjoyed; and, in conjunction with the lamented Warren, was afterward employed, for a considerable time, as a Missionary in the suburbs of the city. He took the degree of Master of Arts in 1814; and spent a considerable part of the next year in preaching to a people, who, previously to his going among them, had been much divided; but, in consequence of the blessing of God on his labours, were united again, and enjoyed a pleasing revival of religion.

In May 1815 he was married to Miss Sarah Bardwell, of Goshen, Massachusetts; and, on the 21st of June following, was ordained at Newburyport, in company with Messrs. Mills, Warren, Meigs, Poor, and Bardwell. On the 23d of October, in company with eight Missionary Brethren and Sisters, he embarked in the Dryad for Ceylon. When asked, afterward, how he could refrain from weeping at the time of leaving his native country, and all that was dear to him there, he replied—

Why should I have wept? I had been waiting with anxiety almost eight years for an opportunity to go and preach Christ among the Heathen. I had often wept at the long delay: but the day on which I bade farewell to my native land was the happiest day of my life.

The Dryad had a favourable voyage, of five months, to Colombo.

Mr. Richards, a short time after his arrival, was attacked with an inflammation of the eyes: not being sufficiently aware of the debilitating influence of a tropical climate, he, in order to remove the inflammation, probably reduced his system too low: this, in connexion with much fatigue, in removing from Colombo to Jaffna, doubtless laid the foundation of those pulmonary complaints, which finally terminated in death.

He arrived in Jaffnapatam about one year after leaving America; and,

in a few months, removed to Batticotta, where he was associated with Mr. Meigs. Here, although his health was feeble, he laboured with diligence, in superintending the repairs of the buildings at that station, and in preaching to the natives through an interpreter: but in September 1817, he was obliged to desist from preaching and from study, in consequence of a cough and weakness of the lungs. A visit to Colombo having been obviously very beneficial to his health, it was thought expedient for him to repeat the visit, and eventually to accompany Mr. Warren, then at Colombo, to the Cape of Good Hope. In April 1818, the two brethren set sail from Colombo; and in July, they arrived at Capetown. There the beloved Warren took his departure for a better world\*.

Mr. Richards remained at the Cape about four months; during the greater part of which time he lived in the family of John Melville, Esq. the kind friend of Missionaries, and of all who love our Lord Jesus Christ in sincerity; where he received every attention, which it was in the power of the family to bestow.

In the latter part of November, he embarked for Madras, where he arrived about the middle of January, and found many friends. He next proceeded to Colombo; and, from thence, he went by water to Jaffnapatam. For a season, he was considered as near death: but, in August 1819, his symptoms were more favourable; and not long after, he recovered a considerable degree of health. He then commenced visiting the Native Free-schools connected with the station; and was able, by means of an interpreter, to inspect the studies of the boys, and to communicate to them religious instruction.

Early in April 1820, he began to recover his voice; so as to be able to speak loud, for the first time, except for a few days on his voyage from the Cape to Madras, for more than 17 months. His health visibly improved. Until May 1821, there was but little alteration. During that year, he did much for the benefit of the Mission; not only by his counsels and prayers,

\* See the Obituary of the Rev. Edward Warren, at pp. 273—275 of our Volume for 1820.—EDITHORS.

but by active labour as a physician, both to the souls and bodies of this people. He was remarkable for his diligence in business, as well as ferrency in spirit; labouring sometimes beyond his strength.

On the evening of the 29th of June 1822, he was attacked with severe pain in his right side, which continued several hours. From this time, the commencement of his last illness may be dated. The pain in his side returned, on the three following days; and, on Monday the 1st of July, it was excessively severe, and continued nearly six hours.

It was to be hoped, that, in view of his protracted illness, he would be permitted quietly to descend to the grave: but, *the Lord seeth not as man seeth*; and in this case, his brethren had a pleasing illustration of the truth that *the Lord doth not afflict willingly nor grieve the children of men*. The necessity and utility of the severe sufferings to which he was subjected were, in a good degree, apparent even to them: as they were evidently the means of relieving him from that state of mental imbecility, of which he had much complained; and of rousing to vigorous exertion all the powers and faculties of his soul. While thus awakened by this powerful stimulus, the Lord was pleased to manifest himself unto him in a special manner, as the God of all consolation, as an infinitely glorious Being, and the Object of supreme desire. He was favoured, at that time, with unusually elevated conceptions of the character of God, and with correspondent affections of heart. He afterward repeatedly remarked, in reference to these seasons of suffering, that such were his views of the Divine Character, and so desirable did it appear to him that God should be glorified by all his creatures, that he felt willing that his sufferings should be continued, and even increased, if it were necessary to promote any glorious designs of his Heavenly Father; and that his sufferings were so evidently the means of rousing his mind to those sublime and heavenly contemplations, that he was in a degree reconciled to them, and disposed to regard them as a proper occasion of thanksgiving. It is evident, that these seasons of severe pain

gave a character to the whole remaining course of his sickness; and that they were the means of increasing his happiness and his usefulness, during the last weeks of his life.

On the 19th of July, his symptom became more alarming: and his distress, from nervous irritation and difficulty of breathing, became very great; so that it was necessary for several persons to be constantly employed in brushing and fanning him. He begged us to pray, that he might have more patience; but observed—

It is good to suffer. It gives me some faint idea of what my Saviour bore for me. Thanks, eternal thanks, to that Grace, which snatched me from the jaws of the devourer! When I get home, how will I sing the praises of Him, who will have washed away all my sins! "Crown Him!" yes, I'll "crown Him Lord of all!"

On the morning of August the 2d, Mrs. Richards rose early to relieve the brother who had watched with him; and found Mr. Richards very quiet, having rested better than usual. He spoke much of the goodness of God to him; and expressed a hope, that he should not repine when called to suffering. A season of severe coughing soon came on, which affected him very much. Soon after this, he lost his appetite, and his cough rendered him unable to take stimulants, so that his strength failed fast. The fainting, and the distress for breath, accompanied with great nervous irritation, seemed too much for his feeble body to sustain, and he cried out—

O, Lord, deliver! O Lord Jesus, come quickly! If this be dying, I must say, the pains, the groans, the dying strife. Lord! is it not enough?

In the evening of the same day, when Mrs. Richards went to take leave of him, she asked, as was her custom, whether she could do any thing more for his comfort, before she retired. He answered—

Yes: *Commend me to God and to the word of His grace, who is able to keep me from falling, and to present me faultless before the presence of His glory with exceeding joy.*

This was said with a trembling voice, and with many pauses. A little before eleven o'clock, she returned to him, and he asked why she

came so soon. She told him, that she found it difficult to sleep while he was so distressed. He replied, "I am more quiet, and do not need you now; yet I feel great pain in my breast. I have a new feeling there." She told him that she thought his symptoms indicated a speedy termination of his sufferings; and perhaps that was the last night. "Well, my dear," said he, "you will unite with me in thanking God for so pleasant a prospect. Retire to rest, and gain strength for the trial."

About three o'clock on the morning of the 3d, he sent for his Wife: she found him in great bodily distress. Soon after this, in a season of fainting, he said, "Now I shall go." At half-past-four o'clock, Dr. Scudder was sent for. About five, he was again in great distress, when it was thought he was dying. Reviving a little, he said, "This is hard work!" Immediately after this, his teeth began to chatter, his pulse became indistinct, and his breathing very irregular. A little before seven, Dr. Scudder arrived, and, approaching his bed, said, "Well, Brother Richards, it is almost over!" Joy beamed in his countenance, as he looked up and said, "Yes, Brother Scudder, I

think so—I hope so. O Lord Jesus, come quickly!" After drowsing a few moments, he took an affectionate leave of his afflicted Wife, and observed, "I have long been giving you my dying counsel and advice, and have now only to say FAREWELL. The Lord bless you!" Shortly after, Dr. Scudder observed that he might possibly continue a day or two longer: Mr. Richards, with a look of disappointment, replied, "No, Brother Scudder, no! I am just going"—soon after, "I have now clearer views of the Saviour than before. Oh! He is precious!" About half-past-ten o'clock, he revived a little, and was able to speak more distinctly. On being asked, what were his views of divine things, he replied, "Not so clear: I still feel that I see through a glass darkly. But soon, yes, VERY soon, face to face." His whole appearance was such as to denote that his last moments had arrived. Dr. Scudder had, for a few moments, left the room. Looking round upon those present, he said, "Tell Brother Scudder, GOING"—and spoke no more. He continued to breathe, for a few minutes, and then quietly fell asleep.

The Rev. Daniel Poor, Mr. Richards's fellow-labourer in a Letter of Aug. 16, 1822 to the Secretary of the Church Missionary Society, thus speaks of the death of his friend—

Mr. Richards finished his course on the 3d instant. For several years, he had been afflicted with ill health, and thereby deprived of the privilege which he earnestly coveted of engaging efficiently in the Missionary Work. During this long season of severe trial, he was enabled to exhibit, in an eminent degree, those various Christian Graces, which a person, situated as he was, has occasion to exercise. The latter part of his life was a season of peculiar interest. Nearly five weeks he was suspended over the grave, having the realities of Eternity in full view before him, and expecting almost daily the hour of his release. During much of this time he was able and inclined freely to communicate his views and feelings to his brethren in the Mission, and to exhort them to increased diligence in their Master's service: he repeatedly admonished

the Native Members of our Church to stand fast in the faith; and, several times, warned the Heathen who came to see him, speedily to repent and to believe the Gospel. He was indeed favoured with the special presence of his Saviour; and, with the eye of faith, beheld the blest mansions in his Father's house. We accompanied him, with mingled emotions of grief and joy, even to the very summit of Mount Pisgah; and, as his soul ascended, we seemed to hear a voice from heaven, saying, *Write, Blessed are the dead which die in the Lord!* In all this, we were forcibly reminded of the scenes which we here witnessed about fifteen months before—the attending circumstances of Mrs. Poor's last sickness and death.\*

\* An Obituary of Mrs. Poor was given at pp. 457—460 of our last Volume.—EDITORS.



To their narrative, the Missionaries subjoin the following Character of their deceased fellow-labourer.

He was very particular in the observance of STATED SECRET PRAYER. For many years before his death, it was his constant habit to attend to this duty, morning, noon, and night; and, for several months before his death, he added another season, immediately after coming in from his evening ride: he said, that as he could not perform much *active* labour in the Mission, he felt it his duty to be much in prayer for its prosperity. In addition to these stated seasons of secret prayer, he united in family prayer, morning and evening; in the season of prayer at one o'clock in the afternoon, which is observed by all the Missionaries in the district; and, also, with his Wife, after they had retired in the evening—making, in all, eight seasons of prayer every day. When he had been prevented, one morning, by company, from attending to his secret devotions, he wrote in his Journal—

I felt great uneasiness on this account, all the morning; and when I retired at noon, I felt as though I had been absent for a long time from an important place.

At another time, he thus expresses his feelings in the performance of this duty—

I find it my delight, from day to day, to pour out my heart in prayer. Oh, let me live in the remotest corner of the earth, and enjoy the sweets of communion with God, rather than in a palace, and remain a stranger to this happiness!

And, again—

This morning I have been favoured with near access to the throne of grace. Oh, how delightful!

My willing soul would stay  
In such a frame as this.

What a great blessing to be allowed to spread all my wants before the living God; and to do this in the name of the Lord Jesus!

Those, who knew him best, and saw him among the Heathen, can testify that he had a STRONG PREDILECTION FOR THE MISSIONARY WORK. He was ever disposed to *magnify his office*. He visited many Missionary Stations, both in Asia and Africa; where he had frequent opportunities of surveying the Missionary Field in different aspects: but, after all which he had seen, that was either unfavourable and discouraging, or the

contrary, he was heard repeatedly to say, with much deliberation—

I consider the employment of an humble and faithful Missionary, who is engaged in actually preaching the Gospel among the Heathen, the most noble, the most important, and the most desirable employment on earth.

The bitterest ingredient in his cup of affliction was, that he could not be thus employed. On the last topic, he wrote a few months before he died—

To be able to do little or nothing in a field so ripe for the harvest; to see hundreds ignorant of the day of salvation, and yet unable to speak to them; to spend month after month, and year after year, in taking care of myself, instead of preaching to the Heathen—have caused many a sigh and many a groan. But, I hope I have been enabled to feel, that my labours are of little consequence; and that all the glorious predictions concerning the triumphs of the Cross, will assuredly be accomplished, whether I live long or die soon.

In a Letter to his Brother, written about six months before his death, he gives a detailed account of his JOYS AND SORROWS AS A MISSIONARY. A few extracts from that Letter will give a further illustration of his views and feelings.

One cause of sorrow on which he dwelt very much, was the embarrassments of the Mission at that time, for want of funds. At the conclusion of that subject he says—

Could the Friends of Missions in America see the things which I see, and hear the things which I hear, they would not withhold their contributions from the treasury of the Lord. Could they see, as I do, the hearts of my Brethren and Sisters united in prayer and in labour, as the heart of one man; could they behold these wretched Heathen from day to day, carrying on their breasts and on their foreheads the badges of Heathenism, and know the cruel bondage in which they are held—there would, I think, be no more need of Missionary Sermons and Missionary Agents to unlock the coffers of the rich. The country would be all in motion. Some would give their thousands, and multitudes their dollars and cents, till the treasury of the Lord should be filled. If the object could not be effected in any other way, some would live on bread and water, and others would sell their houses and lands, to furnish the

means of enlightening the Heathen—of making known to them the only Redeemer of sinners.

Among the sources of his Joy which he mentions, the following are selected :—

I rejoice, especially, in seeing the Word of God preached extensively to the people in their own tongue, because it pleases God by the foolishness of preaching to save them that believe. Soon, I hope, we shall be able to say—

The year of jubilee is come :

Return ye ransom'd sinners home.

I come, now, to mention the unspeakable joy of seeing converts from among the Heathen. When I think of what God has done for us in this way ; when I think that God has increased our number since we came to this place ; when I think of Malleappa, of Gabriel, of Nicholas, and of Philip ; when I think of Porter, of Jordan, of Niles, of Onesimus, of George, and of Santeo, names enrolled with ours, and I hope with patriarchs and prophets ; and when I think, also, of three or four others, who expect soon to become Members of our Church, my soul almost leaps from the body, and I pant for other powers, that I may be enabled to declare the feelings which I possess.

The Promises of God produce more joy in the breast of the Missionary, than all other facts and considerations combined. If this source of joy were dried up, all others would soon fail. It would be of little consequence to me, that I have a few intimate and agreeable friends ; that I see Missionary Stations formed, Schools established, and the Gospel preached to thousands ; that I see many prejudices overcome, and many good impressions made ; that I see my Brethren and Sisters much engaged in labour and in prayer ; that I see a few, who were once Heathen, giving up all for Christ—circumstances like these are exceedingly pleasant ; but, without the promises of God, can never support the Missionary. These promises can never fail us. Hopeful conversions may all prove to be false : the most loving Missionaries may fall out by the way : the ear, that has listened to the sound of the Gospel, may become deaf as an adder : these Stations, which are now flourishing, may again be forsaken and tumble into ruins. But the Promises of God will all be accomplished ; and the Blessed Redeemer will have the Heathen for his inheritance, and the uttermost parts of the earth for his possession ; and the ransom'd of the Lord shall return. And they shall not teach every man his neigh-

bour, saying, Know the Lord, for all shall know him from the least unto the greatest.

In respect of HIS ASSISTANCE TO THE MISSION, it would not be correct to say, that, in preaching the Gospel, or in attending to other active duties, he was extensively useful ; but,

Who does whatever his circumstance allows, Does well, acts nobly : angels could no more.

In speaking of him with reference to this sentiment, it is proper to say, he was a laborious Missionary, and acquitted himself well. But this is not all. His patience in suffering ; his faith and confidence in God, amidst trials of various descriptions ; his habitual cheerfulness and resignation to the Divine Will, while under the rod of affliction ; his disposition to exert himself in the work of the Mission, though unnerved by sickness ; the lively interest which he manifested in every thing that related to the cause of Christ ; his desire to lay down his life in the sight of the Heathen, as a testimony of love to their souls, and of his love to his Saviour—these, and other graces of a kindred nature which he exhibited, reflect honour not only on himself as a Missionary, but on the cause to which he was devoted.

He was highly useful as a friend and counsellor, a companion and fellow-labourer. Viewing him as sustaining these relations, his Brethren are made deeply to feel their loss, and are reminded of the advantages which they derived from his assistance. He was under very favourable circumstances for giving counsel and advice, both to individuals and to the Missionaries as a body : he was, consequently, very useful in promoting that spirit of union and brotherly love, which has hitherto subsisted among them, and which is justly considered one of the most pleasing features of their Mission. The example of this dear Brother is a rich legacy, which his surviving fellow-labourers will highly value.

#### *Lines on the Death of Mr. Richards.*

(Somewhat altered from Lines written in America.)

Holy the place, whose kindly soil  
Yields for the flesh its sweet repose ;  
Where rests the pilgrim free from toil,  
Where the rich spicy fragrance blows :  
Calm be his sleep, whose life  
Was given to pain and God ;  
Who pass'd the vale of strife,  
Which his great Master trod :

Who laid mortality's dim robe,  
Covering of ills and sorrows, by ;  
To take the fadeless vesture, wove  
By hands of Cherubim on high :  
Who bade to time, adieu,  
When its brief race was run :  
Who hail'd, with steadfast view,  
Eternity begun.

Sleep, true disciple! for thy rest,  
The rest of piety, shall be  
Soft as his dream, who on the breast  
Of Jesus lean'd once peacefully.  
Haste, Ceylonese! and bring  
Your tribute to the dead ;  
Your choicest chaplets fling  
Upon the martyr's bed!

## Proceedings and Intelligence.

### United Kingdom.

**BRITISH & FOREIGN BIBLE SOCIETY.**  
*Opposition of Pupils to the free Circulation of the Scriptures.*

WE shall quote two documents in proof of the increasing alarm, which is felt by the adherents of the Roman See at the progress of the Society.

At a Meeting of the Bible Society of Clonakilty in the south of Ireland, an account of which appears in the Cork Mercantile Chronicle of June the 16th, after the Report had been read and the usual Resolutions brought forward, Mr. Sheahan, a Roman-Catholic, then present, proposed the following Counter Resolutions—

—1. That, though we piously believe in all the statements of the Old Testament, we do still conceive that many of those statements deserve to be admired rather as the genuine records of a SENSUAL people, than as the daily lessons of a Christian and SPIRITUAL generation.

—2. That we could particularize many of those statements; but that a sense of public decency, and a regard for the young, the weak, and the unenlightened of this Meeting, peremptorily forbid it.

—3. That, though we firmly believe in every line of the New Testament, we do still consider that there are many passages contained therein DIFFICULT OF COMPREHENSION—that as the WORD, WHEN SPOKEN, was misunderstood by the Jew, so, WHEN WRITTEN, it may be misconceived by the Christian—and that the indiscriminate use of either the New or the Old Testament, without reference to age or sex, note or comment, may but lead to fanaticism and infidelity.

—4. That, in England, the centre of Biblical Operations and the test of

their utility, fanaticism and infidelity have increased with the indiscriminate use of the Scriptures—the people of that country are now more incontinent than ever—dishonesty is spreading rapidly among the lower orders—the state of the criminal calendar in many places has been horribly appalling—and fanaticism has found the Bible there for its prop and infidelity for its parent.

—5. From the foregoing considerations, that, while we revere the Sacred Scriptures as a valuable deposit in the Church of God, and because we so revere them, we do entirely discountenance their indiscriminate circulation, as theoretically wrong and practically injurious.

The other document to which we refer is a Circular Letter of the new Pope, dated on the 3d of May, from which we extract the following passages—

What shall I say more? The iniquity of our enemies has so increased, that, besides the deluge of pernicious books contrary to the Faith, it even goes so far as to convert to the detriment of religion, the Holy Scriptures, which have been given us from above for the general edification.

You are not ignorant, Venerable Brethren, that a Society, vulgarly called the Bible Society, audaciously spreads itself over the whole earth: and that, in contempt of the traditions of the Holy Fathers and contrary to the Decree of the Council of Trent, it exerts all its efforts and every means to translate, or rather to corrupt, the Holy Scriptures into the vulgar tongue of all nations; which gives just cause to fear that it may happen in all the other translations, as in those already known—namely, that we shall find in them a bad interpretation—instead of the Gospel of Jesus Christ, the Gospel of Man! or, rather, the Gospel of the Devil!

Behold, Venerable Brethren, whither this Society tends; which, besides, omits nothing to accomplish its impious wishes: for it glories, not only in printing its translations, but even in going about in the towns and distributing them among the people; and, to seduce the simple, sometimes it sells them, and sometimes with perfidious liberality gives them away.

Were an enemy to Popery, resolutely but secretly bent on the destruction of its tyranny over the minds of avowed Christians, to recommend the course most likely to hasten that desired consummation, he might well be the prompter of those councils which now seem to guide the Church of Rome. A more infatuated course could not well be adopted. It now wages open war against the **AUTHORITY** and **SUFFICIENCY** of the Scriptures: for though in the Pope's Circular it seems intended to disguise, by a studied ambiguity of expression, his real hostility to the free circulation of the genuine Scriptures, by invectives against the translations, as perverting the "Gospel of Jesus Christ," not merely into the "Gospel of Man," but into the "Gospel of the Devil!"—yet this is all pretext, designed to cover the real enmity of the Roman See to the pure Scriptures. For it is sufficiently known, that Protestant Bible Societies freely circulate, where their own better Translations would not be received, the Vulgate of the Latin Church, or Versions conformed to the Vulgate—under the full conviction, that the worst translation among them promulgates the Truths necessary to Salvation.

The Pope will let the world have the Holy Scriptures, which were revealed for the salvation of all, only on condition that he shall point out what parts are to be read, and how those parts are to be understood! His Devotee, Mr. Sheahan, comes boldly forward with this claim. And on this daring assump-

tion, the Scriptures themselves, and the whole Christian Church out of the pale of the Roman Division of it, are now at issue with this pretended Infallible Guide. With adventurous audacity, the Old Testament is denounced as dangerous, though our Lord Himself, referring to this portion of the Sacred Word, commands all to *search the Scriptures*; and St. Paul, with the same portion of the Divine Records in his eye, declares that *all Scripture is given by inspiration of God, and is able to make wise unto salvation*. The New Testament is decried as unintelligible and likely to mislead, though St. Peter himself, whose successors in authority the Popes allege themselves to be, urges on all the study of even its most difficult portions, notwithstanding there are things hard to be understood, and which the unstable would wrest to their own destruction.

But all this proceeds on ignorance or neglect of the awful method of the Divine Proceedure—He, who is indifferent or hostile to Truth, shall find, as his judicial punishment, abundant occasions of objection; while the humble and anxious inquirer will receive it, and be saved. *He, that hath ears to hear, let him hear!*

The blasphemous insinuation in Mr. Sheahan's Fourth Resolution may well furnish to him cause of shame and contrition as long as he lives.

#### CHURCH MISSIONARY SOCIETY.

##### PROCEEDINGS OF ASSOCIATIONS.

WE shall now complete the report of the Journey by the Secretary and his friends, part of which was given in our last Number.

#### *Anniversary of the Lancaster and North Lancashire.*

The Meeting was held in the School Room, on Wednesday the 17th of June; Rev. D. Umphey in the Chair.

Collection, 71. 8s.

#### Movers and Seconders.

Rev. J. D. Wawn, and L. Threlfall, Esq.—Rev. John Hartley, and Rev. W. Cuspus Wilson—and Rev. M. Dixon, and Rev. J. D. Wawn.

*Sixth Anniversary of the Kirkby Lonsdale.*

On the 19th, the Meeting was held in the Assembly Room; W. Carus, esq. in the Chair.

Collection, about 4*l*.

Movers and Secondors.

Rev. J. D. Wawn, and Rev. S. Blyth—Rev. John Hartley, and Rev. J. Dobson—and W. Carus, Esq. jun., and Rev. W. Carus Wilson.

Sermons were preached on Sunday June the 20th, by the Rev. J. D. Wawn and the Rev. John Hartley, at Appleby, Tunstall, Leek, and Kendal.

Collections, about 25*l*.

*Anniversary of the Kendal.*

A Meeting was held on Monday the 21st of June, in the Town Hall—Christopher Wilson, Esq., in the Chair; at which this Association, which had been in action for several years, received a more regular organization.

Collection, 6*l*. 7*s*.

Movers and Secondors.

W. Carus Wilson, Esq., M.P., and Rev. J. D. Wawn—Barrington Tristram, Esq., and Rev. John Hartley—Rev. H. Tull, and J. S. Gell, Esq.—Mr. E. Tatham, and Mr. Greenwood—Rev. J. Rowlandson, and Mr. J. Ireland—and Mr. T. Smithett, and Rev. W. Carus Wilson.

*Formation of the Appleby.*

This Association was formed at a Meeting, held on Wednesday Evening the 23d of June, in the Town Hall; the Rev. Joseph Milner, Vicar, in the Chair.

Movers and Secondors.

Rev. J. D. Wawn, and R. G. Stephenson, esq.—Rev. John Hartley, and Mr. Briggs—and Rev. W. Carus Wilson, and Dr. Thwaites.

*Formation of the Barnard-Castle.*

A Meeting was held for this purpose, on Thursday Evening, June the 24th; the Rev. John Davidson, Incumbent, in the Chair.

Collection, 13*l*. 17*s*. 10*d*.

Movers and Secondors.

Rev. John Hartley, and Rev. J. Tyson—Rev. James Carr, and Rev. J. D. Wawn—and Rev. W. Carus Wilson, and J. P. Robinson, Esq.

*Fourth Anniversary of the Liverpool and West-Lancashire.*

Sermons were preached, on Sunday the 20th of June—by the Secretary, at Ormskirk and Wigan; by the Rev. R. W. Sibthorp, at St. Andrew's and St. Matthew's; by the Rev. T. Dikea, of Hull, at St. George's Everton and St. Andrew's; by the Rev. Ambrose Dawson, at St. Philip's; by the Rev. R. P. Buddicom, at Prescot; and by the Rev. Hugh Stowell, at St. Matthew's.

The Deputation from the Parent Society attended a numerous meeting of Ladies, on Monday Evening, in St. Andrew's School-Room.

July, 1824.

The Annual Meeting of the Association was held in the Music Hall, on Tuesday Evening, the 22d. Several hundred persons, it is believed, were unable to obtain admittance. The Meeting was the more remarkable, from the Secretaries or some other very active friends of the Manchester, Hull, Lincolnshire, Leicestershire, Gloucestershire, Cambridge, and other Associations, being present.

Movers and Secondors.

Rev. Ambrose Dawson, and the Secretary—Rev. R. W. Sibthorp, and Rev. Charles Burton—Rev. T. Dikes, and Rev. G. Hodson—Hon. and Rev. H. D. Erskine, and Rev. T. Pigot—Rev. Hugh Stowell, and Rev. B. Guest—and Rev. T. Tattershall, and Rev. James Scholesfield.

Sermons were preached—on Tuesday Evening the 23d, by the Rev. John Raban, at Runcorn—and on Thursday the 25th, at St. Andrew's, Liverpool, and on Sunday the 27th at Seaforth, by the Rev. Hugh Stowell.

Collections, nearly 300*l*.

*Formation of the Leek Ladies' Association.*

The Rev. John Raban preached in the Parish Church, on Sunday the 20th of June. On Wednesday, the 23d, a Meeting was held, for the purpose of forming an Association; the Rev. T. Heathcote, the Vicar, in the Chair.

Movers and Secondors:

Mr. T. Carr, and Rev. S. Shipley—Mr. John Cruso, and the Secretary—Rev. James Roberts, and Hon. and Rev. H. D. Erskine—and Rev. John Raban, and Rev. G. Hodson.

Pres. the Vicar: Treas. Miss Carr:

Sec. Miss Harriet Cruso.

Collections, upward of 20*l*.

*Sixth Anniversary of the North Staffordshire.*

The Meeting was held, on Thursday Evening, June the 24th; the Rev. Clement Leigh in the Chair.

Movers and Secondors.

W. Yates, Esq., and the Secretary—Rev. W. E. Coldwell, and Hon. and Rev. H. D. Erskine—Rev. James Hayes, and Rev. John Raban—Rev. S. Jones, and Rev. G. Hodson—and Rev. T. Brooke, and T. Mottershaw, Esq.

On Friday the 25th, the First Annual Meeting of the *Burslem* Branch was held in the morning; Enoch Wood, Esq. in the Chair: and, in the evening, that of the *Lane-End* Branch; Rev. T. Brooke in the Chair.

Sermons were preached, on Sunday the 27th, by the Hon. and Rev. H. D. Erskine, in the morning at Newcastle, in the afternoon at Lane End, and in the evening at Burslem—and, by the Rev. John Raban, in the morning at Burslem, in the afternoon at Newcastle, and in the evening at Lane End.

The Collections amounted to 75*l*.

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**Eighth Anniversary of the Sheffield.**

Sermons were preached, on Sunday June the 27th, at the Parish Church, by the Secretary; at St. James's and at Dronfield, by the Rev. G. Hodson; and, at St. Paul's, by the Rev. James Knight.

The Annual Meeting was held on Monday Morning the 28th, in the National School Room. A very solemn feeling pervaded the Meeting, from the allusions made by almost every speaker to their departed friend, the late Rev. Thomas Cotterill; who had, on all occasions, shewn himself most warmly attached to the Society. The Vicar, the Rev. Thomas Sutton, was in the Chair.

**Movers and Secondors.**

Rev. James Knight, and Rev. John Blackburn—the Secretary, and James Montgomery, Esq.—Rev. W. H. Vale, and Rev. W. Spencer—Rev. G. Hodson, and Rowland Hodgson, Esq.—and Rev. Walter Shirley, and Mr. James Wilson.

A large Meeting of Children and the Labouring Class was held in the evening. Collections, about 110l.

**Formation of the Barnsley Association.**

A Meeting was held in the National School-Room at Barnsley, on Tuesday Morning the 29th of June; the Rev. Robert Willan in the Chair. Sermons preparatory to the Meeting had been preached on the previous Sunday, by the Rev. M. Mark and the Rev. Robert Willan.

Contributions, about 26l.

**Movers and Secondors.**

Rev. J. Fletcher, and Rowland Hodgson, Esq.—Rev. W. B. Russell, and the Secretary—Rev. M. Mark, and James Montgomery, Esq.—Rev. W. H. Vale, and Rev. G. Hodson,—and Rev. C. Bird, and the Secretary.

**Pres.** T. A. S. Wortley, Esq.; **Vice-Pres.** G. W. Wentworth, Esq., F. V. Wentworth, Esq., and Rev. C. Bird; **Treas.** J. S. Beckett, Esq.; **Secretaries,** Rev. R. Willan, and Rev. M. Mark.

**Anniversary of the Rotherham Association.**

Sermons were preached on Sunday the 27th of June, at the Parish Church, in the morning and afternoon, by the Secretary. The Annual Meeting was held on Tuesday Evening the 29th; the Rev. Thomas Blackley in the Chair. Collections, about 25l.

**Movers and Secondors.**

Rev. John Lowe, jun. and the Secretary—Rev. G. Hodson, and Rowland Hodgson, Esq.—and Rev. W. H. Vale, and James Montgomery, Esq.

**Meeting and Sermon at Nottingham.**

On Wednesday Morning, the 30th of June, the Secretary and the Rev. G. Hodson attended a Meeting in the Large Room at the Black's-Head Inn; the Rev.

Edward Anderson, Rector of Hickling, in the Chair. The Secretary preached in the evening at St. James's Church.

The Contributions amounted to nearly 40l.

**Sermons and Meetings in Cornwall.**

While the Secretary and his Associates were engaged in the Journey just reported, other friends of the Society were promoting its interests in different quarters. The Rev. Henry Berkin, of the Forest-of-Dean, who visited Cornwall last year, renewed his visit to that County, and was accompanied throughout by the Rev. Professor Farish. About a month was occupied in this labour, from June the 9th to July the 11th. In the first part of the Journey, they were assisted by the Rev. John Sargent, Rector of Graffham, in Sussex; and, in the latter part, by the Rev. T. D. Atkinson, of Thetford, and the Rev. T. Fisher. Sixty-nine Sermons were preached, and nine Meetings were held: the Collections amounted to about 250l.; and would have been considerably more, had not the weather been very unfavourable during a great part of the journey.

**Sermons.**

By *Rev. Professor Farish*: Jacobstow, 15s. 3d.—Stratton, 7l. 6s.—Tintagel, 3l. 3s. 8d.—Bodpyn (not reported)—Cardinham, 1l. 5s.—Lanivet, 1l. 6s. 3d.—Mawgan, 4l. 1s. 6d.—Padstow, 2l. 6s. 6d.—Little Colan, 2l. 8s. 1d.—Great St. Columb, 6l. 16s. 9d.—Lostwithiel, 3l. 17s. 1d.—St. Blaise, 3l. 18s. 1d.—Lanivory, 1l. 17s.—Redruth, 4s. 17s. 9d.—Camborne, 3l. 2s. 6d.—Constantine, 2l.—Wendron, 2l. 2s.—Helston, 6l. 12s. 3d.—Penzance, 8l. 1s.—Germoe, 1l. 3s.—Breaage, 1l. 10s. 3d. By *Rev. H. Berkin*: St. Kew, 2l. 6s. 9d.—Callington, 5s. 4s.—Linkin-horn, 4l. 17s.—South Hill, 10s. 8d.—Linkin-horn, 4l. 2s.—St. Ervan, 2l. 1s. 7d.—Cubert, 5l. 16s.—Tregony, 1l. 17s. 6d.—Fowey, 2l. 2s. 7d.—Bocconoc, 4l. 1s.—St. Nilton's (not reported)—Tywardreth, 4l. 6s.—Lanhydrock, 1l. 3s. 6d.—Stithians, 1l. 18s.—Grade, 1l. 15s. 6d.—Sithney, 3l. 16s.—St. Hilary, 2l. 1s. 7d.—Gwinear, 3l. 0s. 3d.—Phillack, 3l. 14s. 2d.—Madron, 3l. 10s. 7d.—Penzance, 2s.—Paul, 3l. 0s. 3d.—Marazion, 2l. 12s. 6d.—East Looe, 5s.—Liskeard, 3l. 6s. 4d. By *Rev. John Sargent*: Lanteglos (by Camelford) 2l.—St. Minver, 6l. 14s. 3d.—Eudellion, 2l. 10s. 6d.—Roche, 6l. 12s.—St. Dennis, 1l. 2s. 6d.—St. Stevens, 3l. 2s. 1d.—Lower St. Columb, 3l. 14s. 6d.—Ruan Lanyhorne, 2l. 4s. 10d.—Philleagh, 1l. 16s.—Veryan, 4l. 2s. 9d.—Lansallos, 1l. 4s. 7d.—Lanteglos, 1l. 2s.—St. Veap, 1l. 11s.—Feock, 1l. 0s. 6d.—Falmouth (two), 14s. 1s.—Perran, 1l. 2s. 8d. By *Rev. T. D. Atkinson*: St. Kevern, 6l.—St. Martin, 1l. 3s. 7d.—Mawgan, 1l. 11s. 8d. By *Rev. T. Fisher*: Burian, 3l. 1s.—St. Just, 3l. 7s. 6d.—Sancred, 3l. 12s.

**Meetings.**

*Fowey*: June 28: Rev. J. Kempe, Chairman. *Helston*: June 28: John Borlase, Esq. *Chn.*—Col. 1s. 4d.—*Perran*: June 29: T. Hartley, Esq. *Chn.*—Col. 3l. 3s. 9d.—*Falmouth*: June 30: T. Hartley, Esq. *Chn.*—Col. 3l. 15s.—*Redruth*: July 1: T. Hartley, Esq. *Chn.*—Col. 4l.—*Camborne*: July 2: Rev. Hugh Rogers, *Chn.*—Col. 2l. 18s. 6d.—*Penzance*: July 5: Rev. Uriah Tonkin, *Chn.*—Col. 4l. 7s. 7d.—*Marazion*: July 7: W. Cornish, Esq. *Chn.*—Col. 2l. 1s.—*Felstoe Mine*: John Willeys, Esq. *Chn.*

The Meeting at *Fowey* was for the formation of a Ladies' Association: the Rev. J. Kempe, the Vicar, is President and Treasurer. It was thought inexpedient to hold Meetings of some of the Associations. There were 14 Clergymen present at the *Pensance* Meeting: the Association had more than doubled its income, during the year. The Meeting at *Poldice Mine* was held by favour of John Williams, Esq. of Scorrier House: the room was filled with Miners and Captains of Mines, among whom an efficient Association will probably be established, as it is situated in the heart of the mining district. There is good prospect, also, of forming a County Association.

Besides the friends already mentioned, the Deputation were assisted by the following Clergymen and other Gentlemen in different parts of the Journey—

Lt. Bell, R.N.—Rev. W. H. Black—Rev. T. L. Bluett—W. Bolitho, Esq.—Rev. J. James Carne—Rev. Edwin Daniel—Rich. Davis, Esq.—G. Grenfell, Esq.—H. M. Grylls, Esq.—T. P. Gurney, Esq.—W. Harris, Esq.—Rev. Rich. Hill—Joseph Hoakes, Esq.—Lt. Lambrick, R.N.—Rev. C. V. Le Grice—L. Millet, Esq.—Rev. Hender Moleworth—Rev. R. Oakman—Rev. T. Pascoe—Fred. Rogers, Esq.—Col. Sandys—Rev. J. H. Townsend—and Rev. H. Wiliams.

#### *Seventh Anniversary of the Guernsey.*

The Rev. Francis Cunningham, having been requested to visit the Channel Islands' Associations, embarked at Weymouth on the 23d of June.

On the 25th a Meeting was held of the subscribers in the Parishes of St. Peter, St. Saviour, and Torteval; and was addressed, in French, by the Rev. T. Brock\* and by Mr. Cunningham: Mr. Cunningham preached, also, in French.

On Sunday, the 27th, Mr. Cunningham preached, in English, at St. James's; and, in French, at St. Sampson's: in the evening, Mr. Brock preached, in English, at St. James's.

The Annual Meeting was held on Monday, the 28th; Dr. Brock in the Chair.

#### *Movers and Secondars.*

Bonamy Maingy, Esq.; and Rev. Francis Cunningham—Rev. C. D. Isdell, and Rev. P. Maingy—Rev. T. Brock, and Rev. T. Grott—and Rev. P. Liss, and Rev. F. Cunningham.

On Tuesday, Mr. Cunningham preached, in French, at St. Andrew's, to the subscribers in that and the neighbouring Parishes.

The Collections have all increased. Branch Associations are now established in every Parish of the Island; and a Ladies' Association is to be formed for St. Peter-le-Port. A Monthly Meeting, of about 70 persons, is held at St. Peter's. The Visitor makes the following report—

He has not witnessed in any place a more cordial feeling toward the Society than in Guernsey; nor visited any place where the re-action of the Society, in promoting real religion, was so apparent.

#### *Third Anniversary of the Jersey.*

The Rev. Thomas Brock, the active Secretary of the Guernsey Association, accompanied Mr. Cunningham to Jersey.

Mr. Brock preached, in French, on the 2d, at St. Martin's: and Branch Associations were formed—on the 2d, at St. Brelade's; and, on the 3d, at St. Aubin's—15 Collectors tendering their services.

On Sunday, the 4th, Mr. Brock preached, in English, at St. Saviour's; and Mr. Cunningham, at St. Aubin's, in English, and at St. Peter's, in French.

The Meeting was held at St. Hiller's, on Monday; the Rev. W. C. Gallichan in the Chair.

#### *Movers and Secondars.*

Rev. G. Balleine, Lieut. Bowen, Rev. T. Brock, Rev. T. Orange, Rev. Philip Filleul, Philip Marrett, Esq., and Rev. Francis Cunningham.

Mr. Filleul, who is Secretary of the Jersey Association, is about to translate the Quarterly Papers of the Society into French, for circulation in these Islands.

#### *Second Anniversary of the Blackheath.*

The Annual Meeting was held on the 12th of June, in the Large Room at the Green Man; Sir John Webb, Vice-President, in the Chair.

#### *Movers and Secondars.*

Michael Parker, Esq., M.D., and Rev. Joseph Parson—Major Phipps, and Edward Suter, Esq.—Major Moxon, and Rev. Joseph Parson—Captain Bell, R.A., and Rev. John Sheppard—Richard Lea, Esq., and Mr. Myers—and W. Jenney, Esq., and Rev. Joseph Parson.

#### *Formation of the Shepperton Branch.*

An Association was formed at Shepperton, on the 21st of June, as a Branch of the Staines Association; John Ivatt Briscoe, Esq. in the Chair.

#### *Movers and Secondars.*

Rev. W. Russell, Rector; Rev. Robert Govett, Vicar of Staines; Rev. C. Jerram, Vicar of Chobham; Rev. James Hearn; Rev. Dr. Haultaine, Rector of Weybridge; W. Haydon, Esq.; and John Mason Good, Esq., M.D.

Collection, exclusive of Annual Subscriptions, 15l. 0s. 6d. The sum of 7l. had been collected after a Sermon by Rev. W. Marsh, on the evening of Apr 29th.

*Second Anniversary of the Kent.*

On Friday, the 2d of July, Sir Edward Knatchbull, Bart. M.P., the President, took the Chair, at the Annual Meeting, held at the Star Inn, Maidstone.

*Movers and Secondors.*

Lord Viscount Torrington, and John Cator, Esq.—The Secretary of the Society, and the Hon. and Rev. Francis Noel—J. B. Wildman, Esq. M.P., and Rev. T. Bartlett—Dr. Richardson (the companion of Captain Franklin, in the North-West Expedition), and Rev. Joseph Parson—and Lord Viscount Torrington, and Rev. Miles Stapleton.

The Chairman addressed the Meeting in very cordial terms; and assured the Members of the Association, that so long as its affairs were conducted with the wisdom by which they had been from the first governed, they might depend on his hearty support.

It is well known that attempts had been made, in the course of the preceding year, in publications addressed to Sir Edward Knatchbull, to detach him from the Society; but these publications had received the most satisfactory replies from Members of the Association.

The Collection at the Meeting was 22*l.* 7*s.* 3*d.* The income of the year was about 100*l.* more than that of the year preceding.

*Fourth Anniversary of the Staines.*

Sermons having been preached in the Parish Church, on Sunday the 11th of July, by the Rev. C. Jerram, Vicar of Chobham, the Annual Meeting was held on the 12th, in the Large Room at the Bush Tavern; Colonel Wood, M.P., President, in the Chair.

*Movers and Secondors.*

Sir John Gibbons, Bart., and Rev. W. Russell—Rev. Joseph Parson, and Rev. John Raban—Rev. C. Jerram, and Sir John Chapman—Rev. Robert Govett, and Sir John Gibbons—C. Oswin Esq., and Rev. C. Jerram—and Rev. James Heaine, and Rev. Joseph Parson.

Collections, 23*l.* 10*s.* 5*d.*

*Ninth Anniversary of the Clerkenwell.*

This was held on Wednesday Evening, July the 14th, in the Committee Room at the Workhouse; Rev. Thomas Sheppard, President, in the Chair.

*Movers and Secondors.*

Rev. Joseph Parson, and Rev. David Ruell—Rev. John Raban, and Rev. G. Nankivell—Rev. T. Mortimer, and Rev. Joseph Parson—Rev. Mr. Mudge, and Mr. Smart—and Rev. Sol. Pigott, and Rev. David Ruell.

*LONDON MISSIONARY SOCIETY.*

*Remarks of the Directors on the Parliamentary Proceedings relative to the late Mr. Smith.*

THE Directors have circulated the following observations relative to

the late discussion in Parliament on the Trial of Mr. Smith:—

Although the result of the recent discussion in the House of Commons, on the case of our late Missionary, Mr. Smith, was not accompanied by such a judgment on the sentence of the Court-Martial as, in the opinion of the Directors, the claims of justice and the honour of the British Nation demanded, yet they cannot but regard it, considering all circumstances, in the light of a signal triumph on the side of truth and religion.

The Hon. Member, who so laudably brought the subject before Parliament, Mr. Brougham, concluded a most able and eloquent speech of nearly three hours, by moving the following proposition:—

[See the Resolution, at p. 254 of our last Number.]

This temperate and respectful proposition was met, on the part of Government, by the Hon. Under Secretary for the Colonial Department, Mr. Wilnot Horton, with a direct negative. On the adjourned Debate, however, which took place on the 11th, the Right Hon. Secretary for the Foreign Department, Mr. Canning, perceived the necessity for pursuing a very different course, and moved the PREVIOUS QUESTION, by which means the defence of the proceedings in Demerara against Mr. Smith was virtually abandoned. The decision, therefore, to which the House at length came is to be considered, on the one hand, as not imputing the least moral or legal guilt to Mr. Smith, and, on the other, as affording not the slightest sanction to the proceedings of the Governor and Court-Martial. It is also of importance to remark, that the illegality of the proceeding by Court-Martial was expressly admitted, even by those Members of the House who were unwilling to pass a censure on the persons composing it: while the entire illegality and gross injustice of the proceedings at large were most satisfactorily demonstrated by Mr. Brougham, Sir James Macintosh, and the other speakers who supported the Motion.

The question was discussed in the two longest Debates and most crowded Houses of the late Session; and the Minority who voted in favour of Mr. Brougham's motion was greater than any other which the last Session of Parliament was witnessed.

Taking, therefore, the whole of the



circumstances and their peculiar nature into view, it appears to the Directors, that the case of Mr. Smith has obtained a signal, though an indirect triumph over its opponents; while it may be justly hoped, from the opinions expressed by the leading members of Government, that the cause of Christian Missions will derive very important and lasting benefits from the agitation of the question.

To the following passage of Mr. Canning's Speech, as reported in the "New Times" of the 12th of June, we would more particularly invite the attention of the members and friends of the Society.

If he thought, however, as his Hon. Friend (Mr Wilberforce) seemed to think, that, by abstaining from pronouncing that sentence\*, he should lead the Colony of Demerara, or any other of the West-India Colonies, to believe that His Majesty's Government was indifferent to the religious instruction of the Slaves, or that they subscribed to those—he did not know how to term them—monstrous doctrines, which were propagated by some of the inhabitants of those Colonies, with a view of putting out the light of natural and revealed religion; if he thought such would be the construction put upon the forbearance of that House, he would purchase exemption from such a misconception by subscribing to the Resolutions of his Honourable and Learned Friend, however unjust he might deem them. But the Colony of Demerara could labour under no such misconception: the opinions of Parliament and of His Majesty's Government would be put on record, by the publication of that Debate; and the notice which this case had attracted (a notice for which it was indebted to the able manner in which it had been brought forward by his Learned Friend, who deserved the thanks of the country for his exertions) would convince the Authorities of Demerara, that, although they might have been lucky in the selection of their first victim, any attempt in future to discourage religion or molest its teachers would not fail to draw down the merited reprobation of the Government of this country.

The above decided and explicit declaration of the Right Hon. Secretary, of the sentiments of His Majesty's Government, as to the proceedings in Demerara and the religious instruction of the Slaves in that Colony, the Directors consider as highly important; and particularly as holding out encouragement and protection to Christian Missionaries in the West Indies.

#### BAPTIST MISSIONARY SOCIETY. ANNIVERSARY.

An open Meeting of the Com-

mittee was held, at the Society's House, on Tuesday Morning, the 22d of June; at which about 60 Ministers and other Members of the General and Corresponding Committees attended.

On Wednesday Morning, the Rev. Christopher Anderson, of Edinburgh, preached at Great Queen-Street Chapel, from Mat. vi. 33; and, in the evening, the Rev. Thomas Morgan, of Birmingham, from Is. xl. 9, at Surrey Chapel.

At the Prayer Meeting, held at Eagle-Street Meeting on Thursday Morning, the Rev. Joseph Kinghorn, of Norwich, delivered an Address from John xv. 4. *Abide in me.*

At eleven o'clock, the chair was taken at the Annual Meeting, held in Great Queen-Street Chapel, by Benjamin Shaw, Esq. the Treasurer of the Society.

#### Movers and Secondors.

Rev. Christ. Anderson, and Alex. Hal-dane, esq.—Joseph Butterworth, esq. M.P., and Rev. Dr. Winter—Rev. Joseph Kinghorn, and Rev. Stephen Sutton (Missionary from Calcutta)—Rev. Ira Chase (Professor in the Baptist Columbian College, in the United States), and Lieut. Gordon—and Rev. F. A. Cox, and Rev. John Birt.

The Income of the Year had been about 12,500*l.* Mr Anderson, in moving the First Resolution, urged the Members to increased liberality, on grounds which deserve the serious attention of every Christian. We extract this part of his Address:—

The West Indies exhibit scenes of peculiar interest. Some time ago I received much information and satisfaction from conversing with a member of one of our Churches there. That Church consists of about three thousand members, who, though poor Slaves, have been made free by the truth: and I was particularly pleased to find that they so well understand pecuniary matters, as connected with the obligations of religion. They build their own chpels, support their own poor, nourish their own sick, bury their own dead; and, on more occasions than one, when one of their members has been advertised for sale, to prevent his removal to a distance, they have purchased him, at an expense

\* The proposed sentence of Censure on the Court-Martial.

of ninety, or from that to one hundred and twenty pounds.

Surely many of us might learn a lesson from those poor Negroes.

I am apprehensive that this subject, of property as connected with religion, is yet but little understood.

Every religious system that has been promulgated in the world, has laid some claim to the property of its votaries. Hindooism lays such claim, and so does Popery. Judaism did, and so does Christianity—the two latter, indeed, very differently from all other systems: being of divine origin, they make their claims on right principles; but still they differ from each other. Judaism treated its professors like children—fixing the exact proportion which it required: Christianity treats its disciples like men—leaving the proportion to their consciences. Judaism was a local institution, designed to keep up some religion in the world, that it might not be wholly overrun with idolatry; yet its demands on property were large: Christianity is a system for universal propagation, and calls for our exertions to diffuse it through the world.

The richest and the poorest among us have alike their property divided into two parts—the first designed for themselves, their families, and their dependants; the second, for the benefit of others: just as the corn which grows out of the earth is partly *seed for the sower*, partly *bread for the eater*. The second portion of our property may be compared to seed-corn, which must be sown in order to any increase: now, giving property for a religious purpose, appears to some people the strangest of all ways of disposing of it; but not more strange than the act of sowing seed would appear to a savage, ignorant of its design. There is one point, however, in which these two things materially differ. The temper of him who sows seed has no influence on the crop; but the benefit to be derived from giving to a religious cause, depends wholly on the state of mind from which the gift proceeds. He, who sows sparingly in this way, in proportion to his ability, shall reap also sparingly; and that, I believe, even in this life. Many a rich Christian sows sparingly, and reaps also sparingly, in the unhappy state of his mind and feelings. Let us never forget the just claims on the second portion of our property; nor the necessity of giving what

we give, from right principles. Something will also be thought and said of us after we are dead. How honourable to the memory of Mr. Wesley, who had 40,000*l*. pass through his hands in the course of a year, that he hoarded up nothing for himself, but devoted all to the grand cause in which he was engaged! Let us all be animated with the spirit of the man who desired it to be engraved on his tomb, that, of all the property which he had possessed in life, the only part which then remained with him was what he had given away.

#### NATIONAL EDUCATION SOCIETY.

##### *Thirteenth Anniversary.*

THIS Meeting was held, on Thursday June the 3d, at the Central School, Baldwin's Gardens; His Grace the Archbishop of Canterbury, President, in the Chair: and was attended by the Archbishop of York; the Bishops of London, Worcester, Lincoln, Oxford, Exeter, and Gloucester; Lords Kenyon and Calthorpe; with many other Members of the Society.

The President congratulated the Meeting on the state of the funds; the Society being not only exonerated from debt, but enabled to pursue its object with new vigour and efficacy. The benefit of the National System had been manifested at the last Confirmation, in the marked preparation of the Young People beyond that of the Confirmation preceding.

##### *National Schools the Means of decreasing Juvenile Offences.*

A discussion arose at the Annual Meeting on this important topic; the substance of which we shall state, in order to correct the erroneous notions which some persons have maintained on this subject.

General Thornton expressed his apprehension, that to the omission of some mode of teaching the children to earn a subsistence after they left the Schools, was to be attributed the deplorable increase of juvenile delinquency; and suggested

that half the time of both boys and girls should be occupied in some sort of labour.

The President assured the Meeting, on the authority of those best qualified to ascertain the fact, as having been professionally enabled to pay the strictest attention to the subject, that the National Schools had not only not contributed to the increase of crime, but had very materially lessened it among those classes which, without the education therein afforded them, are usually found to be among the most profligate.

The Bishop of Exeter wished to add to this testimony, the fact which had been stated, and remained uncontradicted—that not one child EDUCATED in a National School had been brought to justice: it had, indeed, happened, that, in a very few instances, children had been committed, who were said to be from National Schools: but it had been ascertained, that these children had either been dismissed as incorrigible; or had been so very short a time in the School, as neither to have imbibed the principles there instilled, nor to have cast off the lawless habits which they had acquired before their admission.

Lord Calthorpe, in moving Thanks to the President, adverted, in the following manner, to the question which had been under discussion:—

I cannot be insensible to the dangers to which the rising generation is exposed, in an age of luxury and dissipation. It is a melancholy fact, that, in the Calendars of Offences and in the Prisons, so great a number of Juvenile Delinquents is to be seen; but, were it not for this Institution, I am perfectly persuaded, the number would be far greater. The Church of England would have been unfaithful to her character, and would have acted inconsistently with the cordial spirit of humanity and Christian zeal which she is wont at all times to display, if she had abstained from using her best endeavours to rescue the rising generation from the dangers to which it is exposed. The labours of the Institution are to be

the more highly appreciated, because the Schools under its direction are, in general, peculiarly well managed: the instruction, which is furnished in them, is most judiciously adapted to the age, the mind, and the abilities of the scholars: the improvement is gradual and certain: the System tends to cherish no principle of irregular and mischievous exertion, no ungoverned impulse; but rather a sober and chastised principle of action, giving the character, by degrees, a steady, consistent, moral, and religious tone. We may surely anticipate that children, so brought up, will preserve their earliest impressions; and that it will be found that the Society enlists into the service of the Church the operations of their mature judgment, and that their feelings and habits will contribute essentially to its stability and strength: we may, indeed, already observe, that this effect is produced. Besides, the benefit of these Schools is not a single one: it is not confined to the first and immediate object; but is diffused on every side, and through various channels: the connexion which the System tends to establish between the Clergyman and his Flock, in bringing him into contact with the younger members of it, is of incalculable advantage to both parties. We may, therefore, look forward, with full assurance, to the benefit to be derived from the establishment of National Schools throughout the kingdom.

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## Continent.

### FRANCE.

#### PARIS BIBLE SOCIETY.

#### *Call for the Co-operation of Pious Females.*

We extract some passages from a Circular on this subject, issued by the Committee:—

The Protestant Bible Society of Paris has now been established six years. It has assisted in the formation of 76 Auxiliaries and Branches among Protestant Christians in France; as well as of 34 Associations and 3 Female Associations in Paris.

In many countries, Ladies' Associations have been formed, which have been attended with great success: indeed a work like this, which can only be carried on by means of mild persuasion, appears peculiarly adapted to the sphere of female exertion. Females are ever found

zealous in the discharge of the duties of charity: it is their delight to administer to the wants of the destitute. But is it enough to dispense the necessities of life to a distressed family? Should our exertions be always confined to relieving their temporal wants, and never extend to that which might procure them imperishable substance?

We see a very numerous class suffering the miseries of indigence—but have not all situations their various trials? How shall these be rendered supportable, except by trust in God? or whence shall this consolation be drawn, except from the Holy Scriptures?

Without, therefore, relaxing our efforts to relieve the wants and soften the privations of our brethren in temporal concerns, let us also endeavour to afford them spiritual help; for otherwise our charity will be partial and insufficient.

Let us then follow the good example which we have seen; and let the Protestant Ladies of Paris join those of England, Switzerland, and every other Protestant Country, in their labours to spread the Word of God. The duties, to which they will be called, will have no tendency to bring their names too forward, nor to make them objects of public attention: every work of religion ought to be carried on modestly and silently.

It will be desirable to endeavour to interest our Female Protestant Acquaintance to speak of the Bible, of the advantages derived from reading it, and to call their attention to this important subject.

This work should ever be the fruit of perfectly liberal sentiments and sincere feelings. Only such as are fully convinced of the beneficial effects which may be produced, can be qualified to share in it.

Experience has proved that one of the most efficacious means of distributing the Bible, and of obtaining the necessary funds for printing it, has been the establishment of small Bible Associations. To obtain the same happy results, pious females are now invited to form Bible Associations among females of all ages and ranks in society. To persuade without urging, will be their only mode of pursuing their object. The spirit, which breathes through the Gospel, which constitutes its divine essence, is mildness; and mild persuasion should be the only language of those who engage

in distributing and promoting the reading of the Sacred Volume. They will also resolve, in the prosecution of their work, never to betray even the slightest displeasure when unfavourably received, and to be on their guard against cherishing any disposition to blame those who may refuse.

In pursuing this sacred work, let us ever remember, that we are but weak instruments in the hands of the Lord; and that we must wait for the influences of His grace to create favourable opportunities: some who at first are found to have formed the most unfavourable prejudices, may perhaps afterward become the most zealous in the cause.

## Western Africa.

### Gambia.

#### FRIENDS AFRICAN COMMITTEE.

In the Number for May, pp. 225, 226, we gave a general account, from the Report of the Committee, of the arrival and proceedings of Mrs. Kilham and her companions. Our Readers will be gratified by having the particulars in her own words, and thus viewing African Objects through a medium by which they have been but seldom seen. The Letters, from which the following extracts are made, were written in January and February.

#### *Birkow adopted as the first Station.*

We expected to have been all settled at the Cape, in a very short time from our arrival here; but circumstances have induced us to take this house at Bathurst, (or a part of it,) for three months, to give the opportunity of engaging immediately in the prosecution of our object, which could not have been done as yet, to so good purpose, at the Cape.

A few days after I wrote to William Allen, (which I did on our arrival, by a vessel then about to depart,) Captain Findlay took us to visit the Alcaide of Birkow, or rather intending to visit him; for, although a messenger had been sent to the place the day before to inform him of our purpose, he was not found at home; having gone to attend a court-meeting at the King's town, about twelve miles distant.

We found the situation of our proposed dwelling beautifully fine and pleasant—open to a grand view of the ocean, on one front; and, on the opposite side, a large rice-ground, and a circle of trees which reminded me of an English plantation. The town was in view, which interested us for the sake of its inhabitants; but the huts are miserably poor and incommodious. On entering the house, we were much pleased to find a long table, and forms to fit it: a fine verandah runs quite round the house, in which we could very well, in the dry season, conduct two or three schools. The place abounds with children, many of whom came up with their parents to see us; some of them with countenances so expressive of a capacity for receiving instruction, that I longed to have our school begun. With all these attractions, the place has one great disadvantage—no water to be had but from a great distance, I think not less than a mile; and the roads, as most of the roads are here, very soft with the sand.

Captain Findlay kindly proposed that we should walk through the town, to see the wells, which are on the opposite side.

In our way, we had to pass through a kind of public place, in which the people were witnessing a Jaloof Dance, performed by some who had come from Bathurst for the purpose. The dance was disgusting, though witnessed but for a moment and unavoidably. The countenance of the "Guiriot," or minstrel, was wild and fierce; with a kind of lawless expression, extremely disagreeable: so that I was sensibly reminded of the accounts which we hear of the light estimation in which those of this class are held by the people, who, believing that nothing will grow where they are buried, throw them, when dead, into the hollow of a tree which has already lost its branches.

I mentioned to the company the plan of boring for water. They were much interested with the view of the good that might be done by its introduction into Africa; particularly where it should be obtained in the way in which it is at Tottenham, as an overflowing fountain. It was thought that an object so interesting would draw the natives, many miles from the interior, to witness the sight. At present it will be necessary to try to obtain a well as near the house

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as they can; and our friends are recommended to try first in a rocky part of the shore, behind the cliff, where it is thought that water may be found, and brought up by a windlass.

Although the King has given his consent to our residence at the Cape, and the Alcaide also, the proprietor of the land on which the house is built objects to any stone building in addition, imagining it may lead to more white men building in the place than will be agreeable. There was the same difficulty with this person before the present house was built. Captain Findlay supposes some little present will be sufficient to satisfy the party.

The Alcaide visited Bathurst on the 19th of the 12th month. Our visit to the Cape was on the 13th. We were invited to meet him at the government-house. He is an old man, uncommonly large in person. His lethargic, uncouth appearance struck me painfully; and I thought, as we sat with him and a few who accompanied him, that teachers from England, of very little attainments in the estimation of their friends, might be qualified, if they had only right feeling and discretion, to do much in drawing the people of this country from their present state of degradation. The Alcaide told us that he had no objection to our residence at Birkow: he considered that as a settled point: but, with regard to schools, which he understood we wished to form, he should not give up his own children to be taught in them: he taught them Arabic at home, and others at Birkow did the same for their children; and he thought their learning Arabic was sufficient! They had no school at Birkow: he would not send his own children to one, if opened: OTHERS MIGHT DO AS THEY LIKED. He was interpreted, at intervals, by Mahmadee; who speaks Mandingo fluently, and sometimes with great energy.

Captain Findlay told the Alcaide, that we had left our own country and near connexions, for the purpose of doing good to the people of Africa—that our friends were a people who never fight, so that there was no injury of any kind to be feared in that respect: he said other things to convince the Alcaide that good, and no injury, would be likely to arise from our residence among them. Still he appeared somewhat backward and reserved. Near the close of our conference, our present of an umbrella,

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romals, &c. being offered, he appeared pleased; and acknowledged to Captain F. that he was indebted in the first place to HIM, as through him we had been introduced. He remarked that white men built first one good house and then another, for themselves, in this country: he wished they would build a good house FOR HIM. We were really glad to hear him make the suggestion: not merely for the reasonableness of his wish, that white men should thus give proof of their benevolence; but also that he should EXPRESS A WISH to have a better house to live in. Captain Findlay told him, that if he would direct the people at Birkow to get together proper materials—stone, lime, and wood—he would send people to build him a house. The Alcaide replied, that the people were not HIS, to command them to work for him. I communicated to him something of our views and wishes for the good of the children, and respecting the whole object of our visit. But this did not appear the season for much free conversation: indeed, it was evident that the way was in some degree obstructed. I thought the Brother of the Alcaide, when we were at Birkow, looked on us with a jealous countenance, when schools were mentioned: it is probably their fear of an interference with their Mahomedan Prejudices, that causes them to be in some degree jealous of schools; or, they may not at present be fully aware of the simplicity and sincerity of our designs in attempting to benefit them.

The Alcaide paid us a visit at our own house, on the day after we had met him at the government-house: he appeared more open and friendly than he had done on the preceding day. We would then have had our CERTIFICATE\* read, but he said he was in haste. We have no apprehension of any thing more than a delay, to our friends beginning their business and taking up their abode at Birkow. It is considered as a means of obtaining some additional presents. The plan of obtaining land here is by the payment of annual customs, not by purchase.

\* This was a document signed by the Members of the Committee, describing the parties who were going out as Members of the Society of Friends, setting forth their views and motives, and recommending them to the Divine protection and guidance, and to the kind offices of the Natives and European Residents on the Gambia.

### *Visit to the King of Combo.*

We thought it best that a visit should be paid to the King of Combo, in whose territory our house at Birkow is situated, without deferring it until we could all collect there; and it seems very well, from an observation of the King's at the time of the visit, that it was not delayed. I will copy Richard Smith's account, or most of it; only omitting some trifling particulars about the females being pleased with some fine work-bags and pincushions.

The Alcaide of Birkow accompanied me to Yindam, on the 11th (of 2d Mo.) We passed through Savage, a populous village, about four miles from hence. Yindam I judged to be about five miles further. We arrived there about nine in the morning, and staid an hour-and-a-half at the house of the Alcaide's friend: in the interim, a person was sent to inform the King of our arrival; and we then went to the King's house, accompanied by several Headmen. Soon after we were seated, the King came. I will endeavour to state the substance of what passed, as Mahmaddé afterward gave it to me. The Alcaide informed the King—"I come down with my white man (a stranger) to visit you: he wants to settle in your land; and, before he settles, he comes to see you." The King expressed his love, and said, "I am very glad of that." A Headman then informed the King—"They bring you something, to come to see you. I opened all the things in my house, to see what they bring you." The King answered, "All is right;" and said, "What we come for to see him is all very good: he is very pleased with the things." He said further—"If any body comes to settle in a strange land, if he comes to shew himself to the master of the land, it is all right: something might happen; he, the master, can help him: but if they not come to see him first, if any injury happen, he cannot help them." So, if he (the King) had only heard of us, as being in the land, if any injury happen, he cannot help us. The Headman then opened the present: he expressed himself well pleased with the present, (an umbrella, romals, blue and red children's picture-handkerchiefs, blue baft, and writing-paper; with some work-bags and pincushions for the women,) and much obliged for our kindness, and the Alcaide did right to come with us. Our Certificate was read, which Mahmaddé interpreted: it was further explained by the Alcaide, which I judged took up an hour. The Slave Trade was spoken about: the King said, "The Mandingoes never went to war with another nation, to catch one another: the Jolas and Wolofs bring their slaves down to the Mandingoes, which they (the Mandingoes) buy, and keep to work for them." Sandanee's and Mahmaddé's instruction in England was explained by the Alcaide, which the King said was very kind of Friends. On the subject of Schools, the Alcaide said his children were taught Arabic, and he had no desire for them

to learn English. A proposal was made to the King, through the Alcaide, for taking a youth, in about two months: the King said he cannot tell yet, till he see how we settle first: when we are ready to receive the boy, we may let the Alcaide know, who will send word to the King: he is not yet settled in his mind whether he will send a boy. It was thought best, when we met in conference at Bathurst, to make an offer to the King, to receive an intelligent boy from Yindum, into our family, and train him as a teacher for a school. The Alcaide, although he does not wish his children to learn English, seemed so pleased with what he saw at Bathurst, of Mandingo Lessons, that I think it probable he will in time be disposed to encourage schools for their own language, although he does not value English.

The Alcaide wished to distribute a few things himself, among his friends at Yindum, and R. S. supplied him with several articles for this purpose.

#### *Proceedings at Bathurst.*

Considering that there would not be any opportunity at Birkow to try the Wolof Lessons, no Jaloofo being resident at the place—that there is much want of help at Bathurst, and that the people have expressed a desire for our remaining—it was concluded, that it might be best for Ann Thompson and myself, with Sandanee, to remain here till about the end of the third month; and that Mahmadee, with Richard Smith and John Thompson, should go as soon as convenient to Birkow, to commence their farming operations, but to have no school until we should join them.

In the course of conversation with the Chaplain, J. Horton, he said, that if we would stay here, we might not only have schools for teaching Wolof, but also take charge of the Liberated Africans, (about 30 Young Men from Sierra Leone, known by the name of "King's Boys," being under the employ of Government,) who were at present without a teacher, though under an obligation to attend school every evening, from half-past-four till sun-set. To employ Sandanee in this school as a free teacher, and to attend it myself as a visitor, with a view, however, of being there generally, if practicable, was just what I could desire. The room in which they assembled would be at liberty for a morning-school also, for Jaloofo Boys, should we wish it; but as it appeared to A. T., and myself, very desirable to have the Mulatto Girls attend school at our house, and to have it open to other Native Females, I found I should have as much as I could do in

the school-department, without this addition at present.

On the following morning, the 50th of the 12th month, our men friends, not having any thing further in view here, than to assist us in forming our preparatory arrangements, concluded, when this was done, to go to Birkow, and, if practicable, to come here to spend the First-days with us, as also to hold the proposed monthly conference here.

I felt much disappointed when at Birkow, to find that there were no Jaloofo resident there; but as we stay here for a season, the "African Lessons" may be sufficiently tried for our purpose. It is evident that the book is quite intelligible when read to the natives. Dongo Karry\*, on hearing a few sentences, exclaimed, "Ah! that is Jaloofo," translating them for himself into English; and when a few passages of Scripture were read, he cried out, with emphasis, "Great and good—great and good!" The girls who had any previous knowledge of letters (acquired at Sierra Leone) are learning very fast to read the Jaloofo; yet the SYLL of Sandanee and Mahmadee will doubtless be much improved by Partarrieu's; and we have begun a new MS. for a future edition.

Our School for Girls was opened here on the 8th of the 1st month, just four weeks after our landing. We had, the first morning, 8 scholars, and have now 22: we have had, in addition to these, 8 married women; but as they had little children with them, and could not have them otherwise taken care of, it was found necessary to dismiss them. We made them presents of work-bags, &c. that they might manage their needle-work at home. All of these had had some instruction, when children, at Sierra Leone.

In the evening of that day, I went to the "King's Boys." We found the verandah the best place for school there. The Chaplain kindly came for a part of the time; and assisted me in taking down their names, their attainments in reading, and the countries they came from. The places which they reported are twenty-two in number—some of of them, most likely, belonging to the same kingdom; but, in other instances, we know that they came from different kingdoms.

\* See p. 138 of our last Volume.—EDITORS.

Some of the natives told Sandanee that they would be glad to come to our house on First-day, and hear the Jaloof Scriptures read. They heard with great attention and quietness, and I believe understood what was read; and remained very still afterwards.

I invited, last First-day, a few women to come to the house. I read to them, and told them a little of our inducement for desiring times of silent feeling and reflection, when we had heard good instruction from the Scriptures, or other books read to us. There was a sweet consoling feeling present, which I felt to be a great favour.

*Hopes respecting the two African Teachers.*

We have hopes, with respect to both our African Teachers, that they will answer the wishes, which we know live in your minds for their good and for their usefulness to their country. They tell of advice which they receive from some of the residents here—to avoid the bad example of their countrymen, and to attend to past and present instruction.

Sandanee spoke with much interest of the good counsel given to him by one of the French Nuns, who has devoted herself to the service of the sick here—never to leave his present friends and their counsel, so long as he lived. These Nuns paid us a visit in school-time; and uttered, upon entering, their animated exclamation of “*Charmante! charmante!*” adding, if we staid here and kept such a school, it would do a great deal of good.

Mahmadee has been very useful to us, both as an interpreter and in doing all that he could to serve and help us in many respects. He has been up to his native place, Albrede; and to Jillifree, the next town. He brought me a present of a goat from his grandfather; and one of parched rice, with a friendly invitation, from the Alcaide of Jillifree—a fine looking man, who has since been to see us, having some customs to receive here.

*Beneficial Suggestions.*

The accomplished Travellers spoken of in the following extract has since departed this life at Bathurst.

The day we visited the Cape, T. E. Bowdich, who was of the company, said it would be a good thing if some benevolent society, or persons, would have an African instructed in surgery and

medicine, (but especially in surgery,) in England; for much was suffered in cases of accident, and at times in other cases, for want of skill in this respect: he mentioned instances which had come to his knowledge. He spoke with animation of the state of the people calling for the encouragement of the British Government, in the promotion of the sale of their productions: and, indeed, many must feel that this would be a great benefit to Africa; and would open the way for reciprocal advantage, in the disposal of the products of industry from England. He mentioned also Madeira, where he had been lately, as using large quantities of rice and maize, which might be sent from Africa, if those interested for the country would make arrangements for the purpose.

The rice-grounds at the Cape are, at present, cultivated in a rough way; the produce forming a common stock, to be dealt out by the Alcaide to the families: but corn is private property. It would be pleasant to see a better mode of culture promoted, and the ground kept clean: at present, if we walk in the fields, we are annoyed by a sort of prickly grass, which some of the people who speak broken English call the “small pins”: they bear small burs full of points, and not much larger than a grain of corn. J. T. and R. S. wish to have a plough sent out, as soon as convenient, that the ground may be prepared in this way before the rainy season.

*Just Views and Feelings with reference to Africa.*

I believe it will be found to have been a right decision, that none of our present company were left behind: and glad should I be to hear that it was in the hearts of some other friends, both male and female, to visit this land after the next rainy season. I think our engagements here will be carried on with harmony and good-will, both as respects schools and other departments. Our interest on behalf of the people does not lessen; but, according to my apprehension, advances as we stay among them, and enter into their situation.

We must have many things not perfectly convenient, or as we would choose: but if the great object of the instruction of the people, or their children, can be promoted, it will be of little moment what temporary lack of accommodation may be felt, or what difficulties may be



encountered; only may the right feeling be kept alive, and such attention given to our domestic concerns, as, in every situation, is requisite for the support of health.

About three weeks since we engaged a female servant, who speaks only Wolof, which is very inconvenient to A. T., and we shall be obliged to change her for one more instructed. I think I shall value the intelligent and well-instructed servants in England more than ever, if favoured to return: and I have, indeed, often thought that we are greatly indebted to them, and that they ought to be treated with consideration and respect; for respectable they are, in occupying, with industry and integrity, a very useful station. It is often remarked, that it would require more than two or three here, to effect what is done, with ease, in England by one; and this, not merely on account of the climate, but from the superior intelligence, application, and habits of arrangement, in many of the female servants in our happy country.

I have visited many of the huts here, and have seen with grief in what a state of extreme degradation and immorality the people live. Their wretched habits lead to much misery; and those domestic bonds, which should endear and unite to each other the father, the mother, and children of one family, are here supplanted by jealousy, confusion, and, in many instances, great cruelty. While writing the last sentence, I was called upon to visit a poor woman, who had been so inhumanly beaten by her husband, that she was in danger of suffering greatly, if not of dying, in consequence of his treatment; and although time was pressing, I immediately went. On my way, I was informed that the king of Barra, some time ago, wishing to dismiss one of his wives, had ordered her legs to be broken, which was the cause of her death. All these things reminded me of the easy complacency with which I had heard some people in England talk of leaving the uncivilized part of the world to themselves, saying, that they were very happy as they were, and much more INNOCENT than was imagined; but, indeed, from all the accounts which we hear from those who have really had a near view of the state of the uncivilized, it is evident that the innocence, that is talked of at a distance, is not found in them. On the contrary, all that

we see, or hear, calls aloud for the help of those who have been favoured with the blessings of a Christian Education, and the advantages of civilized and improved society.

It appears to be the will of the Most High, that His creatures should be made the AGENTS and INSTRUMENTS of improvement to each other; and the state of THIS POOR COUNTRY, more, perhaps, than any other, demands the wakeful care and exertion of those who can feel for the people, and for the advancement of truth and righteousness in the earth. There are, indeed, sacrifices to be made, and much to be encountered that will be opposed to the love of ease and self-indulgence. Those who have felt the comforts of home, and dearly prized them, must feel the deprivation of them, which is necessarily experienced here; so that they, who come out simply with a view to do good, will need the support of Divine Goodness, and the sense of His providential care over them. Yet I am far from believing that we are, in any circumstances, at liberty to sit down in the mere enjoyment of surrounding blessings, without a SINCERE AND SOLICITOUS INQUIRY what may be the duties of our day; or what sacrifices, for the sake of others, may be demanded at our hands. Are we not DEBTORS for all that we enjoy—for the privilege of Christian Instruction—the precious advantages of religious fellowship? And is it not enough for us to feel, that Divine Goodness permits us to partake of these enjoyments, even when seas divide us from those whom we love? Let us then seek for nothing more earnestly than entire dedication to HIS will; and resign ourselves wholly to pursue what we apprehend to be His appointments concerning us, whether it be for life or for death.

To these extracts we subjoin the Principles on which the Schools and Settlement are to be conducted.

*Proposed System of School Instruction.*

1st. It is intended that the British System of teaching by monitors be adopted, so soon as a few pupils shall have obtained, from the Superintendent, instruction that may qualify them to impart, even the earliest lessons.

2d. That all the pupils be taught to write, from the time when they commence their instruction in reading.

3d. That the formation of classes, and general mode of instruction pursued in the British System, be adopted in this.

4th. That, in learning the alphabet and

first course of lessons, the pupils be taught to follow the voice of their instructor or monitor.

5th. That when a class shall have learned to form on slates the written alphabet, they be taught to write from their printed lessons, and from dictation of words and of sentences.

6th. That some of the pupils, most advanced in reading and writing their own language, be instructed in English—that they be practised in copying correct sentences in easy gradations, in their own language, with the English Translation; until they become capable of forming sentences in both languages, and can write from dictation in each, without having the words given out in single letters—that they be instructed in the principles of grammar—that they be taught to form translations from the English grammatically, both written and verbal—and that they be daily practised in writing, in their native languages, sentences of their own forming, or from memory.

7th. That a portion of Scripture Translation be daily read in the school, by a Native Teacher; either from the printed lessons, or from such other parts of the Scripture as the teacher shall be capable of rendering into his native language, from the English Bible.

#### *Regulations to be observed by the Settlers.*

1. The object of this undertaking, is the instruction of the Natives of Africa in the principles of the Christian Religion, in common school-learning, and in such arts and improvements (especially those connected with agriculture or gardening, and domestic economy) as may be found suitable to the situation and climate.

It is, therefore, the duty, and should be the constant endeavour, of each of the Settlers, to devote his or her time and talents to this work, in the station in which he or she may be placed; not being influenced by the expectation of private advantage or emolument, but co-operating with the rest, in diligent labour and Christian harmony, to the main object of the Settlement.

2. The knowledge and sincere practice of the Christian Religion, being the appointed means of man's highest improvement, and of his consequent happiness both in this world and in that which is to come, it is the duty, and should be the constant endeavour, of every member of the Settlement, to recommend this pure and Holy Religion to the natives and others, by a consistent, watchful conduct, shewing forth the genuine fruits of Christ's doctrine.

3. The ability for all effectual labour for the good of mankind being derived from a Divine Influence, the Settlers are affectionately entreated, individually and often, to wait in faith and humility upon Almighty God, for the renewal of their strength: and, in order that they may be daily led to this exercise and reminded of their duty, it is agreed that the whole of the members of the Settlement, or as many of them as can be present, shall meet together every morning,

at such hour and place as may be appointed; when, after a suitable pause, for the purpose of mental retirement and recollection, a portion of Holy Scripture shall be read. At the close of this engagement, the proceedings of the Settlement for the day shall be arranged, and each member take his or her portion of service.

4. It is recommended, that, as far as practicable, similar meetings take place in the evenings; when a portion of Holy Scripture, or other suitable book, may be read, with a pause before the company separates.

5. The First-day of the week should be, by every settler, observed as a day of cessation from all labour; the necessary attention to the house and farm alone excepted, in which the members may relieve each other, so as to set the majority at liberty for more important service. A Meeting for Worship should be regularly held in the forenoon of this day; and there should be another meeting in the evening, for the purpose of social religious reading, at greater length than can be expected on another day of the week. It is also thought desirable, that the members be encouraged to devote a portion of this day, more particularly, to the instruction of the natives in the great truths of the Christian Religion, and in the moral duties which it inculcates, as ability may be afforded, and as the way may open.

6. Once in the month regularly, and as often as occasion may require in the intervals, there shall be held a meeting on the affairs of the Settlement, which shall consist of the members of the Society of Friends resident at the Settlement, or within reach of the meeting; but shall be open to such others as they may be disposed to invite. At this meeting, all cases of importance to the welfare or progress of the concern shall be considered and decided on, as in Friends' Meetings for Discipline, by the apparent sense of the meeting, collected by the clerk, who shall carefully enter every thing on minute: these minutes are to be approved and signed by those present, and copies of them sent to the Committee in London.

7. Should the increase of numbers, or other circumstances in the Settlement, render it needful, the monthly conference of the Settlers may nominate three persons, to be approved by the Committee in London, to have the direction of affairs in the intervals of the meetings: but, for the present, the Committee, having entire confidence in our friends Hannah Kilham and Richard Smith, expects the Settlers to abide in all cases by their advice; they being also careful to ascertain the sense of their companions, on matters of importance, as they arise.

8. The property of the Settlement being entrusted to Richard Smith and Hannah Kilham, on behalf of the Committee in London, to be by them placed in the hands of such persons as they may think fit; all such property is to be carefully preserved from loss or damage, and delivered up, when required, by the persons having the use of it. Inventories of such property, stating in whose hands it is placed for use, to be made

out and kept by the clerk of the conference, to prevent misunderstanding on this subject.

9. No member of the Settlement is to absent him or herself, without leaving word where he or she is gone, and when to be expected home: and should any one be prevented returning at the time appointed, he or she is to send a message, if practicable, stating what has occasioned the delay.

10. It being every way probable, that, in the prosecution of their benevolent object, the members of this little company will have to encounter many difficulties, and to undergo some hardships, they are affectionately entreated to endeavour on all such occasions to suffer as well as labour together; and when any are absent, or otherwise prevented from doing their part in the ordinary labour of the Settlement, let the rest cheerfully supply the needful service. By such mutual tenderness and sympathy, the bonds of Christian Fellowship will be strengthened; and the way opened for a sincere participation of each other's joy and comfort, when relief or success may be vouchsafed.

*Bear ye one another's burdens, and thus fulfil the law of Christ—even the law of doing unto others as we would they should do to us.*

*Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind; and thy neighbour as thyself.*

*Be perfect, be of good comfort, be of one mind: live in peace, and the God of love and peace shall be with you.*

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SINRA Itone.

REGENT.

CHURCH MISSIONARY SOCIETY.

*Extracts from the Journal of Mr. James Norman.*

THE return of Mr. Norman for the recovery of his health, and some particulars of his proceedings at Regent after the death of the Rev. W. Johnson, were stated at pp. 125, 141, and 142. Mr. Norman was in charge of the Settlement between eight and nine months, from the latter part of April 1823, to the beginning of last January. We shall make some extracts from his Journal during this period.

April 24, 1823—Went to Freetown, to get stores, and to bid our dear Brother Johnson farewell. We dined together at the Chief Superintendent's, the Hon. Joseph Reffell's, and then went with him to the wharf. He complained of illness; and I began to suspect that he had caught the yellow fever, which had within a few days made frightful ravages in Freetown. To God we committed him.

April 25—Engaged in the duties of my new station. Lord give me grace to fulfil the same faithfully! Thou hast placed near 2000 precious souls under my care.

April 26—This evening I read to the people the following extract of a Letter, which I received from Brother Johnson, from the Betsey and Ann\*—

Remember me kindly to my dear flock. Tell them that their poor Minister is very low, and much distressed in mind, and wants their prayers very much. He does not enjoy that communion, which brings the child of God into the real enjoyment of Christian liberty. O Holy Ghost! dispel these distressing thoughts from the wandering mind of thine unworthy creature!

I write as I think. You must excuse me.

I forgot to mention about the children who reside with their parents; and who have, of late, very badly attended school. Be so good and tell the people, that I am much concerned about their children. I hope they will mend their evil ways; and not neglect so great a duty, which they are bound to perform towards their children, in educating them. May the peace of God be with all!

The people were very attentive, and seemed much affected at this last proof of their Pastor's love to them.

April 28—The day particularly appointed for settling the Palavers. I thank God, not a single Palaver was brought to me.

April 29—This evening, two boys came to me, and said that they wished to be baptized. I asked them why they wished to be baptized. They answered, they thought it a duty which they owed their Saviour for what He had done for them. I asked them if they thought they were good enough to be baptized. They said, no, they were great sinners. "Do you think, then, that, as you are sinners, baptism will save you?" They said, no; but they hoped that the Lord Jesus Christ died for their sins, and that He alone could save them. After questioning them separately, I thought it my duty to place them with the other candidates then under instruction.

May 1—Went to Freetown—called on the Rev. H. Palmer, and enjoyed an hour's conversation with him. He informed me that he had obtained leave from the Council, to hold an Afternoon Lecture in the Girl's School-house, every Sunday; and he purposed to give notice of it the next Sunday at Church, and to begin on the following Sunday.

\* See pp. 302, 303 of our last Volume.—EDITORS.

He was so much delighted with the prospect of speaking the Word of God, particularly to the Coloured People, that his whole heart was engrossed by this one object. I was much gratified by the information, and prayed God that He would abundantly reward the zeal of my dear friend.

May 20, 1823—Two Young Men came to me. One of them was deeply humbled under a sense of sin: he felt the horrors of a guilty conscience: his cry indeed was, *What shall I do to be saved?* I directed him to the *Lamb of God, which taketh away the sin of the world*; and repeated to him some of the Saviour's gracious promises and invitations to sinners. The other came to tell me, that he did not feel that pleasure in the service of God which he once enjoyed: he felt the corrupt workings of an evil heart, and lamented bitterly these things: I exhorted him to use greater diligence in the means of grace, and to *rise and call upon his God*—mentioned many suitable promises—and told him to remember, that Jesus came to save us, not only from the curse of sin, but from its power and influence: *For he shall save his people from their sins.*

May 25, Sunday—My dear Wife was very ill: I did not expect that she would live through the day. I began the Service much dispirited; but, thank God! was enabled to go through. My wife continuing in the same situation in the afternoon, I could not leave her; but directed David Noah to perform the Service in the usual manner. When he got to the Church doors, the people eagerly inquired after Mrs. Norman. He informed them she was dangerously ill. They then resolved that they would spend the afternoon in prayer that God might restore my dear partner; which they did. I was much affected at this instance of the people's attachment to us, and greatly encouraged by it. Who could be otherwise, when he saw nearly 2000 persons engaged in prayer for him!

In the evening, a large congregation attended, and appeared very serious.

May 27—My dear Wife is fast recovering. In judgment, God remembers mercy.

May 28—Mr. Wilson, our medical attendant, visited me by direction of Dr. Barry, to whom we had sent for assistance. He seems alarmed at my situation, as he says that I have not strength to resist a sharp attack of fever. He

strongly recommends my return to England for a few months: but I have neither disposition nor opportunity to go. I am determined not to leave the people, till they are provided for. *My times are in Thy hand!*

June 3—This morning I had another attack of fever, which made me very low. In the afternoon, Br. Vaughan paid me a visit. We could not forbear weeping, when we met. While he was with us, a Note came from Mrs. Vaughan, stating that the Chief Justice was dead, and he was obliged to return immediately. We parted with tears, never expecting to see each other again in the flesh. The Yellow Fever is still raging. What an awful period!

July 18—We were visited by His Excellency the Governor, accompanied by Mr. Reffell and Dr. Barry, for the first time since His Excellency's return from the Gambia. They came to breakfast. We saluted the Governor with 19 cannon. I could not help thinking, with gratitude to God, on the different use which we made of these guns to that for which they were at first designed. They had been formerly employed for the protection of the greatest villains that ever infested the earth, and in the most horrible trade that ever cursed this country: now they are employed to welcome the Friend of Africa, our kind Governor and Father.

July 19, Saturday—I trust we experienced the presence of our God this evening, in our Meeting. Several of the Communicants spoke, most affectingly, on the corruption of the heart, and the grace of the Lord Jesus in subduing this corruption. This day two Young Men were added to the list of Candidates for Baptism: I had examined them carefully; and had great reason to believe that a good work was going on in their hearts.

July 23—We were visited by a large elephant. He was hunted by many of our people, and by those of Gloucester; and was killed, after a long chase, at Hastings, but not before he had killed one of his pursuers, an inhabitant of Gloucester.

July 26, Saturday—At the Meeting, one of the people said that he had been much affected, by hearing, in one of the Evening Services, that it would be more tolerable for their Heathen Countrymen in the Day of Judgment, than for those people in Regent who sat under the

sound of the Gospel, without its having an abiding influence on their hearts. He was afraid very much that he was one of those people: for, when he first began to seek the Lord Jesus, he could be glad very much to hear His Word; but, now, he no stand that fashion. This troubled him much; for he no think God's Word go to the bottom of his heart—that he stand all the same like Pharisee—and he fear that, in the Last Day, he shall stand among those people to whom God will say, *Depart, ye cursed, into everlasting fire, prepared for the Devil and his Angels!* “I want very much,” he said, “to love God's Word. The Lord Jesus help me by the Holy Ghost!” He then sat down in tears.

*Aug. 9, 1823. Saturday*—This evening was a pleasant one to my weary soul. Four Communicants spoke in a most affecting manner. One, in particular, lamented the ingratitude which his conduct shewed toward his gracious God; who so loved him, as to send His Beloved Son to die for him. I feel much encouragement at these Meetings; for I trust, from what I hear at these seasons, that God has blessed my labours to the stirring up of some of His servants to greater diligence, and to the comforting of others.

*Dec. 6*—I am this day 34 years old. Few and evil have been the days of my life. How many sins have I committed against a gracious God during this period! Well may I exclaim, *How great is His goodness!* May the remainder of my life be more devoted to my God! It is now three years since I left my native country, for the purpose of making known my Saviour's Name among the wretched sons of Ham. I have suffered much; but I trust I can say from the heart, that I thank my Lord for these afflictions, as they have tended to keep me humble.

*Dec. 8*—At a Prayer-Meeting at the Seminary, one of our Native Teachers, from part of the xliith Chapter of Isaiah, described, in a most feeling manner, the miseries of his countrymen. In the evening we had another Missionary Prayer-Meeting in the Church. It was well attended. One of our African Brethren prayed in a most affectionate manner, particularly for the Heathen. I then spoke to them on the duty of making known to such poor creatures the way of salvation by Jesus Christ, and then concluded with prayer. May the  
*July, 1824.*

Lord stir up a Missionary spirit among us!

*Dec. 9*—This morning, after prayers, I rode, in company with Br. Lisk, to Leopold, and breakfasted with the greater part of our Brethren; and then went on to Charlotte, to our Monthly Prayer-Meeting. After the Meeting, we held the Annual Meeting of the Charlotte Branch Missionary Society. It was, indeed, heart-cheering to me to find my dear Brethren not only in bodily health, but all actively engaged, and all alive in the great and important duties belonging to them. I was, indeed, a solitary instance to the contrary; yet I trust I can say that it is my most earnest desire to be instrumental in bringing sinners to Christ. But it has pleased God, and I doubt not in mercy, to lay me aside. His will be done!

In the evening I returned home, much exhausted; but, seeing a great number of people in the Church, I was constrained to go in, and speak to them: which I did from John xi. 18—25. It was a solemn opportunity. I felt as if it was the last time that I should stand up before them, and spoke accordingly. The people were remarkably attentive. May the Holy Spirit grant His blessing!

*Dec. 10*—This being the appointed day for the Quarter-Sessions in Free-town, I was obliged to go down and answer to my name as a Magistrate. I felt extremely weak, so that I could scarcely sit on my horse. I was glad to meet my Brethren well. I returned in the afternoon; and, before I reached Gloucester, was attacked with ague. How mysterious are the ways of God! I have the most numerous charge in Western Africa to attend to, but it pleases God by affliction to prevent my performing this duty. Oh that I may be enabled, by His grace, patiently to endure what He is pleased to lay upon me! May He grant that the present trying dispensation may be so sanctified to the people and myself, that it may tend to His glory and the good of souls!

*Dec. 17*—Our friend Mr. Refell wrote to request me to accommodate His Honour the Acting Chief Justice and Commodore Filmore with lodgings for a few days; they having expressed a desire to make a short stay in Regent, in order to enable them to form a correct judgment concerning the reported improvements of the Liberated Africans. I was very glad that two Gentlemen of

their character were coming for this purpose; as the more strictly the situation and conduct of the people are inquired into, the more occasion will the inquirers have to bless that God, who has wrought such a change in the once wretched, but now happy children of Africa.

*Dec. 18, 1823*—This evening, the Chief Justice and Commodore Filmore arrived; and were accompanied by our friend Mr. Reffell, who returned the same evening.

*Dec. 19*—Our two guests walked about, and examined the houses. They expressed themselves highly gratified with the cleanliness and Christian conduct of the people.

*Dec. 20*—This morning, at the request of our visitors, I rode with them to Leopold and Charlotte. They were highly delighted with the beautiful scenery which we had to pass through; but much more so with the appearance of the different towns, and the happy situation of the people. They examined the children, and expressed themselves satisfied with their improvement, especially in reading. In the afternoon, we returned.

In the evening, feeling myself better, I went to Church. They accompanied me. It being Saturday Evening, we held our usual Meeting. Several of the people spoke of the gracious dealings of God toward them in a very pathetic manner, while they lamented their ingratitude, spoke of the depravity and corruption of their hearts, and mentioned these things as a sore burden. I endeavoured to lead them, with stronger confidence, to Him who came to save His people, not only from the curse due to sin, but from their sins—to Him, whose grace is sufficient for our need, and whose strength is made perfect in our weakness—to Him, who giveth power to the faint, and who increaseth strength to those who have no might.

After our return from the Church, the Commodore told me that he was glad that he had been enabled to hear these things from the mouths of our African Converts; and that all which he saw and heard exceeded his most sanguine expectations. To God be all the glory!

*Dec. 23*—This day I was obliged to go to Freetown, to the Quarterly Meeting; as the propriety of my return to England for a few months, for the benefit of my health, was to be discussed.

I was so ill, that I fell from my horse, and bruised myself severely. My dear Brethren, knowing my past sufferings, my present ill health, and precarious situation, and hoping a change of climate would be beneficial, resolved that I should return home as early as possible. I feel this a great trial; but believing it to be my duty, I cannot but acquiesce in their decision, and submit to the will of God.

*Dec. 24*—This morning I went on board the Owen Glendower, to visit the Commodore; and had an interesting conversation with him; during which he told me that he visited Regent under great prepossession of mind that too much had been said of its improvement, but he was now convinced that the reports concerning the state of the people were not at all exaggerated. He was perfectly satisfied with all that he saw.

*Dec. 30*—It is a great consolation to me in my affliction, to receive so many proofs as I do that the people have a regard for me. They know that I have exerted myself to the utmost for their good, and they feel for me in my affliction. Often I am constrained to weep, when I hear how earnestly they wrestle at the Throne of Grace for me, "that God may please to give me health and strength; and if He pleases to send me to England, that I may return again among them, to tell them of the love of Christ to sinners."

*Jan. 8, 1824*—Mr. Reffell came to Regent, in order to dismiss me, and introduce Br. Lisk. After the Evening Service, Mr. Reffell addressed the congregation in an affectionate manner. The Church was full.

*Jan. 9*—I was almost overwhelmed when I left, at the affectionate manner in which the people bade me farewell.

#### *Addresses of Liberated Africans.*

We have, on various occasions, quoted the Addresses which have been delivered at Missionary Meetings by Liberated Africans; and shall now add some others, delivered by persons connected with Regent.

One of the Native Teachers spoke as follows—

My Dear Friends—I cannot be thankful enough for the mercies which I have received. I can say that the Lord has done great things for me, whereof I

am glad; but, still, I do not feel grateful enough.

It is God who put it into the hearts of good people to come here to do us good. We were brought here through much trouble; for we were afraid of our bodies, lest they should be killed; but it was for the good of our souls.

It is God that has done all these things for us: we can never be thankful enough. As the Lord has done great things for us, we ought to do something for our country-people. As we have received the Gospel freely, we ought to give freely. We received books and teachers to teach us the Word of God.

It is written in St. Paul's Epistle to the Philippians, ii. 10, 11. *that at the name of Jesus every knee should bow*; so that we hope that God will send His Word to our country-people. You know what a state they are in. The stones, that they worship, cannot save them: the sticks, that they worship, cannot save them. No! none but Jesus can save them. Our poor country-people don't know that they have a soul, nor that there is any such a person as the Lord Jesus Christ. I am very thankful for what God has done for me, but I am not worthy to speak to you about the Gospel. We must not think that giving our coppers is a great thing, for the Lord brought us naked into this place, and has done much for us; and if we have put our hands to the Gospel plough, we ought not to look back: but I fear some of you want to look back—you that promise to give sixpence, and then only want to give threepence!

Another Native thus addressed his countrymen—

My Dear Friends—I cannot tell you much word: but I must say the Lord has done great things for us; for *once I was blind, but now I see.*

I know how long I have been in this country, and that it was the Lord that brought me here: if one man had told me that I should ever come here, and wear shirt and trousers as I do now, I could not believe him. But I very sorry to say some people turn their back on God's Word: they not consider that the Lord is faithful.

I not able to tell you what the Lord has done for me: it is by the goodness of God that I am still alive, and hear God's Word.

I sorry very much to hear our Bro-

ther say some people not like to pay to the Society as before-time: but you must give with a glad heart—for *the Lord loveth a cheerful giver*—that our poor benighted country-people may know and live also. If you cannot give it without grumbling, you had better eat it.

I desire that every one may know Him; but *it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy.*

It is of no use for me to talk much. You see, not many White People live here; but we plenty Black—Why? because it is not for money that they come, but to *preach the unsearchable riches of Christ.* You know if a man only learn A B C, he must have a teacher—so, we must have men to teach us the way to heaven; although Jesus Christ is the way.

You must all die; and every man that dies without Christ goes to hell. Remember, you must die—perhaps to-morrow. Consider, God done great things for you, but you do little for Him: some only give one penny, and grumble to give that.

But the Lord says, *Whosoever cometh to me I will in no wise cast out.* These words are my comfort, day by day. I will say the Lord is good and faithful to me. We all meet together to-day; but we all must die, same as we all meet together here.

I am not worthy to say any thing for the Lord Jesus Christ, for I am a sinful man. It is by Him alone I live; without Him, I die long before this. That's all I got to say.

Another of the Native Teachers said—

My Dear Friends—I cannot fully express what I feel on this occasion. I cannot be too thankful to God, and the Government, I mean the King of England. I desire to be thankful to God, for His goodness to me; and if I was to give all that I have got, it would not be enough.

My African Brethren! it is through the Government, under God, that we are brought from the slavery of Man; but it is God alone, that has brought us from the slavery of the Devil. We are called to assist in this great work. You know, my Dear Friends, that God has put it into the hearts of good people to come here and teach us to read His

Word, or we should never have known any thing about the Lord Jesus Christ.

Now I often think about my poor benighted country-people; and about my poor father and mother, and my sisters; and my wish for them is, that they may know Jesus Christ. They are in great darkness, and they don't know that there is either a heaven or a hell, or any thing about it. I asked some of my poor country-people what would become of them, if they died: they said, "If a man dies, he die—palaver done." What an awful situation this is to be in! Let us then do what we can for them; and, though every one cannot be a preacher, yet you can give your coppers, and your prayers that God may bless what you give.

At another Meeting, the Native Teacher last quoted gave the following interesting narrative of the course in which God had graciously led him:—

Christian Friends—With pleasure I stand up to tell you, what great cause I have to thank God for the unspeakable mercies bestowed upon me.

I am a native of the Bassa Country, from which it has pleased our gracious God to bring me, through the horrid Slave Trade.

My mother died when I was an infant: and after I had staid with my father a few years, he sent me, with an elder brother of mine, to one of the Chiefs of the country; with whom I stayed about two weeks, when he sent some people to another country to go trading, with whom he also sent me. I did not know that they were going to sell me. We walked three days before we reached the place—still ignorant of their intention.

The next day I was called for; and, when I came, I heard, by their conversation, that they had sold me. I cried very much; but, alas! as there was no Christian Religion there, there was no pity. So I became a Slave. I looked about me, and saw none but strangers—my country-people had all withdrawn. While I was crying, one came and told me, that I was only put in pound for one month, and that I should return to my friends again. But this proved all false: no pity, no mercy, was shewn me: like a beast they began to treat me, though I was free-born.

Soon after they took me to an island,

to a White Man, named John Mills. To him they sold me.

I had been about three weeks a slave to this White Man, when it pleased God to send Englishmen to deliver me, and many more.

About five o'clock in the morning, five boats, full of soldiers and sailors, landed. We were taken by the Headman into the bush. I and another boy tried to run away; but they soon caught us, and brought us back again, and John Mills delivered us to the English, who took us off on board the schooner.

We staid about one week at anchor, and then sailed for Sierra Leone, where we were landed immediately.

After we had staid about one month in Freetown, we were sent to Regent—then called Hogbrook.

At the first when we were at Regent, we were surrounded with nothing but bushes; and we did not like to stop there, but we were forced so to do. I believe we were at Regent a whole year without a White Man; and we lived in a most wretched way—*without God, and without hope in the world.*

After that, Mr. Hirst came, and he took the trouble of teaching me the Lord's Prayer; but my heart did not delight in it. Mr. Hirst also kept Meeting; but I only went to make game.

In this awful state I continued, until Mr. Johnson came, who caused me to stay with him: but I did not like to stop with him at the first. So when he had gone down to Freetown, to bring up Mrs. Johnson, I went down to stay with Mr. Reffell. However, Mr. Reffell soon found out that I was good for nothing; and he sent me back again to Regent, and was glad when he got rid of me.

So I went and stayed again with Mr. Johnson, who put me to keep the rice store.

I then, with the rest of the people, attended Divine Service in the Church regularly; and it pleased God soon after, through the instrumentality of Mr. Johnson, to call me out of nature's darkness into His marvellous light. I beheld myself wretched and lost, until I was pointed by Mr. Johnson to the *Lamb of God that taketh away the sin of the world*. I was encouraged to throw myself at the feet of Jesus, through whose blood I enjoyed that peace which passeth all understanding.

Since that time I have struggled with the world, the devil, and the flesh;



and have been, alas ! too often overtaken by these mighty foes. Yet, through the mercy of God, here I am. Thus far He has upheld me ; and I am confident He will keep me, by his almighty power, unto the end. *Surely goodness and mercy shall follow me all the days of my life!*—Why? Because it has followed me.

I cannot fully express what I feel. Oh ! when I look back, and consider what I was ten years ago, and behold what the Lord has done for me and many of my African Brethren, I am astonished, and constrained to exclaim, *What hath God wrought !*

Oh that God would give me a grateful heart ! that I may be thankful to Him who has redeemed, yea, who has plucked me as a brand out of the burning, and be grateful to my benefactors—I mean Government, which has been the means of delivering me from temporal slavery ; and also to the Church Missionary Society, and its Missionaries, who have been the instruments of delivering me, and I trust I can say many of my Black Brethren and Sisters, from the slavery of the Devil.

Oh ! what good has been effected through the preaching of the Word of God !

My African Brethren, I beseech you to be thankful. You know what we were once : and now behold what great things the Lord has done for us.

Oh ! let us never rest, but be always endeavouring to make known the great mercies which we have received, freely to our poor benighted countrymen.

Thanks be to God our Father, who has and does give us the victory, through our Lord Jesus Christ. Amen !

It will be readily believed that this affecting Address, which was delivered at a Missionary Meeting held at Kisse, made a powerful impression on the hearers. Mr. Reffell, who was among them, was delighted with the ingenuous acknowledgment of former delinquency, and with the great and manifest change which had been wrought in this Young Man.

#### CHARLOTTE.

##### CHURCH MISSIONARY SOCIETY.

*Foundation-stone of St. John's Church laid.*

THE 6th of January having been appointed for laying the founda-

tion-stone of a Church for the use of the inhabitants of Charlotte, the Superintendants of most of the other towns, with a number of the Liberated Africans, attended ; and were joined by many Gentlemen from Freetown, among whom were the Acting Chief Justice, the Members of Council, and several of the Magistrates.

From the Sierra-Leone Gazette of the 10th of January, we extract some particulars :—

As soon as the Ladies and Gentlemen had taken their places, the Superintendent, Mr. Taylor, arose, and, giving out a Hymn appropriate to the occasion, the voices of the whole assembly burst upon the air in one solemn strain of holy thanksgiving and praise ; making those wilds resound with the name of our adored Creator, where a few years since nought was heard save the fierce leopard's howl or hoarse bark of the prowling wolf.

Prayer having been offered for the blessing of God on the undertaking—

At the close, Mr. Thomas Davey, after regretting the indisposition and consequent absence of our truly pious and worthy Chaplain, the Rev. G. R. Nylander, spoke as follows—

Dear beloved Brethren !—We are assembled together at this time for one of the noblest purposes which can occupy the attention of man ; it being nothing less than to lay the foundation-stone of a House for the Worship of that Supreme Being whom *the Heavens, and Heaven of Heavens, cannot contain* ; who, although He be the High and Lofty one that inhabiteth eternity, hath promised that He will dwell with those of an humble and contrite spirit, and dispense His blessings wherever His Name is recorded.

If we duly consider that the Children of Israel, when they said that the time had not arrived for the building of the House of the Lord, received a reproof by the mouth of the Prophet Haggai, saying, *Is it time for you, O ye, to dwell in your ceiled houses, and this House to lie waste?*—ought we not as men, and much more so as Christians, (so far as God has given us ability) to obey, without reserve, the command which follows : *Go up, and build the house?* May we do so, trusting in Him who hath promised that He will take pleasure in the work of our hands, be glorified by it, and from this day bless us.

It is recorded of David, the sweet Psalmist of Israel, that it was well that he had it in his heart to build a House to the Name of the Lord. If the thoughts of men are thus

noticed by Him to whom all hearts are open, and from whom no secrets are hid, may we not expect that he will look down with complacency on our present undertaking?

We desire to return our hearty thanks to Almighty God, for raising up, and so long sparing to us, him who is such a kind father and steady friend to the Colony, our most excellent Governor, Sir Charles MacCarthy, whose absence on duty at Cape Coast we sincerely lament: for we feel persuaded that it would have afforded him, as it would us, the most heartfelt pleasure to have been present on this interesting occasion. But, at the same time, we are very thankful that he has left, during his absence, our friend the Honourable Joseph Reffell, Member of Council, Colonial Secretary, and Chief Superintendent of Liberated Africans, in charge of these villages in which this interesting population is settled. Extremely sorry am I, that the lot of delivering this Address has fallen upon one so unable to do justice to those exertions for which he is so highly distinguished; yet I console myself with the assurance, that he lives in the hearts of all who are now assembled.

I therefore beg leave, in the absence of His Excellency the Governor, to call upon you, Honoured Sir, as his representative, to proceed to lay the foundation-stone of the Parish Church of St. John.

The Hon. Joseph Reffell then advanced to the foundation-stone, and, addressing himself particularly to the Liberated Africans around, in the most forcible and impressive language pointed out to them, that they ought to consider the present ceremony as the commencement of another of the many obligations conferred upon them by the liberality of the British Nation, through the medium of their beloved Governor; who, ever mindful of their welfare, both spiritual and temporal, had directed this building to be commenced prior to his departure for the Gold Coast. He took this opportunity of reminding them of the strict charge which he had delivered to them a short time previous, respecting the several duties which they had to perform; and by an active display of which, they could alone evince their gratitude to that Government, whose liberality has given them the means of reaching their present happy and advanced state in civilized life—that if they wished to shew their gratitude to their esteemed Governor, and the worthy Superintendent under whose care they had lived, they would cherish in their hearts the instruction and advice which they had at all times received; and, by a religious, honest, and industrious life, would make the only and most desirable return for the arduous and unceasing exertions which

had been used, on every occasion, to promote their welfare—that he hoped shortly to see them meet together in the Church now about to be built, and there join in one solemn heartfelt thanksgiving to their Creator for the numerous blessings which they enjoy.

Mr. Reffell then deposited some new coins of the present reign; and, the immense stone being lowered upon the base, he declared the foundation-stone to be laid in the accustomed words, and that the same was dedicated to "St. John." The company having struck the stone with the mason's mallet, and returned to their seats, Mr. Thomas Davey again stood forward, and spoke as follows—

My dear Friends, you more especially who reside in this town, remember you have many mercies and blessings to be thankful for (as you have just heard from our excellent friend), of which this is one of the greatest, to have a House for Divine Service begun. Let me intreat you, therefore, to shew your gratitude to God, as the Author of all good; and to those placed by Him in authority over you, for the punishment of evil-doers and for the praise of them that do well. Adorn the doctrine of God our Saviour in all things: *for the grace of God that bringeth salvation hath appeared—teaching us, that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present evil world;* looking by faith for that blessed hope of eternal life, and the glorious appearing of the great God and our Saviour Jesus Christ, at His second coming: who so loved us, that He gave Himself for us, that He might, by His precious blood, redeem us from all iniquity and sin, and purify unto Himself, by the washing of regeneration, a peculiar people zealous of good works.

Finally, may the blessing of the Lord attend our undertaking this day! May this and all our works be begun, continued, and ended in Him! For we are persuaded, that, unless He build the house, they labour but in vain that build it. May He cause the divine influences of His Spirit to attend the declaration of His Word, so that a numerous seed to serve Him may be raised up in this place; and that, whilst we build a temporal house, He may build up for Himself a spiritual temple, to the praise of the glory of His grace, through Jesus Christ our Lord! Amen.

The whole assembly having again joined in singing a Hymn of praise, were dismissed after prayer had been again offered for the favour and blessing of Almighty God.

The affectionate allusions on this occasion to the late Governor will awaken the deeper regret, when it is remembered, that, a few days

after that in which this tribute was offered to him, he fell by the hand of Africans, while contending for the real good of Africa.

### Sherbro.

#### *Evil Effects of the Slave Trade.*

A LETTER from Mr. George Caulker, who is well known to our Readers, addressed, from the Plantain Islands, in October, to the late Sir Charles MacCarthy, while it will augment the regret so deeply felt for the loss of that lamented Officer, will shew the necessity for determined perseverance in exterminating that traffic which it was one of his main objects to destroy, and which is productive of incalculable evils to these shores.

This Letter appears in the Sierra Leone Gazette of Nov. 15th. The Editor remarks upon it—

It will afford a pretty clear illustration of the state of affairs among our immediate neighbours to leeward. Their Courts, like those of the Sovereigns on the Bulom Shore, are characterized by ferocity and low intrigue; and actuated by the vilest passions of human nature, which are evidently called into action by their nefarious dealings with the Slave Traders.

The Letter is as follows—

May it please your Excellency—After waiting some time for the Officer whom you promised to send with me for settling affairs and bringing about a peace in Sherbro, I concluded, from his delay, you had at that time too much other business on hand; and was forced, though with a great deal of regret, to proceed without him.

I now beg leave to lay before your Excellency our proceedings. I left the Plantains on the 6th of August; and arrived at Bendusuma, where I found my Uncle, on the 10th, preparing to go to Bendo, where we arrived together on the 14th. The first thing we had to do was, to call the Kings together, which, after 20 days, was mostly effected; but, unfortunately, a Slave Vessel coming to Shebar, broke up our assembly, most of the Chiefs being eager to get a share of the cargo. A little before the arrival of the Slaver, we expected Mr. J. Tucker, Mr. L. Tucker, and Prince Cong Cugba;

but never had their presence at any of our conferences. King Sherbro, after being repeatedly sent for, at last arrived on the 23d of September.

Somano, the King of Bendo, was already at Pey-purra, the scene of action; where he had collected a body of men, and was carrying on a trifling negotiation. Sawary, King of Charra, sent us a message that he had not his drums ready; and begged we would wait, at least ten days, for him to get his drums in order. Vexed with such dilatory conduct, we at last proceeded without him to Broco, in the Deong, and commenced a regular negotiation. Our strength being greatly augmented, we held a meeting; old King Sherbro of Yohni, Somano of Bendo, Serry Kama of Deong, and many petty Chiefs, being present.

The hostile army had, in the mean time, decamped; and retired farther into the country, as we were afterward informed: and being alarmed at our numbers, began to suspect that we carried hostilities with us. The hostile army, losing their credit every day, thought it advisable to make an effort to regain it; which they did on the 26th, by attacking a Cusso town called Singama, about 60 miles from Pey-purra, which they took, without much trouble, by surprise in the night, and which they now occupy.

Every thing being in readiness for PLANTING a truce, Somano was deputed to conduct the twig of peace with the officers of the Purra, whose business it is to attend on such palavers.

The Purra-institution among the Buloms would take up too much room, at present, to explain; and would, perhaps, only tire your Excellency's patience: but, should you wish for such information, I shall feel a pleasure in communicating it at any future period.

At this juncture, we heard of the death of Ba Pussu, the rightful heir to the Bendo Crown, (the uncle of my uncle), which put our whole assembly into confusion, and nothing but loud lamentations were heard from every quarter. We being at a loss what to do, and knowing that if we left the Kings by themselves they would soon disperse and leave all undone, my Uncle proposed that I should come down and see after the burial of Ba Pussu; which I have effected, and wish now to return to the conference.

I have had information since, that

the negotiation is going on with every appearance of success; and, if your Excellency will enable us to make some presents to the inland warriors, I have no doubt but every thing will be settled to your satisfaction, and greatly to the benefit of all traders.

Since I had the honour of seeing your Excellency, I have laid the foundation of a stone-house, which is entirely carried on by the boys whom you put to prentice for me at Sierra Leone; and it is through your goodness that I am at all enabled to undertake any such work — your patronage extending to all Africans who wish to improve their condition, by erecting durable and comfortable dwellings. The masons' tools which your Excellency gave me formerly being now worn out, I beg leave to request you to be so kind as to supply me with a few more, viz. axes, hammers, chisels, trowels, and squares, and a few moulding-planes; also some paint, paint-oil, and nails.

I hope your Excellency will not take amiss this my humble petition, which your former goodness has emboldened me to make, and knowing no one else to whom I can look for assistance.

I have the honour to be,

Your Excellency's most obedient,  
most humble servant,

GEORGE CAULKER.

## India within the Ganges.

### CALCUTTA.

#### CHURCH MISSIONARY SOCIETY.

##### *Examination of the Female Schools.*

At pp. 276 and 277 of the last Number, some account was given of a Public Examination of the Society's Female Schools. We extract further particulars from a Calcutta Newspaper.

The Examination commenced on the arrival of Lady Amherst, by the introduction of the First Class, consisting of a number of girls, who read the New Testament with much facility, and answered the questions, put to them by Mrs. Wilson and the Rev. Messrs. Wilson and Jetter, with much perspicuity and discernment: we cannot help remarking the quickness of one little girl, a child not exceeding four years of age, who read the New Testament without the slightest hesitation, and with a clear-

ness quite astonishing. The girls composing the Second Class were examined in one of the elementary books made use of by the Society, and acquitted themselves very much to the satisfaction of the company present. Another Class was examined in Dr. Watts's Catechism, and evinced great retention of memory.

After these exercises had been gone through, some of the girls seated themselves on the ground, and began to sew; after which they displayed their performances to some Ladies, who highly commended them. Specimens of their writing were then exhibited, which reflect the highest credit upon their teachers.

When we consider the short period that this Society has been in active operation — a period not exceeding 18 months — we feel that every thing which could be said by us would be inadequate to the idea that we entertain of the value of its services. Nearly 400 children are educated in 22 Schools, belonging to the Society. We know not whether we should say CHILDREN; for, among those present, were several adult females.

The difficulties which the Society has had to contend with, it must be obvious, are of no common kind. These have been of a nature probably stronger than Caste: and the principal of them appears to us to be the habit of female seclusion among the natives. It is true that the greater number of these children are Hindoos, and that the custom of seclusion is of Mahomedan origin; yet so well does it suit the Hindoo character, that it now forms a strong feature of it.

We were very much pleased with the presence of several respectable Natives, who even assisted in the examination of the classes themselves — a plain proof of the decrease of prejudice among them.

We believe there was not a person who attended this Meeting, who did not feel rejoiced at the communication of instruction to the numerous interesting little objects around him; and we most fervently hope, that these feelings will not be allowed to expire, without some assistance of a more substantial nature being afforded to the funds of so valuable an institution.

### BENARES.

#### CHURCH MISSIONARY SOCIETY.

THE Sixth Report of the Calcutta

Corresponding Committee contains the following statements with reference to Benares and its vicinity.

*State of the Mission.*

A piece of ground near the city, suitable for building on, having at length been obtained, two Bungalows are erecting on it, for the residence of the Society's Missionaries at this Station.

The number of boys in the School, founded by the late Jay Narain Ghossaul and endowed by his son Kolly Shunker Ghossaul, is reported to be 141. The allowance for subsistence made to a certain number of the boys, according to the will of the founder, has the good effect of retaining them longer in the schools than they have been found to remain in the Society's other schools; but the want of a sufficient number of books, as also the high rate at which books imported from England sell, has been found a great hindrance to the improvement of the upper classes in this school. The Superintendent expresses much satisfaction with the effect evidently produced on the minds of several of the scholars from reading the Scriptures: they generally prefer the New Testament to any other English Book; and, on Sunday Morning, several of the elder boys go as far as Secrole, in order to read and receive instruction in the Old Testament.

During the past year, on the representation of the Chaplain of the Station, a Chapel has been erected at Secrole, for the use of the Native Christians who attend worship in Hindoostanee. The Committee supplied about half the expenses toward the building: the remainder was raised by the friends at and near Benares. In May last, the building being completed, was opened for Divine Service; at which time the Rev. Mr. Fraser baptized a man descended from Christian Parents, and a Hindoo Woman who had been previously under a course of instruction. The number of Native Christians who usually assemble in this place for worship, is about fifty: occasionally, a few Hindoos and Mahomedans also attend.

There are some other Native Schools at Benares, and a few girls are instructed in the city and at Secrole; but the Committee have no particular information respecting them.

**GORUCKPORE.**

*CHURCH MISSIONARY SOCIETY.*

The Corresponding Committee give the following view of an

*Opening for a Mission.*

Some leading members of the European Society at Goruckpore, having long desired the presence of an English Missionary at that Station, and having engaged to provide a house, and also to supply a considerable proportion of the necessary expense, the Rev. Mr. Morris, after consulting the Committee, proceeded from Benares to Goruckpore in March last, with a view to ascertain, from actual experience, the openings for Missionary Usefulness at that place. The difficulties which have usually opposed themselves, from the misapprehension of the Natives, at the commencement of Missionary Labours in this country, were here also met with. Mr. Morris, however, succeeded in establishing a boys' school, and Mrs. Morris collected a few girls around her. The following extract of a Letter from Mr. Morris, dated June 30th, exhibits his views of Goruckpore, as a Missionary Station, and also his feelings as to remaining there:—

The town of Goruckpore contains, probably, about 70,000 inhabitants; extremely ignorant, as must be supposed. The Tracts which I brought with me for distribution are in a great measure useless, as the people do not understand the Devanagari character; and it is to be lamented that we have nothing, as far as I know, printed in the Kythee. If we may make a comparison, this place is certainly much *INFERIOR* to Benares: the inhabitants are years in knowledge behind those of Benares, and other large cities: this, however, is a strong reason why they should be instructed. In order to see what impression could be made, and to turn our time to some advantage, a school was commenced shortly after our arrival here; and which, though small, comparatively speaking, yet at some future day may rise into importance.

While I sincerely rejoice in an opening like this, and earnestly pray for the kind people and their good cause here, I must beg to be excused from giving any further opinion on the subject of settling permanently here, till I shall have again visited Benares, and till I shall have seen how the work is likely to succeed at that place, of which, as a MISSIONARY station, I have formed the highest expectation.

The Committee are sorry to have to add, that, soon after writing the Letter of which the above is an extract, Mr. Morris was attacked with severe fever; which for several days held his life in suspense, and has so greatly debilitated

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his bodily frame, that cessation from labour for some time, and change of air, have become necessary to him.

### MEERUT.

#### CHURCH MISSIONARY SOCIETY.

##### *State of the Mission.*

THE Rev. Henry Fisher, Chaplain at this Station, communicates the following details of Missionary Proceedings to the Corresponding Committee. In reference to Half-yearly Meetings, which he holds, he says—

On these occasions, few seem to take any interest in our proceedings, except my own immediate religious friends, and my COMPANY (to use the military phrase) of serious soldiers. Our accounts are publicly audited; and I generally (indeed always, for I have no one to do it for me) address the Meeting, with a view to encourage and excite them. Our Church-of-England Society usually consists of about 30 or 40 steady religious men; while the average number of hearers varies from 100 to 400 volunteers, who attend the public Church Lectures, &c.

- David, the converted Saadh, is no longer in the list. The poor old man has been for some time incapable of doing any thing in his school from weakness in his eyes, and is now quite blind. His friends at Henreepore take care of him. I have not heard of him, or from him, for some months; but Anund told me that he is well in every other respect, save the loss of his sight.

Mr. Mill will doubtless communicate to you the opinion which he formed of the Saadhs from personal observations, when Anund accompanied him to Agra and Futtyghur. I perfectly coincide with him, that these people, however interesting, and however promising of a productive harvest if the reapers were among them, are sadly too much entangled by peculiarities and fancies of their own, to possess sufficient simplicity and teachableness: although they cannot be considered equally indisposed as the rest of the multitudes of Asiatic Heresies and Superstitions, to the reception of the truth; for they have renounced caste, and are curious to read and understand our books: yet, it is obvious, they highly estimate their own creed; and are anxious to establish and to conciliate from us a concession to that

effect, that there is a great RESEMBLANCE between Christianity and its Divine Author, and their own traditions and fabulous records of Satgur Uddeas. I still think that great good might be done among them, if a regular system of uninterrupted Missionary Labour was established, at least among those simple villagers whom I have seen at and around Kowabee.

Anund is settled at Delhi; and sends me, from time to time, his Diary: when I write again, I will send you a few extracts, which may serve to shew you how he is occupied. Behadur and his wife and family are here; and he acts as Reader in my Native Congregation, visiting the sick, reading the Scriptures to different hearers in the week days, and occasionally visiting the neighbouring villages: he is an industrious, sincere man. Mooneef has left my employment, and is now engaged as a Moonashee to Mr. Williams: he conducts himself very well: he is at present at Meerut; and joins our congregational worship, and visits me, from time to time, to converse about his soul and his Saviour. Oomeed is still exercising his labours among the barrack people; and Matthew Phiroodeen, the steady, consistent, and upright Christian which he has ever been since his conversion, remains, as described to you in my last Letter—"rejected by his earthly commander as a soldier, BECAUSE HE IS A CHRISTIAN; but a champion, fearless and faithful notwithstanding, under the Captain of Salvation."

We have heard nothing about the house from Mr. Bowley, since I wrote to him on the subject. The Christians, therefore, continue to live in the city gateway, as we could not buy Mr. Bowley's house. It is worth comparatively nothing, from its bad state of repair.

I have baptized several Natives in the course of last year; among them one whole family—Peter Dilsook, his wife Ruth, and three children, fine boys, from eight to eleven years old. He has been employed by me, now some months, to teach a school, consisting principally of the country-born Drummers and their wives and children; and he is diligent and successful. The women constitute my choir in the Native Congregation; and sing Abdool's Hymns, translated, I imagine, from ours. Peter has 10 scholars. I have reason to entertain a very high opinion of him. He and

Matthew are intimate friends. I trust that the Society will sanction my paying him the stipend no longer required by David.

There are numbers of **VERY POOR** and distressed Christians around us, many of whom we contrive to relieve by collections on the Sacrament Days at Church. Our funds are low, or we would pay Peter ourselves.

My Native Congregation grows so rapidly, that the demand for Prayer-Books increases of course; more especially now that many of them, by Peter's diligence, have learned to read well. Pray send some, and in Nagree, if you have any: they would be very acceptable.

### MADRAS.

#### CHURCH MISSIONARY SOCIETY.

THE Report of the Madras Corresponding Committee for last year had not arrived at the time of the Annual Meeting of the Society in May; nor has it yet been received: many of the documents, however, on which the Report would be founded, have reached the Committee; and, from these, we shall extract such parts as will serve to shew the State and Progress of the South-India Mission. A summary view of this subject was given at pp. 61 and 62 of the Survey: we shall now detail some particulars.

The Rev. G. T. Bärenbrück, who had charge of the Native Department of the Mission, having proceeded to another Station, that labour now chiefly devolves on the Rev. W. Sawyer, while the Rev. James Ridsdale has charge of the English Department. Six Native Assistants are employed, as Catechists and Readers of the Scriptures, with a number of Native Schoolmasters.

#### *Promising Indications among the Country-born.*

In a late communication, the Rev. James Ridsdale writes—

An extensive field opens before us among the Country-born, which we might enter with advantage—a field, which greatly needs cultivation, since it bears but few marks of spiritual vegeta-

tion; and wherein I might find superabundant daily work, from the time when the husbandman goeth forth to his labour in the morning to the period of his return in the evening. To this description of people I have given much time for private conversation and public instruction; and I rejoice that I have not laboured in vain.

We extract some instances of good promise in the class to which Mr. Ridsdale refers:—

An Apprentice Boy, the descendant of a European, came to ask spiritual instruction. I was much pleased with the simplicity and apparent earnestness which he manifested. After a long conversation, which left a favourable impression on my mind, I dismissed him, with an invitation to call again. A few days afterward, he came, accompanied by another Young Man, whom he had mentioned as greatly wishing to converse with me: I found reason to hope well of both. It has become, at length, their regular practice to call every week; when they bring a memorandum of parts of Scripture, met with in the course of their reading, which they wish to be explained.

These promising indications among the Young led to the establishment of a Meeting, at 7 o'clock on Sunday Mornings, for prayer and conversation on portions of Scripture with the Young Men of the English Congregation.

A few months after this, Mr. Ridsdale writes—

One Morning, a Young Man called upon me in the very spirit of a Regent's-Town Convert—complaining bitterly of the hardness, unbelief, and sinfulness of his heart; and inquiring, with evident sincerity, how he should obtain deliverance. I directed him to the Blood of Sprinkling and to the Spirit of Holiness, as the proper remedies for his spiritual disease. He has since called very frequently. He is labouring under the effects of an error, which is too common to young and weak believers—that of attaching undue importance to the fluctuating feelings of his own mind. How unwilling is the convicted sinner to renounce all dependence on his own righteousness, and to place his whole reliance upon the work of the Blessed Redeemer!

He states, on another occasion—

I was visited by several Young Men of my congregation, with whose conversation I was greatly satisfied and encouraged. Respecting two of them I am led to indulge the hope, that they will, ere long, be useful labourers in the work of the Lord.

*Weekly Course of Services.*

From a Report on the State of the Native Congregation, we collect the following account of the order of Services in that Department of the Mission:—

Tamul Service is regularly held at the Mission Church, every *Sunday* Morning, from nine o'clock to eleven; and the Lord's Supper administered on the First Sunday of the month. *Every day* in the week, Sunday excepted, Morning and Evening Prayer, in Tamul, is attended by the children of the First School, and the servants of the Mission and the Mission House; and, occasionally, by some of the Tamul Christians. On *Tuesday*, there is a Meeting in the Fort of such as may be prevented from regular attendance at the Service in the Church. On *Wednesday* Evening, from half-past-six to eight, Tamul Service is held at the Church. On *Thursday* Evening, a Chapter in the New Testament is expounded, in the Second School-room, which is situated in a large street near the Bazar; where, besides the Christians who assemble, many of the Heathen attend and some receive Tracts; the doors and windows being frequently occupied by hearers, who listen with the greatest attention, and have, several times, continued to stand there even during rain, as they hesitate to enter and sit down with Christians. On *Saturday* Evening, a Meeting is held for reading and prayer on the subject of Missions, and is attended by the Native Assistants and others.

*Labours among the Heathen.*

It is stated, in the Report just quoted—

It has been long our desire to be more engaged with Heathens; and, in the course of this year, we have commenced more of our work among them. Besides those who come to the Mission House for conversation, we have frequent opportunities of meeting them by 10 or 20 in the schools, at the time when we catechise the children. At our *Thursday-*

*Evening Lecture*, we have constantly Heathens among our hearers; and, if the weather and circumstances permit, we have, in various parts of Black Town, interviews with them in the streets, when the Scripture is read and explained: sometimes, a conversation takes place on these occasions; and we always find opportunity to invite those who wish to obtain further instruction to come to the Mission House; and if there is a desire for reading, Tracts are distributed among them. Several of them, to whom we explained the Word of God in the streets, have come to the Mission House, and desired books; and the greater part of our hearers usually listen with attention to our explanations and exhortations, and ask questions which evidently shew that they are inclined to be instructed.

These labours among the Heathen had, for several years, been under the direction of Mr. Bärenbrück. The spirit and views with which they were conducted are well displayed in the following extract from his Journal:—

Several Heathens called upon me, with whom I had a conversation on the evidences of Christianity; and to whom I shewed that these evidences were wanting to their religion: the consequence was, that they could not, with satisfaction to their minds, rest on their Vedas as on writings of Divine origin, neither could they find peace to their souls. One of them, a Shastry, said, "Sir, I am not yet baptized, though I have often heard from you the Word which you say is the Word of God; and though every time I come to you, you speak to me about your religion and the salvation of my soul: pray do you still entertain a hope, that I shall once embrace Christianity; and do you really think this case would be possible?" "If," I replied, "I did not think your conversion a case that is possible; and if I did not entertain a hope that the light of a better world will enlighten your understanding, and warm and enliven your heart for Christ who died for you in infinite love and mercy; I should never speak to you as I do: but, though it is not in my power to convert and save you, I, as a servant of the Most High, execute the charge received from Him; and am seeking, in the Name of my Master, the prodigal sons who have left their Father



and their Father's house—straying far from Him—wandering in the miseries of the world—seeking happiness, and finding none—imagining that they shall find their Father when seeking him, some in the sun, others in the moon and stars, others in birds and serpents, others in rivers and fields, and others in wood and stone. To reclaim these wanderers, and to direct them to their Father which is in Heaven, I am sent, and have come to you; and though you do not hear me, and often grieve me by speaking so meanly of Christ, I am not to forsake my duty, but to continue teaching you, knowing that the Word which I teach you is not the word of Man, but the Word of Him who has sent me, and, as such, is powerful, either to bring you to life eternal, or to be a witness against you at the Last Day: for you recollect—what I have frequently told you—after a short time I shall meet you before the tribunal of the Most High, where I have to give an account of the doctrine which I teach you; and you will be called then to an account as to the reception of the truths which I hold out to you now, and request you, in love to your own immortal soul, and in love to Him who died for you on the Cross, to receive.”

It was to be expected that labours conducted in this spirit would secure an interest in the affection of the people. Mr. Bärenbrück met with this reward. He writes, on occasion of his removing southward—

February the 12th was the day of our departure, and bore testimony to us of the love of both the Christians and Heathens from whom we had to separate. They requested me to meet them in the Church, for prayer, before I stepped into the palanquin—a most affecting sight to me and my wife. A good assembly of Christians, Heathens, and Children had met: we took our seats on two chairs in the midst of them, and every one around us was anxious to express his love. After having joined in a song of praise, and committed them in prayer to that Heavenly Father who had entrusted me with them, and given them my last blessing, the Congregation conveyed their thanks and best wishes to us, through one of the Christians, and the Children through the eldest Boy, who rose and read them from a paper, being often interrupted by the vent

which they gave to their feelings. Surrounded as my palanquin was, I could hardly stretch out my hand to each of them, and give the last exhortation to those who remained in Heathenism. Several followed us till the sun was setting; and, even then, it was difficult to persuade them to return.

#### *Labours of the Native Assistants.*

Of the employment of the Catechist and Readers, Mr. Bärenbrück gives the following account:—

The Catechist has chiefly to attend to all the concerns that regard the Congregation. He assists the Missionary in the weekly visitations to the Members of our Congregation—in instructing the Catechumens for Baptism and the Lord's Supper—in teaching the Seminarists—in taking down the Sermon in short hand—in catechizing—and in giving instruction in singing, three times a week, to the Seminarists, Schoolmasters, &c. He has to take down the conversations which he has had, on his visits, with Christians or Heathens, and to deliver them weekly to the superintending Missionary; who, on his occasional visits, inquires whether the Catechist and Readers have been regular in their visits, and faithful in the discharge of their duties.

The Readers have to assist the Missionaries, and, if required, the Catechist, in visiting the congregation, inspecting the schools, and catechizing the children. One of them is absent from the Mission House, on a circuit to the Country Schools, for three months; which time is divided in staying a month at Conjevaram, one at Trivaloor, and one at Periapolliam, Kannipootoor, and Madabaram. On his absence, if required, he has to communicate his observations; and to deliver his Journals of that quarter to the Missionaries on his return.

One or two of the Readers, as time will permit, are every day stationed in the streets, to read and explain the Bible to those Heathens who assemble to hear: once or twice in a week, the superintending Missionary goes to the place where the Reader is engaged, and takes the opportunity of explaining the Word of God to those who are assembled—from 30 to 60—from the Chapter read and the subject discoursed on. The Reader has to report the conversation with the people to the superintending Missionary.

Some extracts from the Diaries of the Native Assistants of the Mission will shew, more particularly, the nature of their labours, and the manner in which they are discharged. Such a system of diffusing light and urging right principles, steadily pursued, cannot fail, under the blessing of God, of preparing the Natives for that change which awaits them.

Of the admonitions and instructions given to the professed Christians among the Natives, we select the following specimens from the Diaries of the Native Assistants—

—Met one of our Christians who has neglected to partake of the Lord's Supper, for some time past. I reproved him, and said, "It is not good that you are careless about your soul: by this you neglect your salvation. If you waste all your time in doing nothing, you must give an account to our Lord at the Last Day." He replied, "When I was at Trichinopoly, I partook of the Lord's Supper from the Rev. Mr. Rosen: but, since I have been here, my business has prevented me from attending; yet, if God pleases, I will come to his table next month." I likewise exhorted other Christians who live in that place, that they should attend regularly at Church, and live as Christians, by seeking the salvation of their souls and a renewed heart.

—Met one to whom I said, "I have told you frequently to come and learn your Catechism, an hour in the day, in your leisure time; but you have not done it: by your neglect, you dishonour the Name of our God; and if you continue in this state, you cannot be happy." At the same time I spoke to other Christians who were there, on the unspeakable blessing of the Lord's Supper if received with a believing heart. I exhorted some others, who are not regular at Divine Service; and told them to pray to God fervently, that their hearts might be changed so as to obtain everlasting life.

—Met one of our Christians who has not attended Divine Service for the last two weeks: when I asked him about it, he said, that he was prevented coming to Church by his business; however, he should not forget his Lord. I told him — "The Scripture saith, *Even*

*faith, if it hath not works, is dead, being alone*; therefore you must shew your faith by your works: how can you say that you believe in God, when you neglect to hear His Word, that is so near to you? and if you neglect God's Word, how can you observe His commands? Jesus Christ said, Those that call me Lord, Lord, shall not all enter into the kingdom of heaven. If you deny the Lord, He will also deny you."

—A woman, who is now under preparation for baptism, was taken ill. I visited and exhorted her to be patient under her affliction, putting her trust in Jesus Christ, and truly to repent of her sins; and directed her to pray to Him from whom she could obtain forgiveness of her sins, reminding her of what she learned in the Catechism—the things of this world all will vanish away, therefore we must strive to obtain everlasting life. "The idols, or images, never can give you eternal happiness; and those worshippers of idols, who think that they are gods, deceive themselves, and will be void of comfort in the hour of death: you, also, once worshipped idols, and now you worship the one True God, who is Lord of Heaven and Earth, and who created all things and preserves them: to Him we must render our thanks; and Him must we worship, in spirit and in truth." She replied, that her trust was only in Him.

—Called on a sick woman, telling her that she should look to her Saviour for patience in her trouble, and repent of her sins, and put her confidence alone in Jesus Christ, and not trust to the things of this world, but surrender herself to her Heavenly Father. She answered, "Yes: I believe in my Saviour, and do repent of the sins which I have committed against my Lord."

—Inquired after the health of one who had been sick. She answered, "I am well, through the mercy of God; and wish that He may give His salvation and health to my soul, as He has graciously given health to my body." I said, "The true Christian is chiefly concerned for his soul, and to obtain spiritual happiness. Believe, then, in Jesus Christ; and follow Him as a true disciple; and pray to the Lord for the forgiveness of your sins, and for the gift of the Holy Spirit."

—Visited one of the families: to the Son I said, "Take care that you spend not all your time in vain things, but be

concerned for your immortal soul. You bear the Lord's Name: but you should not bring reproach upon it by your conduct in breaking the Sabbath Day. Are you never thinking to seek the forgiveness of your sins, and to become a follower of our Lord Jesus Christ, before death overtakes you? Unless you do so, you will not escape His wrath: therefore fear God, and praise Him for the goodness which He has shewn to you."

—Visited some of our Christians, and exhorted them to read the Bible in their leisure hours: "The Psalmist says of the righteous—*His delight is in the law of the Lord, and in His law doth he meditate day and night; and he shall be like a tree planted on the river side.* Reading the Bible, with meditation and prayer, affords a great delight to the heart."

—Called on one of our women, and asked her whether she could recollect the Sermon which she had heard on the last Sunday. She replied, that she forgot much: her grief had prevented her from listening to it attentively. I said, "It is true, that, as long as we live in this world, we have many cares and anxieties; but should we, on that account, forget the works of God? Although it is our duty to be concerned for our families, yet we ought to care still more for our immortal souls than for our bodies." I then explained to her the text which was preached on last Sunday—*For where your treasure is, there will your heart be also*; and told her that it is not enough merely to be a hearer of the Word of God, but to live according to it; and to pray fervently that the Lord may give us His Holy Spirit, that we may be found in faith.

—Visited some of our Christians, and spoke to some on the Sabbath Days—to others, on prayer, and on the salvation that is in Jesus Christ—and, to others, to stand firm in the faith. One said, "I have not been to Church these three weeks, for I have been prevented; but, next Sunday, I shall endeavour to go." I said to him, "If you observe our Lord's commandment, then it will be well with you and your soul: you will find grace to commit all your cares to the Lord; and, if you truly believe in Jesus Christ, you will obtain the salvation which He has prepared for His children: but, if you wish to keep His commandments, be daily earnest in prayer that you may obtain strength to do them; and the

Lord, through His infinite mercy, will give you every thing that you need. Now, then, prepare yourself also to approach to His Table, and exhort your Brother likewise to do so: if he continue in his neglect, as he has done hitherto for some months, that will expose him to danger indeed!"

—Called upon a woman, and found her confined to her hut. I spoke to her about the grief and pain of the present affliction. "You ought to pray to our Redeemer for the forgiveness of your sins, who saved us from from eternal destruction, and prepared everlasting life. This sickness which causes sorrow is a chastisement, which is intended to lead you to walk in the good path: if you are fervent in prayer, you will find grace."

Met a woman and her two children, who lately arrived from Tranquebar. I reminded her of neglecting my words: I had often told her to attend Divine Service regularly on the Sabbath Day; and I now spoke to her on the state of her soul—"The Great God, who knows the state of your mind, will keep His eyes on you; and, if you continue to neglect your Heavenly Father, be assured, agreeably to his Word, He will still afflict you." She then promised to send her two children to learn the Catechism; and, also, that she, herself, would attend Divine Service regularly.

—Met a Christian from Tanjore: when I inquired about the cause of his neglect of the Evening Service on Wednesday, he made the excuse, that the distance from his house and the rains prevented him. I told him, "What you say may be very true; but not sufficient, in my opinion: for suppose a man to be very hungry, would he be prevented, by distance, darkness, or rain; so we, as sinners, want refreshment for our souls. The Word of God is the bread of life: beware that you are not deceived by the world, Satan, or your own heart; and pray to our Heavenly Father that He would enable you to overcome all temptation."

—I met Mr. Bärenbrück's Cook, with whom I went to inquire after his family. On observing in his room some pictures of Idols ornamented with flowers, I expressed my surprise, saying, "You have been employed many years in Mr. Bärenbrück's service, and have heard his Sermons; and, when he has preached to the Heathen on his visits to the

Country Schools, you have been with him: why do I see these things in your house?" He replied, "Yes: I was, before, in heathenish darkness, and loved these vain things; but, since I have learnt that they are sinful, I hate them: but a Taleeree, who lives in my house, worships these Idols." While he was speaking, the Taleeree, having heard our discourse, came out, saying, "I see your Holy Vedam is spreading from one place to another. I think you came here to make us also Christians; but we do not like to hear you: therefore go and teach those who are willing to hear you. I do not wish to see your face." I addressed him, in a gentle manner, saying—"Sir, these words are not tales or stories to amuse us, as your own books are: if you will but compare your own heart with the Word of God, you will be enabled to judge whether your Vedas shew you the way of Salvation or not." As he listened to what I said, I explained to him the evidences of the Word of God; and entreated him to think of the hour of death and the Day of Judgment, and answered his questions respecting idolatry. Before I left him, he approved of my words; and wished to be informed by whom he might be saved. I told him of the Saviour, who came into the world to save sinners from eternal misery, and suffered all the pains that we deserved. I exhorted him to believe in our Lord Jesus Christ, and left him.

To these examples of that system of private and domestic instruction which is pursued among the Native Christians, we add instances of the manner in which the Gospel is brought by the Readers to the notice of the Heathen. These, also, are selected from their Diaries.

—By direction of Mr. Bärenbrück, I took the New Testament, and went to Paria-Parechery Bazar, and stood near the Pagoda, and began to read the Fifth Chapter of St. Matthew, from the 1st to the 12th verses—explained the subject—many listened, and those that passed that way surrounded me as usual. Some of them approved of what I said, and others went their way without any answer. I read again Matthew xiii. 13 to 16: on this subject I explained more fully to the crowd. One asked, "What is the law given by Moses? Who is Jesus Christ? When did He come into the world, and for what purpose?" I en-

deavoured to satisfy them: to which some said, "It may be so:" others insultingly said, "We know all this, and have seen much of it in the Roman-Catholic Church." After some explanation to their questions, I read to them, and explained on the treasure to be laid up in heaven. The Rev. Mr. Bärenbrück then came, and explained to them more fully, on the same subject, for upward of an hour. When he was gone, some inquired his name and residence, adding—"Although he is a European, he speaks the Tamul Language fluently and distinctly, and seems meek and good." I then improved the opportunity, by speaking to them about faithful and unfaithful Ministers. Faithful Ministers love the people sincerely, as their brethren; and, in consequence, they left their parents and relations, and resolved to come to this foreign land, on purpose to teach the Word of God to those who know not God or themselves: but unfaithful Ministers are always aiming at worldly wealth, and conduct themselves as worldly men. I explained the Parable of the Prodigal Son, and said, "We likewise are prodigals to our Heavenly Father: therefore we should pray to the Lord for His pardoning grace, and return to Him, for we have left Him, our Creator, and worship false gods."

—At Paria-Parechery, when I read the Parable of the Prodigal Son, as Mr. Bärenbrück desired me, a low-caste woman came up to me, and said—"This Vedam is very good: if I come to your congregation, what will you give me?" I replied, before the people who stood there, "This Vedam is for the whole world, to convince us of our sins, and to invite us to be saved: if you come as a repenting sinner to God, you will obtain forgiveness of your sins and everlasting life. The true God has given you health and strength; and also mental faculties and understanding, to know him who created and supports you. As you understand by the Word that has just been read, He is the True God: if you believe in Him truly, and repent of your sins, you will be saved. Hear me, then, with patience; and I will tell you about Jesus, who came into the world to save sinners." I proceeded to explain the character of the Prodigal Son, when she confessed herself in the wrong. Others said—"He speaks the truth: he does not abuse our Gods, &c." and then left me. I then read the Twelfth Chapter

of St. Luke, from the 1st to the 12th verse.

—Went to Markistna-Bazar Street, and read John i. 1—14. One among the people asked me how he might become acquainted with God, and how he could obtain His mercy. I explained to him the way to eternal life, and the blessed knowledge of God in Christ Jesus. To one of them, who said, "Jesus Christ's incarnation and our Krishna's incarnation are one and the same thing," I replied, "You surely mistake, when you compare Christ with Krishna, who had 12,000 Concubines, and all is worldly love in him—for instance, he cheated Teriyoderen, and brought him into danger for doing good: but our Lord Jesus Christ came into this world, and offered himself as a sacrifice for sin, and suffered the wrath of God in our behalf which we should have suffered for our sins: He opened the way to everlasting life for us, which we had lost; and whosoever believeth in Him shall be saved; and those who believe not, remain under condemnation." Another of them despised my words, and said—"In our moral books, we acknowledge many Saviours; and are made righteous, without your Saviour." Some of those who heard this desired me to read another portion in the Scripture: I accordingly read: after hearing it, they said—"It is a right and just Word; but it seems to some as a stumbling-block in the way." When I read to them the Tenth Chapter of St. Matthew, 26th verse, they said, "These words are all true; and, if we would, we cannot say any thing against them." After some exhortation, I referred them especially to the verse, *Fear not them who can only kill the body &c.*

—Went to Markistna-Bazar Street, and began the public reading with the Sixteenth Chapter of Luke, from the 19th verse. The narrative of Lazarus was explained to the people: one of them said—"The reading, indeed, is like an old proverb—namely, 'A man began to sell needles in the Needlemakers' Street': our own books are quite sufficient to give us morality, more than yours: do not think that you shall succeed, in making us Christians by your doctrines." I reproved the man, in a friendly way, for his thoughtlessness: "Consider, my friend," I said, "that the Great God, of whom I am speaking to you, is omnipresent: He knows every thing, and

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also your thoughts, and what you have spoken just now: if you despise his Holy Word, I can assure you, my friend, you still continue in the wretchedness of your sins." I then resumed reading to them, and explained Matthew vii. Some of them said—"It is right and good: only those who are obstinate and ignorant will speak against it."

—Went to the Market near Cotval Choultry, and began to read Luke xiv. 12, &c. and explained the Parable to the people that were collected. Some said—"Although this religion is expounded by parables, it is very clear and intelligible; and the several instances prove it to be truth." I read and briefly explained the Fifth Chapter of Matthew. I said—"If you do not forsake the deceitful lusts of the world and the flesh, and flee from the wrath of God that shall be revealed against them who remain in their sins, and if you be not delivered from the power of Satan and his works of darkness, you cannot expect to be partakers of happiness in the kingdom of heaven." Some of the people who heard me appeared to be convinced that they were sinners, and said—"The words which we have heard are true, and no man can contradict them."

—Went to the Market near Cotval Choultry, and began reading, in public, the Seventh Chapter of the Acts, which was heard without interruption. Mr. Bärenbruck came, and explained the nature and consequences of sin; enlarging, especially, on the continual tendency of our nature to sin, and of the necessity of obtaining forgiveness of our sins, which cannot be accomplished unless we come to Christ. Some of those who surrounded us murmured at it: others laughed: and some said "Let us hear the Word."

#### *Baptism of a Brahmin.*

That the labours of Mr. Bärenbruck and his Associates have been blessed of God, there is sufficient evidence both to awaken thankfulness for the past and hope of the future.

Of a Brahmin, baptized on New-Year's Day of last year, Mr. Ridsdale writes—

This was a day of much interest, being the commencement of a new era, and the time fixed upon for receiving a very promising character into the bosom of the Christian Church. He was first brought acquainted with the truth at Poonamallee, by the Catechist there.

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He afterwards came to Madras, and spent about four months under the immediate care and instruction of Mr. Bärenbrück and our Catechist.

Of the circumstances of the Baptism of this Convert, the Rev. W. Sawyer has given the following interesting narrative:—

The congregation was large: many Heathen Children and some Adults, besides our ordinary number of Christians, attended. Mr. Ridsdale read prayers; after which I proceeded to the most pleasant task that I ever performed in my life—that of baptizing this interesting man. Before the administration of the ordinance, I desired him to say what he had previously expressed a desire to say to the people. This he did to the following effect:—

Friends in Christ Jesus!—

I, as one who am about to be admitted this day to the privileges of the Holy Gospel in Christ Jesus, am desirous to shew you, in as concise a manner as possible, my former state, and my present change of mind wrought by Almighty God, through His Dear Son, our Lord Jesus Christ.

My forefathers were of the Kaudannier tribe of Brahmins. My name is Soobarayen. I, together with many thousands of my caste, who are still deceived in the darkness of Heathenism and bowed by the many deceitful Shasters, used to worship an image of stone: but Jesus Christ, in a wonderful manner, hath blessed me with clearer light. Consider this goodness, of which I am not in the least worthy! Jesus Christ having joined me to His holy communion, and having strengthened me, I do believe Him to be the only Way, the Truth, and the Life; and that there is no salvation in any other besides. In conclusion, I beg you, Christian Brethren, to beseech God on my behalf in all your prayers.

After this Address, the attention of the Congregation was called to the circumstance of his breaking the sacred Brahminical Cord; which is the grand fetter, in which Satan binds these poor priests to his service. Taking the cord in his hand, he said, with great emphasis—

In breaking this string, I desire to renounce the service of the Devil; and, dividing myself from him, to become the servant of Christ.

After this, I baptized him by the name of John.

Whether the man will continue steadfast or not, is known only to Him, who is the searcher of hearts. In the meanwhile, we would be very strenuous with our friends, in entreating their interest for him at that Throne of Grace, from which no humble and believing petitioner was ever sent empty away.

### *Baptism of Six Native Women.*

Further evidence of success is afforded by the baptism of Female Converts from among the Heathen. On the 23d of January of last year, Mr. Ridsdale writes—

I repaired to the Mission Church, to perform a most pleasing and important service. I baptized six Heathen Women, who have been under instruction several months. These individuals have, I trust, sincerely embraced the Gospel of Salvation. May the Good Lord multiply the subjects of His Grace, and extend His kingdom on every side!

Of one of these Women, an aged female, Mr. Ridsdale, some time before her baptism, gave the following very interesting particulars:—

She is about 70 years of age, and her hair as white as wool. I had a most interesting conversation with her. I asked her what led her to think of changing her religion: she replied—"Before, I worshipped plenty idols—What good! I went to the Church on Monday to receive alms, and heard the Catechist preach: then, after he had done, Padre Hough asked us questions, and, among others, if we knew that we were all sinners. I went home, and thought, What this? Then the light began to come into my mind, and I feel myself a great sinner. Then I tell my son and daughter that I like to be a Christian: they laugh at me; but I not mind. I feel very great love to Jesus Christ, and I think upon him always." I asked her why she wished to be baptized? she said—"That I may come to Christ, and get pardon and salvation." Fearing that she might have erroneous views of the ordinance, I asked her, if she thought that the baptismal water could pardon and save her: she replied, with great energy and expressive oriental gesture—"Oh no! water can do nothing. Only Christ can save me!" I asked her whether she expected to go after death: she replied—"To God." I rejoined, "How! when you die, they will put your body in the ground; how then can you go to God?" She answered—"My soul will go to God." I then asked how she knew that she had a soul: she replied—"I see, and think, and do things, which my body could not do by itself: if my soul was gone, then my body would lie quiet."

The case of this poor old Hindoo Woman is, I trust, a practical comment on that

beautiful passage of Holy Writ—*Hath not God chosen the poor of this world, rich in faith, and heirs of the kingdom which He hath promised to them that love Him?*

*Disadvantages under which Schools labour.*

On this subject, it is stated—

The progress of the Scholars since the last Report has been satisfactory, both in English and Tamul, considering that our English School consists of Tamul Boys, who, when they come into the school, have to learn the first rudiments, and are entirely destitute of the least knowledge of English. In consequence of this, a boy of 5 years old in an English Grammar-School may justly be expected to make more progress in English, than one of our scholars, who has to learn English through the medium of the Tamul which he has to cultivate at the same time; and, taking into consideration that no Tamul Scholar is so regular in attendance as an English or Country-born, it is obvious that the progress must be estimated by considering the disadvantages which we have to encounter. The same disadvantages we must expect to meet in our Tamul Schools.

A boy of 6 years and upward, when put into our schools, is not so well qualified a subject for instruction as a child of 3 and 4 years in England: this must arise from the want of early preparation, and from the ignorance of the parents. If the boy were to take a dislike to school, many of the parents would leave it to him, to stay at home, or go to any school that he chose; and, on our speaking with them, they are apt to say, "We cannot force our boys:" this is said, especially, of Heathens.

Boys who have attended the school for upward of two years, and begin to be useful to us in carrying on the National System, leave it before we have any profit of their assistance: for the parents think them quite sufficiently qualified for the occupation on which they have to enter in life, as soon as they are made use of to instruct others; and no persuasion will bring them back to school. We have had instances, in which a boy of some intellect, having advanced quick in his learning, was made usher: but, before a year had elapsed from his beginning to attend school, he was kept at home; and, notwithstanding all our remonstrances that the child had still to learn and improve his knowledge, in which the tuition of other children would greatly aid him, he did not return, but quitted the school.

Besides this difficulty, there is another, respecting the masters employed in our schools. They are very reluctant to leave their old methods of instruction, and rather dull to enter into the spirit of the new mode. Mr. Bärenbrück has attended school every day, and spent some considerable portion of his time in introducing the National System: but, in the few days in which he was necessitated to be absent from the school and leave it to the Master, the former labour was, in great part, lost; and the Missionary had to commence his work again: the Master would acquiesce in a deduction of his pay, and desire his dismissal; declaring, that, though he was inclined to teach according to the System, the irregular attendance of the children and the disinclination of the parents, with other circumstances, made it impossible.

When the parents bring the children to our schools, we receive them on the condition that they attend regularly, and frequent the school for upwards of two years at least: but it is almost impossible to keep them to this regulation. We often find that 10 boys are new-comers, while 6 or 8 have left the school, in the course of a month.

The Missionaries still, however, prosecute the attempt to carry the System into effect, as far as possible, by perseverance and daily attention. We entertain a hope that we shall arrive at a time, when the System will more completely be introduced in all our schools. The schoolmasters, people, and children must be worked upon, in order to put them gradually, if not at once, into better condition.

If we had to compare any of our schools with the Central School in London, we are sure that they can bear no comparison; but, compared with the schools in the country, it will be found, that, in the mode of instruction, as well as the attendance of the children, these are far superior; and it will appear, that, by the grace of God, we have been making some progress. The new-comers excepted, our elder boys will answer, with correctness, questions regarding our Sacred Religion.

Religious books, which the children learn by heart, or read, are explained to them in the way of catechizing: for which purpose, the Missionaries or Readers visit every school once a week; and, in the usual course of instruction, the Schoolmasters have to do the same: but, as some of our Schoolmasters are Heathens, they have to meet, occasion-

ally, at the Mission House ; when they are catechized on religion, and are taught how they ought to explain the subjects to the children : we often find these Schoolmasters' Meetings a suitable time to attempt to convince them of the truth.

Beside the Christian Children, as many of the Heathen Boys as are inclined come on Sunday Mornings to the schools, whence the Schoolmaster brings them to Church : in the afternoon they meet in the schools, when a Missionary or Native Assistant attends, to whom they deliver the text and principal part of the Sermon ; on which they are then catechized.

In the schools in town, some of the parents consider it a privilege to send their Children ; but this is not the case in general, especially in the country. Though there may be a few exceptions, yet the greater part fear that their children, after they have attended school some time, will be forced to embrace the Christian Religion : frequently they have told the Missionary and the Reader, who occasionally stays for a month at every place, that if the Christian Books were not taught, the schools would greatly increase.

#### *Necessity of Divine Influences.*

On this subject, one of the Missionaries thus speaks, in his own name and in that of his Brethren—

Cease not to pray for us, that the Spirit may be poured upon our souls in more abundant measure. If I had known the great need in which Ministers stand of the continual abiding influence of the Blessed Spirit upon their souls, in order to any thing like usefulness in the cause of Christ, I should have pressed it much on the consideration of those Meetings which I had the happiness to attend before I left my native country. Let us entreat our friends who visit the Associations, to insist particularly upon this point—that not only are we to pray for the general outpouring of the Holy Spirit upon all flesh, but, in an especial manner, upon Missionaries : then, I do confidently expect, we shall have to fill our Letters, as well as our hearts, with praises to Him who will have magnified His grace and mercy in the bringing of MANY out of gross darkness into marvellous light.

#### **Polynesia.**

##### **Sandwich Islands.**

*Death, in London, of the King and Queen.*  
We stated, at p. 239, the arrival

in London of the King and Queen of the Sandwich Islands ; and have now the melancholy task of recording their death. Change of diet, and some want of caution in the use of food to which they had not been accustomed, appear to have but ill prepared them to encounter the measles, with which disorder they were seized soon after their arrival. Pulmonary affections followed, and both were soon carried off. The Queen died on the 8th of July, and the King on the 14th. The first medical aid was afforded them.

The Physicians who attended the Queen (Sir H. Halford, Dr. Holland, and Dr. Ley) issued the following statement relative to her decease—

Thursday Evening, July 8, 1824:

The Queen of the Sandwich Islands departed this life about half-past-six this evening, without much apparent suffering, and in possession of her senses to the last moment.

The King, in the midst of his deep sorrow, manifests a firmness of mind which has penetrated every body about him with a feeling of respect. Though very anxious to express his grief in the manner of his country, and to shew the marks of deference which are usually paid to the dead there, he submits, with good sense and patience, to every suggestion which our habits dictate.

We have every reason to believe that His Majesty's anxiety and depression have aggravated all the symptoms of his disease, which, but for this cause, might ere now have terminated prosperously ; but we hope in a day or two that he will be better.

These hopes proved fallacious. The death of the Queen appears to have greatly aggravated his disease. Sir Henry Halford having been obliged to leave London, Sir Matthew Tierney was called in on the 13th ; but in vain, as the King died the next morning. Sir Matthew, with Dr. Holland and Dr. Ley, issued the following notice—

Wednesday, July 14, 1824.

The King of the Sandwich Islands departed this life at four o'clock this morning. The alarming symptoms of his disorder rapidly increased within the



last few days; and he at length sunk under it, without much apparent suffering.

The King having determined that the remains of the Queen should be conveyed to her native country, the body was embalmed; and, after lying in state, surrounded with the insignia of dignity customary at the Sandwich Islands, was deposited, early on Monday Morning, in the vault of St. Martin's Church, to await the time of embarkation. The remains of the King lay in state in the same manner as those of the Queen: the display of war-cloaks and head-dresses of various-coloured feathers had a singular but imposing effect: the body was afterward deposited by the side of that of the Queen. Government have given orders, that every respect shall be paid to the remains in their conveyance to Owhyhee: the Blonde Frigate, Captain Lord Byron, is ordered to receive them, together with the Officers and Suite of the late King and Queen, and convey them to that island.

On the death of the Queen, the King sent off despatches by two vessels from Falmouth, which were trading direct to the Sandwich Islands, with intelligence of the melancholy event; and on his own death, his Secretary addressed the following Letter to the Prime Minister, Krimakoo—

London, July 15, 1824.

Dear Friend—

It is very sorrowful news for you; but, being the will of Heaven, we must submit. I mentioned in my Letter, dated July 9th, the death of our good Queen. The King, having lost his consort, was much agitated by the fatal shock; and, unable to support the weight which his manly bosom experienced, he died, my Dear Friend, and left us to lament the virtues which we so often admired in him. You well know my feelings; and the reason that I have to deplore the loss of such true friendship. All that the physicians could do, all that we could say by way of consolation, availed nothing: he told me, more than once, that all the support which the English Nation could give him was in

vain. The fatal bargain, my Dear Friend was made; and he sunk to rise no more. Their bodies will be removed to the Sandwich Islands, to give you and the whole of our Nation satisfaction that every thing was done, by the English Government and private Gentlemen, to promote our comfort, and assist our unfortunate Monarch. Even the King of England sent his own Physician, and the noble Duke of York his Surgeon; and every thing that England produced was at our command. You will much regret, with myself, that circumstances prevented his having an interview with the King of England, who kindly expressed his hope (through his Physicians) that our King would console himself, and not sink under his affliction; and that His Most Gracious Majesty would give our King an interview as soon as his health was restored. I hope you are well; and that we shall be able to continue to labour for your welfare, is the wish of, Yours truly, JOHN B. RIVES.

The King and Queen, with their Suite, took up their residence, on their arrival, at a Hotel in the Adelphi. The Hon. Mr. Byng was directed by Government to shew them every respectful attention. Many persons of distinction had been introduced to them; and arrangements were making for a visit to His Majesty at Carlton Palace, when the illness which has thus proved fatal intervened. They had an interview with the Emperor of the Brazils, at Rio Janeiro, on their way to this country.

Thus have these two Royal Personages fallen in the flower of their age—the King having reached twenty-eight years, and the Queen being in her twenty-second.

Our Readers will turn, with much interest, to the information which we have given, at various times, relative to the Missions established in the Sandwich Islands; and particularly in reference to the part taken therein by the late King. The Characters of Five Sandwich-Island Youths under the care of the American Board of Missions—the Commencement of a Mission in the Islands by the Board—the Destruction of Idolatry by the King just deceased—the Progress of the

Mission—the sending of a Reinforcement to the American Mission, and the co-operation with it of the London Missionary Society—with Letters from the late King to the Directors of both Societies—these and other points of importance will be found detailed in the following pages—vol. 1818. pp. 41—52: vol. 1820. pp. 63, 261, 262: vol. 1821. pp. 209—214: vol. 1822. pp. 98—100: vol. 1823. pp. 70—72, and 555—563: and pp. 82—84, and 112—118, of the present Volume.

Recurrence to the information conveyed in these pages will induce a natural anxiety in our Readers, to know what passed in this country indicative of the views and feelings of the late King and Queen in relation to Christianity. With pain we state that nothing satisfactory can be reported on that subject.

We need not say how unfavourable to incipient feelings of religion, visits of this nature are likely to prove; and how little capable such persons must be, without an intelligent and confidential guide, of finding out and appreciating the real excellence which retires from gay and pleasurable life. It is an act of true wisdom and humanity, to prevent visits of this kind; as the evils and dangers of highly-civilized society are far more likely to contaminate the visitors, than they are likely to derive advantage from that which is good.

The late King and Queen had manifested such favourable dispositions with respect to Christianity,

as to render the Officers and Directors of the Society in this country which is connected with the Mission to their dominions naturally anxious to cherish these dispositions; and they sought to do this with better hopes, as Letters reached them by the ship which brought the King and Queen, stating that one object of their visit was to see the Society which had sent Mr. Ellis to the Islands. On their arrival, therefore, application was made to know when a Deputation could see them; but it was considered right, by those who directed the etiquette of their proceedings, that they should appear at Court before any Deputation should wait upon them. In the mean while, they were taken ill; and could not be seen by the Secretary, though he repeatedly called. This is the more to be regretted, as they had expressed, especially the Queen, an earnest wish to see some of these friends.

Christianity appears not to have been taught in vain to some of the late King's family. We find the following statement in an American Publication just received—

Mr. Chamberlain, one of the Missionaries at the Sandwich Islands, writes, under date of Nov. 10th, that the Mother of the King recently died at Lahinah, on the Island of Mowee; and that she furnished to those who were best acquainted with her, and those who witnessed her decease, much reason to believe that she died in the faith of Christ, and has gone to experience the blessedness of those who turn from Satan unto God.

### Recent Miscellaneous Intelligence.

#### *American Board of Missions.*

Four intelligent Greek Youths, who speak English with facility, arrived in Boston, on the 17th of May, from Malta. They are sent by Mr. Temple, to be educated by the Board. They are all natives of Scio, who providentially escaped from massacre, and took refuge in Malta. Two were before under the care of the Board.

Mr. Evarts, the Corresponding Secretary of the Board, has visited the Cherokee Mission. He writes, in March, from Brainerd that there has been much sickness in the Mission Family (see p. 94 of the Survey):—

Mr. Hoyt has not been able to leave his room since December. Mr. Ellis has been quite deranged, a part of the time, for months, and is quite feeble. Mr. Blunt has been confined by sickness, since December. Several of the women are also in a poor state of health.

#### *Baptist Missionary Society.*

Mr. Sutton, of Moorsheadabad, whose ill state of health was mentioned at p. 46 of the Survey, has been compelled, by a return of sickness, to seek restoration by a visit home. He left Calcutta in the Pilot; but was happy to escape, with the other passengers, though with the loss of books and clothes, on board the Fairfield, which providentially have in

sight when the Pilot was in imminent danger. The Fairfield arrived at Liverpool early in June.

Mr. Joshua Rowe, Missionary at Digah, died on the 11th of October, in consequence of a cold caught in returning at night from the neighbouring village of Bankipore, where he had been to preach. He was forty-two years of age; and had spent twenty years in India, as an able and diligent Labourer.

*Church Missionary Society.*

Advices from Sierra Leone to the end of May state that the Rev. G. R. Nylander was dangerously ill, and his death daily expected.

Mr. and Mrs. Adley (see p. 239) reached Madeira, in the Lord Amherst, on the 23d of May, after a passage of eleven days; and Mr. and Mrs. Beddy and Mr. and Mrs. Riddale, in the Cornwall, on the 11th of June, having sailed from Portsmouth on the 29th of May.

Mr. Richard Davis, with his wife and six children, together with Mr. Charles Davis, (see pp. 77, 78) arrived off Rio Janeiro, on the 1st of February, in the Brothers, Captain Mottley, on their way to New South Wales, in order to proceed to New Zealand. The weather had been fair, and the voyage prosperous.

*London Missionary Society.*

The Missionary Museum, at the Society's House in Austin Friars, is on the point of being opened. Admission to it will be by Tickets, signed by one of the Officers or Directors of the Society, admitting a limited number of persons. A descriptive Catalogue will be printed; which will be sold, in order to diminish the expense incurred by the preparation and support of the Museum, at a moderate price to such Visitors as may be disposed to purchase it.

*Naval and Military Bible Society.*

The Commander-in-Chief having lately issued an Order, that no one should interfere in the distribution of Bibles and Testaments to the Army but the Army Chaplains, issued the following explanatory Order—

Horse Guards, June 24, 1824.

Let the General Order of the 13th ult. should be misunderstood, the Commander-in-Chief makes it known to the Army, that it was not intended thereby to cancel the authority given to the *Commanding Officers of Regiments and Depots*, in the Circular Letter of the 8th of June 1818 (repeated in the General Regulations of the Army of the 1st of January 1822), for communicating with the Naval and Military Bible Society, respecting the Distribution of Bibles among the troops; but merely to forbid the employment of any subordinate Agents in the Army for performing a duty which is only to be executed under the control and superintendence of the *Commanding Officers of Corps*, and of Military Chaplains, who will build such Correspondence with the Naval and Military Bible Society as they may think necessary for the benefit of the garrisons and corps to which they are attached.

*Scottish Missionary Society.*

Mr. and Mrs. Blyth (see p. 157) arrived at Jamaica on the 22d of March; the passage having been upward of two months, through contrary winds.

*Wesleyan Missionary Society.*

Mr. and Mrs. Young and Mr. and Mrs.

Whitworth (see p. 23) arrived at the Cape, after a voyage of twelve weeks and two days from Portsmouth, on their way to their respective Stations, in Albany and at Delagoa Bay. Mr. Robert Snowdal, appointed to join Mr. Whitworth at Delagoa Bay, sailed, in May, in the Mary, Captain Watson, for the Cape of Good Hope.

Mr. and Mrs. Turner and Mr. Hobbs (see p. 157) proceeded to New Zealand, in the same vessel with Mr. Marsden and Mr. Williams (see p. 277); and Mr. and Mrs. Leigh, with Mr. Turner, returned, in the Dragon, to New South Wales.

Mr. and Mrs. Jenkins, Mr. and Mrs. Whitehouse, and Mr. Allen (see p. 157), arrived at Jamaica on the 26th of March. Mr. Allen, who was a young man of great promise, had been indisposed before he left England, but it was hoped that his health would be improved by the voyage. He lived, however, to preach but once, having been taken ill on the ninth day after his arrival. He died on the 17th of April, at Kingston. Mr. Robert Young, one of the Missionaries, writes—

He was interred in our own burial-ground, close by the tombs of Five Messengers of Salvation, who have fallen in this field of Missionary toil. During his affliction, he had severe struggles with the adversary of his soul; who was not wanting to suggest that he had stepped out of his providential way, and grieved the Lord. This thought exceedingly troubled his mind for several days; but, thank God! he conquered through the blood of the Lamb; and, a little before his departure, said—"The Lord hath not sent me to Jamaica to labour, but to praise Him!" He exhorted us all to assist him in praising God. He told me repeatedly that he felt Christ was with him; and a few minutes before his death, he lifted his trembling hand, and, waving it in token of victory, exclaimed, with emphasis, "Praise! Praise! Praise!"—and then, sinking into the arms of death, left us to write, *Blessed are the dead which die in the Lord.*

*Demerara.*

It appears, by Letters from this Settlement, that Governor D'Urban has thought it requisite to suspend the Rev. William Austin from his functions as Chaplain of the Colony, in consequence of the Petition of the Free Inhabitants of the Colony!

*India.*

A Committee of Public Instruction has been established by the Bengal Government; which is not only to direct its labours to the extension and improvement of existing institutions; but gradually to introduce the Arts and Sciences of Europe.

The "Diana," the first Steam-Vessel which ever floated on the waters of the East, was launched at Calcutta on the 12th of July of last year.

The Female Juvenile Society of Calcutta had a Public Examination of upward of 140 Hindoo and Mussulman Girls under its care, on the 19th of December: their progress was very satisfactory. The Society has now Ten Schools.

A Native Female Society formed at Serampore has already 17 Schools, containing 335 Children, the average attendance of whom is about 230.

In addition to the Female Schools in Calcutta and at Serampore, Allahabad is likely to become the centre of an extensive sphere of Female Education.

At a Meeting of learned and wealthy Native Inhabitants of Calcutta, held on the 27th of December, it was determined to establish a College for the education of Brahmin Students in the Vedant or Brahminical Theology. The monthly expenses were estimated at 350 rupees, and the cost of premises at 2500 rupees. Donations to the amount of 3055 rupees, and monthly subscriptions to the amount of 111 rupees, were contributed by 26 persons who were present.

#### United States.

A writer in the "New York Observer" gives the following view of the Moral and Religious State of the Union:—

There are now ten millions of souls in our country; and there are not near five thousand educated Ministers.

There are, at this time, more than two thousand vacant Churches in the United States.

There are at least five millions of people in our borders, who do not acknowledge a connexion with any Religious Society, or come, in any direct way, under religious discipline.

These facts, if duly considered, will shew a deplorable destitution—a wide and appalling scene of moral desolation; which ought to awaken the sympathies of every Christian, and alarm the fears of every Patriot.

Bishop Chase, of Ohio, who came to England, in November, to obtain assistance in establishing a Theological Seminary for the education of Clergy for his Diocese, embarked at Liverpool, on his return, on board the Orbit (the vessel which brought

him to this country), on the 16th of July. This venerable Prelate has succeeded in the object of his mission. A liberal subscription is now in progress in support of his design; great interest having been excited in behalf of the American Episcopal Church, and of that portion of it in particular which is rising in the Western Territory of the States.

The Rev. N. S. Wheaton, as Representative of Bishop Brownell, of Connecticut, arrived in London before Bishop Chase; as did Bishop Hobart, of New York. Mr. Wheaton's object was to solicit aid to an Episcopal College in Connecticut. Bishop Hobart visited this country for the restoration of his health, which had sunk under the laborious duties of his Diocese. A joint-subscription has been opened in behalf of the Connecticut College and the General Theological Seminary of the American Episcopal Church. Bishop Hobart has visited France and Italy for his health; but has returned so little benefitted, having been repeatedly attacked with sickness in Italy, that he will probably not proceed to America till the Spring.

#### West Indies.

We stated, at p. 152, the appointment of two Bishops for the West Indies. The Gazette of July the 10th announces the nomination of the Rev. Christopher Lipscomb, Doctor in Divinity, to the Bishopric of Jamaica; and that of the Rev. W. Hart Coleridge, Doctor in Divinity, to the Bishopric of Barbadoes and the Leeward Islands.

### CONTRIBUTIONS TO THE CHURCH MISSIONARY SOCIETY,

From June 21, to July 20, 1824.

ASSOCIATIONS.	L. s. d.	L. s. d.	L. s. d.	L. s. d.
Bedfordshire	-	11 0 0	1130 7 9	
Bentnck Chapel	-	134 18 3	4448 9 0	
Birmingham	-	54 3 7	5095 18 8	
Brighton	-	18 15 0	168 15 0	
Bucks, South	-	30 0 0	9608 8 10	
Chester & Cheshire (Middle- wich, incl.)	-	78 0 0	2209 8 1	
Chobham & its Vicinity	-	5 5 0	416 16 9	
Clapham (Ladies' Assoc. 14. 7. 0.)	-	15 10 0	2389 12 4	
Coleshill	-	3 1 0	37 4 6	
Collingham & Langford (Notts.)	-	10 0 0	809 13 10	
Derbyshire	-	184 10 0	6864 13 3	
Devon & Exeter (Teignmouth)	-	68 0 0	4737 4 9	
Doncaster	-	80 0 0	658 4 5	
Faringdon	-	90 0 0	195 9 8	
Glasbury	-	57 0 0	1104 0 8	
Guernsey	-	216 0 0	2204 9 6	
Halifax	-	69 17 0	1071 9 3	
Hampstead	-	45 14 6	240 10 11	
Henley-on-Thames	-	14 10 0	370 7 1	
Hornby (Yorkshire)	-	5 0 0	96 16 3	
Jersey	-	50 0 0	448 11 10	
Kent (Blackheath, 10. 12. 0.)	-	187 8 6	2575 3 9	
Leeds	-	70 0 0	6118 3 6	
Liverpool & West-Lancashire (Standish)	-	7 15 3	5679 19 8	
Manchester & East-Lancash.	-	230 0 0	6079 16 8	
Norfolk & Norwich	-	100 0 0	9203 11 9	
Northamptonshire (Creston 156. 13. 2.—Spratton, 59. 10. 1. —Titchmarsh, incl.)	-	256 0 0	2315 12 8	
Nottingham (Lenton, &c. incl.)	-	55 4 0	2416 17 6	
Percy Chapel (including Col- lection after Sermons by Rev. J. Parson and Rev. H. Sperling)	-	50 8 5	3080 10 0	
Pontefract	-	60 0 0	450 3 0	
Portsmouth, Portsea, & Gosport	-	30 0 0	1509 16 7	
Queen-Square Chapel	-	18 0 0	935 5 0	
Rotherham	-	47 17 10	661 14 6	
Shropshire	-	1 11 9	5735 1 8	
Staines and its Vicinity	-	88 13 9	600 14 9	
Wheeler Chapel	-	54 17 0	1206 18 7	
Worcester	-	148 9 10	1376 3 10	
Worton (Oxon.)	-	76 4 6	18 4 6	

#### COLLECTIONS.

Aveline, Miss, Lyne	-	1 6 0	3 16 0
Edgell, Rev. T. C., Wandsworth	-	1 5 0	1 5 0
Hill, Rev. John, Oxford	-	30 0 0	720 0 0
I. H. H.	-	9 8 0	58 8 0
Lea, Mr. J. jun., Kidderminster	-	10 0 0	86 1 5

#### CONGREGATIONAL COLLECTIONS.

Greet (Shropshire), Rev. D. Jones	-	11 0 0	11 0 0
Hampstead (Middlesex), Rev. E. G. Marsh	-	45 14 6	45 14 6
Hickling (Notts), Rev. G. Hodson (Rev. E. Anderson, B.D., Rector)	-	7 1 5	7 1 5
Middlewich (Cheshire), Rev. J. Schole- field, M.A. (Rev. Isaac Wood, M.A., Vicar)	-	10 0 0	10 0 0
Pertenhall (Beds.), Rev. T. S. Grim- shaw, Rev. T. Martyn, Rector	-	11 0 0	11 0 0

# Missionary Register.

AUGUST, 1824.

## Biography.

MEMOIR AND CHARACTER OF THE REV. F. C. G. SCHROETER,  
(LATE CHURCH MISSIONARY IN INDIA)

WHO DIED AT TITALYA, JULY 14, 1820, AGED THIRTY-FOUR YEARS.

THE labours of the late Rev. Frederic Christian Gotthelf Schroeter have been frequently noticed by us. Under the head of "Titalya," in the Annual Surveys of Missionary Stations from 1818 to 1822, and in the pages of our Work there referred to, particularly at pp. 144—150 of the Volume for 1818, will be found many interesting particulars relative to Mr. Schroeter and the Mission in which he was engaged. A brief Memoir of him appeared in the Quarterly Chronicle, published in Calcutta by the Corresponding Committee of the Society. With this Memoir we have here interwoven additional matter drawn from different sources.

### *Proceeds to India.*

Mr. Schroeter was a native of Saxony; and was prepared for Missionary Labour under the Rev. John Jænické, in the Seminary at Berlin, which furnished the Society with its earlier Lutheran Missionaries. He was admitted to Holy Orders in that city, on the 28th of August 1813, being then twenty-seven years of age. Two of his associates on this occasion, the brethren Sperrhacken and Schulze, afterward proceeded to the Western-Africa Mission, but did not long survive: a fourth was ordained, but left the service of the Society, and returned to the Continent. On the 22d of September the Missionaries landed at Harwich.

Mr. Schroeter having been appointed to India, sailed from Portsmouth, on the 27th of May 1815, on board the Chapman, bound for Ceylon, in company with the Rev. Thomas Norton and the Rev. W. Greenwood, who had been his associates in study under the direction of the late Rev. Thomas Scott, of Aston Sandford. They reached Ceylon in the beginning of October. Here Mr. Norton then remained;

Aug. 1824.

but, in consequence of various delays, his companions did not reach Calcutta till the 5th of June following.

### *Appointed to Titalya.*

On this appointment the Corresponding Committee thus speak—

Mr. Greenwood and Mr. Schroeter were together stationed, on their arrival in this country, at Kidderpore, where they devoted themselves to the labour of establishing and superintending Native Schools. Mr. Schroeter engaged in the preliminary study of the Bengalee Language, with great ardour and success; and, by the progress which he made, afforded a good prospect of eminent usefulness in that department.

He had not been long engaged, however, in this work, when, through the communications of Major Latter of Titalya, a new line of labour offered itself, which, though not immediately connected with direct Missionary Exertions, appeared to open a sphere of great usefulness to the general cause of Christianity in the East.

It is needless to observe here, how important an object would be secured, if the Scriptures could be translated into the hitherto inaccessible language of

Thibet. That extensive language forms the links, in a manner, between Hindoostan and China. The difficulties of obtaining an adequate knowledge of the language are very great. When, therefore, encouragement was held out by the communications of Major Latter, that the object might be attained if a suitable labourer could be stationed in the vicinity, under his patronage, the Committee could not hesitate to accept the offer; and Mr. Schroeter, appearing to possess peculiar qualifications for the undertaking, was accordingly appointed to that department of labour. Experience has abundantly confirmed their expectations.

Mr. Schroeter remained at Kidderpore from the 2d of July to the 8th of September 1816. On the 10th he left Calcutta, in company with the Rev. Thomas Robertson, by water, for Titalya, where they arrived on the 29th of October.

*Proceedings at Titalya.*

Many interesting details of Mr. Schroeter's measures and prospects were given in our Volumes before referred to. He acted under the constant and zealous support of Major Latter, who was earnestly desirous of establishing a Mission which should be devoted to the benefit of those countries; and the Society could not but anticipate great benefit to the cause of Christianity by this opening to the vast regions which border on India and China.

Under some discouragements, however, in the early part of his residence, Mr. Schroeter was called down to Burdwan, but soon returned to Titalya. The circumstances under which this took place are stated in a Letter, which the present Archdeacon of Calcutta had occasion to address to the Bengal Government, in explanation of Mr. Schroeter's connection with the Society: of this Letter the following is an extract:—

In September 1816, an application was made to the Calcutta Committee of the Church Missionary Society, by Major Latter, through a friend, for a Missionary to be sent to Titalya. Major Latter said in his Letter—

The advantages to be expected from having a Missionary here, are, that he will be enabled to become acquainted with Languages hitherto unknown, but current among extensive Nations who have Printing Presses, which alone affords a great facility for circulating the Scriptures.

On this representation, the Committee requested Mr. Schroeter to proceed to Titalya; where he finally took up his abode, with a view to the study of the Language of Thibet; and drew his support exclusively from the Church Missionary Society up to the period when Government undertook the charge. At that time, the Schools supported by the Society in Burdwan were greatly in want of a suitable Superintendent; and the Committee, having been informed by Mr. Schroeter that he had not been able to procure a learned Assistant to aid him in acquiring the Language of Thibet, and conceiving that, with the books which he possessed, he could equally pursue the study at Burdwan, they requested him to remove to that station, and, if possible, to procure a learned Thibetian to accompany him at the expense of the Committee, and to employ his leisure at Burdwan in the prosecution of his Thibet studies.

To this arrangement Major Latter objected; and observed—

The Church Missionary Society, or rather the Committee in Calcutta, are losing the opportunity of raising a greater monument of their own labours, than it is probable will ever be afforded them again, or that has ever yet been offered to any single Missionary Society in India.

Major Latter then applied to Government, who were pleased to undertake the support of Mr. Schroeter at Titalya, to which the Committee readily assented.

Mr. Schroeter, it must be remembered, in pursuance of the wish of the Corresponding Committee referred to in the preceding extract, actually removed from Titalya to Burdwan. It was on this occasion that he wrote the admirable Letter, quoted at pp. 222, 223 of our Volume for 1819; to which Letter the Committee of the Society refer (see p. 420 of the same Volume) with high approbation, as affording an example to other Missionaries of the spirit which they should cherish in regard to the place of their labours.

*Labours and Proficiency in the Thibetian Language.*

On Mr. Schroeter's return to Titalya, after his temporary absence at Burdwan, he wrote to the Secretary, March 20, 1819—

Here I am now again in full pursuit

of the first rudiments of a language with which Europeans have been hitherto very little acquainted; and I trust that, with the blessing of God, I may be enabled to furnish some materials, to facilitate to others the acquisition of this language; so that finally we shall see the Word of Life go forth in this tongue also.

The following extract of a Letter written about the same time presents him as a pious and laborious Student:—

I have, 'since my last to you, made a little progress in the Thibet Language; the Rajah having sent a man, who stayed with me for a fortnight: but the weather becoming very hot, as we have had no rain this year as usual at this season, he hastened to go into the hills again, for fear of illness; but promised, as soon as the cold weather should set in, to be with me again. Through him I inquired somewhat deeper into the nature of their alphabet; and found it a regular system, notwithstanding their mute letters and other changes which the characters undergo: at the same time, I saw that the Alphabetum Tibetanum differed from the information which the man gave me. I find it exceedingly difficult to get the conjugation of a verb; which, if once got, will greatly assist me in translating: but I must have patience, and be glad to find them willing to teach me, and to tell me the names of their sacred deities, which the Hindoos in general disdain to tell to any foreigner. The man promised me to employ his leisure time at home in copying books for me; and I, in return, promised him, if he did so, that he should have rupees from me, which I found to be a great stimulus. I find my hands full of work: may God continue to keep me in health and strength, so that the work may go on as rapidly as possible! I long to have something permanent done in it.

In March 1820, he writes—

My Vocabulary has received a considerable increase; so much so, that if I could work this whole year, day and night, I should not be able to write all out on clean paper.

There are yet two other languages spoken in the Mountains of Nepal, with which Europeans are quite unacquainted. These are the Lapchap and Limboon; called, in the language of Bootan, *Monpa* and *Tsong*. These lan-

guages are quite distinct, in the character and words, from the Thibet, or Bootan; and will, consequently, require two Missionaries to obtain a knowledge of them, whenever it shall please God to open a way to them.

Of Mr. Schroeter's difficulties and success in his toil, the Corresponding Committee thus speak—

Mr. Schroeter engaged in his work with all his heart; and, amidst great difficulties and many discouragements, principally from the impossibility of obtaining a well-qualified teacher, he has laid the foundation on which future students may build to advantage. It is no easy task for a student to grope his way through to an abstruse language, without the aid of Grammars, Dictionaries, or Masters. Mr. Schroeter has not been altogether destitute of these helps; but what assistance he had from Dictionaries, and what occasional help he could obtain from Masters, left him much to the guidance of his own skill and perseverance. Grammars he had none. One great part of his burden has been to make out a grammatical acquaintance with the language by his own studies. For this he was peculiarly qualified; and he had succeeded far in preparing a Grammar and collecting materials for a Dictionary, when it pleased God, whose judgments are unsearchable and whose ways are past finding out, to remove him, at an early age, from the Church below.

#### *His Missionary Zeal.*

The death of this exemplary Servant of Christ was now drawing near; but he was not found off his guard. It will appear from the following extract of a Letter written a short time before his illness, that, occupied as he unavoidably was in the dry details of a difficult language, his heart was alive to the work of saving souls.

On the Lord's Day, I have twice Divine Worship, in the Hindoostanee Language, in which Mr. Martyn's translation of the Prayer Book and New Testament are used: the number in attendance is, at present, but very small, the greater part of it being Christian Drummers: now and then a new-comer steps in, and stays away again. Last Easter Day, I baptized a native Drummer; and three more Candidates for Baptism are frequenting my house, for further instruction in the Christian

Doctrines. Besides these, several Seppos shew a willingness to be taught; and had I time to teach them the English Language, the number of them would increase rapidly; when they would readily listen to every good advice that I might give them in the Hindoostanee Language, with regard to their immortal souls. They seem not at all averse to hear the Gospel; but the one is afraid of the other, lest he should lose his caste.

How much he felt the state of the Heathen appears from other passages in his Letters. Referring, in the early part of his residence at Titallya, to the pilgrimages of the Thibetians from Lassa, over many high mountains, into the plain of Bengal, to perform their adorations and oblations in the Ganges, he says—

Surely they spare no expense, toil, and fatigue to obtain forgiveness of their sins! Ought not this to make a Christian blush, who, forgetful of his own sinfulness before God, and unconcerned about the salvation of his soul, will not draw nigh to the fountain for sin and uncleanness, which God, in His infinite compassion toward us, has been pleased to open, and which we may find nigh, and be cleansed therein from all our iniquities, without having to stir a single step!

As I can, as yet, neither read their books, nor converse with them, I can give now no further intelligence about Thibet or their religious ceremonies. I should be happy to send you all their Idols, and thus to clear the country of them; but, as I am not residing in Thibet, and as such things are generally graven in stone, I know not when or whether I shall have an opportunity of fulfilling your wish.

Captain Latter has formed a collection of their Religious Books; which will be a great help to me, in the acquirement of their language. They seem not very scrupulous in parting with them, though, I have no doubt, they esteem it, at the same time, a precious gift; but I hope, with the help of God, we shall, by and bye, return kindness for kindness, and give them books in return more to be prized than thousands of gold and silver.

In speaking of their views of a Future Life, he afterward writes—

They believe in Transmigration; namely, that the soul, when she leaves

the body, goes either to heaven, or is born again into the world; assuming another human body, or that of an animal, according to her degree of sanctity, or the multitude of good works performed. They also believe, that all the sufferings which a man endures in this life, are the evil consequences or the punishment of his sins committed in his former life, before his last birth.

He adds, with striking simplicity and piety—

What a miserable, groundless doctrine is this! What a contrast between it and the doctrines of our Blessed Gospel! The Apostle Paul says, *By grace are ye saved, through faith: and that not of yourselves; it is the gift of God: not of works, lest any man should boast.* I, for my part, am assured, that, except I be saved through grace, I shall never be saved. Are present afflictions the punishment of my sins committed in my former body, of which I am quite ignorant?—What shall I have to suffer in my next birth, since, whilst I am enduring punishment here, I am only contracting new guilt, and thus heap punishment on punishment! I will, therefore, remain looking on the *Lamb of God which taketh away the sin of the world*; even unto Jesus, my Saviour, who indeed was born into the world to suffer and die for our sins, to endure the punishment due unto us, and thus *by one offering to perfect for ever them that are sanctified.* He, that believeth on me, says the Saviour, *hath eternal life.* Here are no repeated births, no austerities to be endured; but, by believing in His Name, we shall have eternal life. Oh! that the benighted inhabitants of Bootan might soon hear these blessed words! and learn to know, that our present afflictions and sufferings, rich or poor conditions, are certainly the painful consequences of our fallen state, and by no means of former unknown sins, nor an atonement for them!

In the mean while, he was assiduous in labouring to benefit all who were more immediately connected with him. He writes, on returning home, after having been some time absent—

The European Officers stationed here received me with kindness, and several Native Officers came into my bungalow to bid me welcome. I have given them every encouragement to visit me often; thinking, that, if I could gradually gain



their affection, they would the more readily listen to what I may be enabled to say to them concerning their eternal salvation. I intend to have Divine Worship next Sunday; and am in hopes that all the Officers will attend, as some, who formerly did not attend, have shewn a wish for it. May our Omniscient and Omnipresent Jesus fulfil His promise in us—*where two or three are gathered together in my name, there I am in the midst of them!* May He make the truths of the Gospel flow from heart to heart, to the benefit of every soul present!

#### *His Death and Character.*

Of the fatal attack which took him away from his labours, Major Latter thus speaks, in a Letter to the Rev. Mr. Thomason, dated Titalya, July 15, 1820—

To one who is so ready as yourself to bow with submission to the dispensations of Divine Providence, however grievous and inscrutable they may be to us individually, I need only say that it has pleased Almighty God, in His infinite wisdom and mercy, after an illness of a few days, to relieve our most excellent and worthy friend Mr. Schroeter from his labours in the Lord's vineyard on earth, and to call him to His immediate presence above.

He departed this life yesterday evening, about half-past eight, in our house; and it will be satisfactory to you to know, that every thing was done for him that medical skill and attention could effect. About the latter end of last week he had a slight bilious attack, for which he took medicine. He walked out on Friday Evening, but was rather unwell the day following. On Sunday he came over in the palanquin, and dined with us, though he complained a good deal. The Doctor gave him some medicine that evening; and, in the morning, Mr. Phillips informed me that he was much better, and found himself quite relieved. When I saw him, however, on Monday Evening, he was so poorly, that I instantly brought him over to our house, where he remained until he died.

His complaint seems to have been a low bilious fever of the typhus kind, which fell upon his nerves. He had but little bodily suffering, though his nervous system was greatly affected; and his mind wandered a good deal, particularly yesterday. He died per-

fectly tranquil, without a sigh or groan, and his remains will be committed to the ground this evening.

The Corresponding Committee add on this mournful subject—

The only account which has been received of Mr. Schroeter's latter days is contained in the Letter of Major Latter, his kind friend and patron.

It appears that his last illness was of very short duration, and of that depressing nature as scarcely allowed him sufficient strength to leave such a testimony of the support which he experienced from the Gospel, as many have been permitted to express before their departure. The best of all testimonies, however, has been amply afforded, in the truly Christian Walk which he has maintained during the short period of his continuance among us.

He was a man of unaffected humility, zealous in the cause of his Master, and ardently devoted to the work of advancing the Missionary Cause. His ardour was tempered with a Christian Simplicity, by which he was ever ready to follow the counsel of those whom he judged competent to advise: choosing rather to follow than to lead; and interpreting the will of Divine Providence, rather by the Christian Counsel of his friends, than by the previous leadings of his own mind. He fully understood the nature of the work to which he was appointed; and, in the ardent hope of being an humble instrument, though by a remote and distant course of labour, of advancing the Cause of the Gospel, he gave himself with all his heart to those preparatory studies, which, by exhausting the bodily frame, and not supplying the Missionary with immediate results, left him peculiarly to the supports of faith and prayer. So far as his opportunities allowed him, Mr. Schroeter seized every occasion of direct labouring in the Cause of Missions. But the humble sense which he entertained of himself and of his exertions, did not permit him to make mention of these his incidental labours. His Thibet studies appearing to him the great work to which he was devoted, he, who always feared rather to say too much than too little, could not bring prominently forward, labours which were but subordinately pursued.

The truly Christian Spirit of this Missionary, his attention to personal

religion, his missionary zeal, and his assiduity, will be best seen by the following extracts of Letters addressed to a Member of the Church Missionary Committee, since his settlement at Titalya.

In a Letter dated June 3, 1817, soon after his arrival, he writes thus—

With regard to the Mission, either in this place or in the hills, I can say little or nothing : it is the wish of Captain Latter that I should leave myself wholly to his guidance and direction, for the first year to come ; and this I find, myself, to be the best plan, as he has a perfect knowledge of the natives and the country round about. Whatever, therefore, God my Saviour shall bid me do through him, this I shall, with His gracious assistance, endeavour to perform. For the present, I can do nothing but entreat Him to open doors of usefulness unto us ; and to prosper our designs, so far as consistent with His holy will.

In another Letter, dated August 20, 1818, from Calcapore, on his return to Titalya from a visit to Calcutta, he thus describes his feelings while reading Brown on Missions—

I am reading Brown's History of Christianity ; and have, for a long time, not read a book so beneficial to me. The more I read, the more I shrink into nothing ; seeing that I am any thing, rather than a Missionary. May God soon endow me with the same spirit of devotion, self-denial, patience, and zeal ! that I, like others of His servants, may become the instrument of the promotion of His glory on earth. What a source of comfort it is, that, feeling our spiritual wants and our utter insufficiency, we, at the same time, see the fullness of Christ ; from which we are enriched in all things, if, by prayer and faith, we draw nigh unto Him ! *No good thing will he withhold from them that walk uprightly.* " Oh ! for a closer walk with God ! "

In the following month he writes thus, from Titalya—

I began yesterday to labour afresh in the work before me ; and hope, with the blessing of God, to do a great deal during the cold season, which is now commencing. My prayer to God is—for strength and wisdom, to accomplish that work for which I am stationed here ; and for humility and love, to behave myself well-pleasing in the sight of God and men, and to make myself an example to those around me.

His ready acquiescence in the counsels of those with whom he was connected, and the happiness which he derived from this course, the following extract of a Letter to the Secretary, dated Jan. 3, 1820, sufficiently testifies—

I had the pleasure to receive your Letter, dated Feb. 22, 1819, in which you assured me that the Committee

wished well to the work undertaken at Titalya ; and of the aid, which, in case of necessity, they were ready to afford. It greatly tended to revive my spirits, and to stir me up to redoubled exertion ; being now assured of the mutual consent of the Committees, both at home and at Calcutta : so that, whether it please God to give me success or not, I shall neither be blamed by others, nor have to blame myself for what I have done, since all circumstances concur to promise success.

He thus earnestly entreats the prayers of his friends—

On the whole, I think I have every reason to believe that the blessing of God has hitherto accompanied the work. Pray, with me, that He may continue to do so ; and, for me, that, while I am labouring in this branch of earthly knowledge, I may, in a peculiar manner, be strengthened in the inner-man—I mean to say, that my heart may not become cold and indifferent to Divine Things, but that I may ever have a deep sense of that love wherewith Christ has loved me.

In the same spirit he writes to the Secretary, a few months before his death—

I hope when your heart thinks of the different Missionaries whom you have sent out, and implores a blessing on them from the great Shepherd and Bishop of our souls, that it also remembers Schroeter at Titalya, who, most of all, needs your prayers.

The Corresponding Committee thus conclude their view of Mr. Schroeter's character—

The same humble sense of his own insufficiency—the same ardent desires after the salvation of the Heathen—the same faith in the Divine Promises, and patient assiduity in waiting for their accomplishment, marked his whole course ; and encouraged his friends to hope that he would eventually prove an honoured instrument of advancing the cause in which his heart was so decidedly engaged.

Doubtless had it pleased the Great Head of the Church to permit this faithful servant to carry on the work upon which he had entered, the continued use of his talents, combined with such a spirit, must have been productive of the best fruits ; but, such are the inscrutable ways of God, he had scarcely

commenced his course, when he was called away to his reward.

While we mourn the sudden removals of Missionaries from the scenes of their labours, it should never be forgotten that such dispensations are sent for wise and gracious purposes, both as it respects the individuals themselves and the Church at large. They tend to draw our hearts from the creature to

the Creator; and teach us to cease from man, *whose breath is in his nostrils*, and to depend more simply on Him, "from whom all holy desires, all good counsels, and all just works do proceed," and who *divideth to every man severally as he will*. These are principles which at once prepare us for such disappointments, and support us under them. *Be still, and know that I am God.*

To this view of Mr. Schroeter's proceedings and character, we subjoin some details relative to his researches, and the prosecution of them by others.

Major Latter, in a communication addressed to the Supreme Government, gave the following List of the Manuscripts which Mr. Schroeter left on the subject of the Thibetian Language, with a statement of the progress made in each:—

1. A *Dictionary, Thibetian and English.*

This Dictionary was formed from one in manuscript, in Italian and Thibetian, in my possession; originally composed by the Roman-Catholic Missionaries at Lhasa. It is in alphabetical order; and consists of 74 quires (or cahiers) of paper.

2. A *Supplement to the above Dictionary.*

This Supplement, written on 15 quires of paper, contains words not found in the Dictionary, and selected from manuscripts furnished to Mr. Schroeter by me. This work is extremely valuable, being an explanation of terms chiefly used in the religious books of the Thibetians. Each word, besides the English explanation, has its corresponding term in Bengalee annexed. This Supplement forms, with No. 1, a complete Dictionary, Thibetian and English.

3. The commencement of a *Dictionary, English and Thibetian.*

This is formed from the same materials. It extends only to the word "Bell."

4. A *Treatise on the Thibet Alphabet.*

This Treatise has Mr. Schroeter's last corrections, though it is not copied out fairly. It is formed on the plan of the Alphabetum Tibetanum published at Rome by the Society de Propaganda Fide, but differently arranged. It contains many explanations not to be found in the printed work, procured through the aid of a Thibet Manuscript on the Letters of the Alphabet in my possession.

5. Heads for the formation of a *Thibet Grammar.*

This article consists of two quires of paper, and is the commencement of a Grammar on which Mr. Schroeter was employed at the time of his decease: one of the cahiers includes a copy of the Treatise on the Alphabet. The completion of this work would have required great labour and research.

6. *Various Papers.*

These Papers consist of 8 quires, or small books, formed by Mr. Schroeter for his own private use and instruction. They do not appear of much importance: some of them have been embodied into the Dictionary.

7. *Copy of a Thibet Manuscript, and part of a Translation of another.*

This article consists of a copy of a Thibet manuscript belonging to me; and also the rough translation of one, on which Mr. Schroeter was employing himself as an exercise with his teachers.

On this Catalogue the Corresponding Committee remark—

It displays the ardour with which Mr. Schroeter gave himself to the study of the Thibet Language; yet did he not lose sight of his more direct work as a Missionary.

Major Latter thus speaks of Mr. Schroeter's labours, in a Letter to the Government accompanying the preceding Catalogue—

Having originally suggested to Government the advantages which might be derived from allowing a person so eminently qualified as Mr. Schroeter was, to prosecute his studies in the Thibet Language under their patronage and protection, I considered myself pledged to afford him every assistance in my power; and it became an object of importance with me, to take care that he should not employ his time in accomplishing what had already been effected by others. It was, therefore, necessary to ascertain what books were in existence, that might facilitate his labours; and for this purpose, I was obliged, at a heavy expense, to procure from Europe copies of every work that had any reference to Thibet, or to the language of that country; and no exertions were spared to procure Thibet Manuscripts, from whatever quarter they could be obtained.

The result of my researches will pro-

bably be communicated to the public, through the press; and, if my health enables me, I shall endeavour to give an account of the intercourse, which, at different times, has existed between the Natives of Europe and Thibet; together with a review of the Roman-Catholic Missions in that country, and the means which the learned have hitherto possessed of acquiring a knowledge of the language.

These means are so very slender and imperfect, that the preservation of Mr. Schroeter's Papers becomes an object of public importance; more particularly when it is considered how much the attention of the Learned in Europe has lately been turned toward Thibet.

Major Latter has, himself, been taken away from the scene of his labours. Since his death, which took place in October 1822, the Thibetian and English Dictionary, forming the first and second articles in the preceding catalogue, has been put into the hands of the Rev. Dr. Carey, of Serampore; who has undertaken to correct and publish it, and also to prepare a Grammar of the Thibet Language from Mr. Schroeter's materials. The Dictionary will occupy between 900 and 1000 pages in quarto, and will be printed in a type cast for the purpose at Serampore.

The Corresponding Committee of the Church Missionary Society, anxious to avail themselves of the first opportunity of prosecuting labours so auspiciously begun, appointed to this office the Rev. Benedict La Roche, who arrived from England about the time that intelligence of the death of Mr. Schroeter reached Calcutta. Mr. La Roche was accordingly offered to Government as a suitable successor to Mr. Schroeter, and was readily accepted. The Noble President of the Society having addressed a Letter to the Governor General, the Marquis of Hastings, thanking His Excellency for his confidence in Mr. Schroeter, the Marquis returned an answer, under date of Calcutta, Jan. 18, 1821, of which the following is an extract—

My Lord—

The light in which you have done me the honour to view my procedure respecting the Rev. Mr. Schroeter is very flattering to me. The death of that Gentleman has been a real loss to

Science and to Humanity; for, in each course, he was most zealous and unremitting. I trust we have found a worthy successor for him in the Rev. Mr. La Roche, whom I have similarly recommended to the civilities and protection of the Officer commanding in Rungpore. Every attention will, I am confident, be paid to Mr. La Roche's convenience.

Mr. La Roche's ill health, however, frustrated this design. His return to Europe and death were stated at pp. 309 and 310 of our Volume for 1821.

On the arrival of the Rev. Messrs. Maisch and Reichardt at Calcutta, in October 1822, their intended establishment at Titilya was prevented by the death, in that very month, of Major Latter. The Corresponding Committee will, however, gladly avail themselves of the first opportunity of renewing their exertions in this quarter.

Our Readers will rejoice to hear that the expensive Collection of Books which Major Latter made in relation to Thibet is likely to be made available for the best purposes. On his death, it was offered for sale in Calcutta; and was purchased by the Rev. Mr. Mill, the Principal of Bishop's College, on account of the Society for the Propagation of the Gospel. The dispersion of many of the Continental Libraries, under the influence of the French Revolution, at the time when the purchases for Major Latter were made at Paris, placed many valuable books within his reach, which could not otherwise have been obtained.

The Library of the College has been further enriched by the liberality of Mrs. Latter, in presenting to it a Collection of Manuscripts and Printed Books, in the language of Thibet, formed by Major Latter in that country. These literary treasures are now first opened for the use of Europeans. Major Latter directed, by his Will, that they should be presented to some Society under whose care they might be best employed for the promotion of literature and religion. These works relate to the language, history, mythology, manners, and social and civil state of the people. There are also specimens of the block-printing of the natives, of great antiquity.

## Proceedings and Intelligence.

### United Kingdom.

#### BRITISH & FOREIGN BIBLE SOCIETY.

##### *Annual Abstracts of the Reports.*

THE Committee have resolved upon printing a brief Abstract of their Twentieth Annual Report, for the use of such Committees of Auxiliary Societies as may think proper to subjoin it to their own Reports. It would thus supersede the necessity of compiling afresh, in each case, a similar Abstract, as has been usually done, from the detailed statements of the Parent Society; a work, which, it has been represented to the Committee, is attended with considerable labour and loss of time to the Secretaries or other officers of Auxiliary Societies.

##### *Benefits of Organization in Auxiliaries.*

Mr. Dudley, on occasion of a late visit to the Leicestershire Auxiliary, bears the following testimony to the advantages of Organization—

I should ill discharge what I feel to be alike a privilege and duty, did I not bring the state of the Auxiliary Society under the immediate notice of our Committee, as a model of regularity and efficiency. It is surrounded by Eight Branch Societies, in connection with which there are no fewer than Forty-three Bible Associations: these are subdivided into 314 Districts, which are entrusted to the care of more than 520 Collectors.

This system, introduced in the summer of 1822, is gradually extending throughout the county; and, in order to appreciate its effects, it is only necessary to compare two periods.

In the year 1820, the total number of Bibles and Testaments distributed by the Auxiliary Society, and its connected Institutions, was 2870; and the total income, from all quarters, about 1300*l*.

In the year 1823, the total number of Bibles and Testaments issued, was 5629; and the total income, 2580*l* 12*s* 9*d*.

It is worthy of particular remark, that this Society had issued nearly 30,000 copies of the Holy Scriptures in the ten years preceding its organization in 1822; the increased demand, thus brought to light by means of Bible As-

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sociations, is therefore conclusive as to the NECESSITY which existed for such establishments, and equally satisfactory as to the peculiar adaptation of the means thus applied.

Of the influence of good organization in one of the Associations connected with the Leicestershire Auxiliary (that of Castle Donnington), Mr. Dudley thus speaks—

In the course of the last year, a Committee of Ladies was regularly formed; the town and neighbourhood were divided into 16 districts; and the state of the inhabitants, with regard to the possession of the Scriptures, was immediately and systematically investigated. The results of these measures exceeded the most sanguine expectations; while they brought to light a degree of destitution, far surpassing the anticipations of the Committee. In a town containing a population of only 4000, the Ladies have already obtained nearly 400 subscribers, of whom about one-half are free contributors. The total number of Bibles and Testaments distributed by the Association is 859, and the amount collected is 477*l* 17*s* 11*d*.; of which sum 175*l* have been presented to the Leicestershire Auxiliary Society, as a FREE gift, in aid of the Parent Institution.

#### CHURCH MISSIONARY SOCIETY.

##### PROCEEDINGS OF ASSOCIATIONS.

THE Society has been assisted, in visiting the Associations in Dorsetshire, Somersetshire, and Devonshire, by the Rev. G. Hodson, the Rev. Francis Cunningham, and the Rev. John Hartley; and, for a short time, at the beginning, by the Rev. Professor Farish. The local friends who assisted on these occasions, besides those who presided at the Meetings, are mentioned under the heads of Movers and Seconders. It will have been seen, under the head of "Sermons and Meetings in Cornwall" in the last Number, that we adopted a more condensed method than heretofore of reporting the proceedings on these Journeys:

X x

we follow the same course in the present instance; and shall be obliged, by the increasing pressure of important intelligence, generally to compress these statements as much as practicable.

### Dorsetshire.

#### Sermons.

By *Rev. G. Hodson*: July 4: Dorchester (two), and Bradford—7: Cerne Abbas—11: Milborne Port, Sherborne, and Bradford Abbas. By *Rev. Francis Cunningham*: July 25: Wyke Regis: Col. 71. 11s. 6d. Radipole: Col. 51. 12s.

#### Meeting.

July 8: *Dorchester*: Chh. Cooper, Esq. M. D. Chairman: Cols. including the Sermons, 281. 19s. 4d.

#### Movers and Seconders.

*Rev. Fred. Gambier*, Rector of Compton Vaulence—*Rev. John Davis*, Rector of Melcombe—*Rev. T. Warren*, Vicar of Tolpudde—*Rev. James L. Jackson*, Rector of Buckland Ripers.

#### Remarks.

There has been, hitherto, no regular Association at Dorchester; but the Society has been greatly indebted to the exertions of a Lady, who has herself collected upward of 100*l.* during the last year. There is reason, however, to hope that more organized efforts will ere long be made in behalf of the Society throughout the County, the following Resolution having been adopted at the Meeting at Dorchester—

—That, under a deep conviction of the necessity of increased exertion in behalf of the Heathen, this Meeting strongly recommends to the consideration of the friends of Missions throughout the County, the expediency of forming a County Association in aid of the Church Missionary Society.

### Somersetshire.

#### Sermons.

By *Rev. Professor Farish*: July 11: Montacute. By *Rev. Francis Cunningham*: July 11: Odcombe, Yeovil, and Ilchester. By *Rev. John Hartley*: July 11: Henstridge, and Yeovil. By *Rev. G. Hodson*: July 13: Wellington—22: Wembdon.

#### Meetings.

July 10: *Yeovil*: Fifth Anniv.: *Rev. Rob. Phelps*, Vicar, Chn.: upward of 20 Clergymen present: Col. 121.—July 12: *Taunton*: Third Ann. of *Taunton and West Somerset*: *Rev. T. T. Biddulph*, Chn.: Col. 221. 4s. with Don. 281. 1s., including 20 guineas from a Lady present—July 13: *Wellington*: Fifth Ann.: *Rev. Rob. Jarratt*, Vicar, Chn.: Col., including the Sermon, 20*l.*—July 25: *Bridgewater*: Fourth Ann.: *Rev. H. Parsons*, Chn.: Col. 41.

#### Movers and Seconders.

*Rev. C. Covey*—*Rev. R. Rogers*—*Rev. Edw. West*—*Rev. C. Harbin*—*Rev. John Noble Coleman*—*Rev. John Jarratt*—*Rev. J. W. Middleton*—*Rev. P. A. French*—*Mr. Bovet*—*Rev. Mr. Hawkins*—*Rev. Dr. Swete*—*Rev. Shrapnel Warren*—*R. B. Bellett*, Esq.—*Rev. O. Bellett*—*Rev. James Mules*—*Chr. Cookson*, Esq.—*Rev. And. Brandram*—*Lieut. Hooper*, R. N.—*Rev. C. W. Henning*.

#### Remarks.

At *Taunton*, on the evening of the Anniversary, a Ladies' Association was formed under the patronage of Lady Lethbridge. At *Bridgewater*, also, a Ladies' Association was formed—*Mrs. Parsons*, President; *Mrs. Linden*, Treasurer; and *Miss Parsons*, Secretary. *Lieutenant Hooper*, who has spent some time in the West Indies, bore a decided testimony,

at the Annual Meeting, to the good done among Slaves by the Society's Schools.

### Devonshire.

#### Sermons.

By *Rev. G. Hodson*: July 18: Broadclyst, Silverton, and Thorvarton. By *Rev. M. Vickers*: July 18: Allhallows (Exeter), and Broadclyst. By *Rev. Francis Cunningham*: July 18: Trinity and Allhallows (Exeter)—20: Dartmouth: Col. 71. 12s. By *Rev. John Hartley*: July 18: St. John's Chapel (Devonport): Col. 121. 5s.—Stonehouse: Col. 71. 16s. By *Rev. J. I. Holmes*: July 18: Bow, and North Tawton. By *Rev. Jas. Mules*: July 18: Ilfracombe.

#### Meetings.

July 14: *Exeter*: Eighth Ann. of the COUNTY ASSOCIATION: *Rev. W. Barker*, Vice-President, Chn. In the evening, a Meeting of the Ladies' Ass.: Col. Macdonald, Chn.—July 16: *Taunton*: Sixth Ann.: Major Richardson, Chn. In the evening, a Meeting of the Ladies' Ass.: Col. 91.—July 17: *Dartmouth*: Capt. Nash, R. N. Chn, Col. 51.—July 19: *North Tawton*: *Rev. J. Starr*, Rector, Chn.—July 19: *Devonport*: Tenth Ann.: Ven. Archdeacon Grace, Chn.: Col. 111. 15s. 6d.—July 20: *Ilfracombe*: *Rev. C. Mules*, Chn.: Col., including Sermon, 20*l.*—July 20: *Dartmouth*: *Rev. Rob. Holdsworth*, Vicar, Chn.: Col. 151. 2s. 4d.—July 21: *Torquay*: *Francis Garratt*, Esq. Chn.: Col. 111. 14s. 6d.—July 22: *Sidmouth*: Lt. Col. Baynes, Chn.: Col. 121. 11s.—July 23: *Seaton*: *Mr. Fitzgerald*, Chn.

#### Movers and Seconders.

*Col. Young*—*Rev. W. Cowland*—*Rev. John Marriott*—*H. A. Simcoe*, Esq.—*Rev. S. Middleton*—*John Sweetland*, Esq.—*Rev. M. Vickers*—*J. B. Bartlett*, Esq.—*Rob. Jordan*, Esq.—*W. Curwright*, Esq.—*R. Eaton*, Esq.—*Rev. James Ivory Holmes*—*Rev. B. Marshall*—*Rev. C. Tripp*—*Capt. Woolcombe*, R. A.—*Rev. H. Hellins*—*Rev. T. M. Hitchins*—*Rev. S. Dewe*—*Rev. S. W. Gandy*—*Rev. D. Nantes*—*Rev. J. Prowse*—*Rev. H. Nichols*—*Rev. W. Glover*—*Rev. W. Sollis*—*Rev. James Mules*—*Rev. R. Frezell*—*Rev. W. Manley*—*Rev. O. Manley*—*Rev. Edw. Lee*—*Rev. Mr. Perkins*—*Rev. W. Hocking*—*Mr. Edgcote*—*Rev. J. Creser*—*Capt. Cole*, R. N.—*Mr. R. L. Hingston*, jun.—*Rev. F. G. Crossman*—*John Bacon*, Esq.

#### Remarks.

At the County Anniversary, at *Exeter*, Colonel Macdonald, who had resided many years in India, bore testimony, from personal observation, to the atrocities attendant on Hindoo Superstition, and to their gradual decline since the more extended introduction of Christianity. The Meeting at *North Tawton* was held for the formation of a Branch Association for that place and its vicinity; the northern part of the County not having hitherto had any Association: the *Rev. J. Starr* was appointed President, *W. Orchard* and *Capt. Woolcombe* Vice-Presidents, and *Rev. B. Marshall* Secretary. A Ladies' Association, also, was formed, and *Mrs. Starr* appointed President. The Meeting at *Ilfracombe* was held for the formation of a Ladies' Association; ten Clergymen were present: *Lady Chichester* is Patroness, *Mrs. Fortescue* President, *Miss Stevens* Treasurer, and *Miss Frezell* Secretary. At *Seaton*, where *Capt. Wheadon*, R. N., had greatly exerted himself, an Association was formed, of which he is the Secretary.

### Formation of St. Arvan's Ladies Association.

Contributions from Chepstow and its

Vicinity have been paid, at different times, to the Society, to the amount of upward of 300*l*. A Ladies' Association was formed for this part of Monmouthshire, on the 13th of May, at St. Arvan's; the Rev. W. Jones in the Chair.

Movers and Secondors.

Rev. James Ashe Gabb, and Rev. H. Berkin—Rev. H. Gipps, and Rev. J. Evans—Rev. D. Jones, and Rev. W. Gray—Rev. H. Berkin, and Rev. S. Parry—and Rev. E. Jenkins, and Rev. H. Gipps.

The Rev. H. Gipps preached at the Churches of St. Arvan and Shire-Newton. The Collections at the Churches and the Meeting amounted to 24*l*. 6*s*.

Her Grace the Duchess of Beaufort, *Patroness*.

Mrs. Wells, of Piercefield, *President*.

James Jenkins, Esq. *Treasurer*.

Rev. J. A. Gabb, Rev. W. Jones, *Sec<sup>t</sup>*.  
*First Anniversary of the Lynn and West-Norfolk.*

Sermons having been preached, on Sunday July the 25th, by the Rev. Christopher Grenside, Rector of Great Masingham, and the Rev. John Raban, the Meeting was held, on the 26th, in the Assembly Room; the Rev. Robert Hankinson, Vicar of Walpole St. Andrew's, in the Chair.

Movers and Secondors.

Rev. G. Barnes, and Rev. John Raban—Rev. C. D. Brereton, and Rev. G. Spurgin—Rev. Rob. F. Mankinson, and Rev. J. H. Raven—and W. Lane, Esq., and Rev. Edw. Edwards.

Collections, 38*l*. 8*s*. 8*d*.

*First Anniversary of the Hertfordshire.*

On Sunday, the 1st of August, Sermons were preached—at Buckland, by the Rev. J. H. Michell; at Stanstead, by the Rev. T. Boys; at Stapleford, by the Rev. C. Prowett; at Walton, by the Rev. Edward Lewton; and at Willan, by the Rev. J. W. Niblock.

On Wednesday, the 4th, the Meeting was held, in the Shire Hall; Abel Smith, Esq. M. P. in the Chair.

Movers and Secondors.

Rev. Robert Pym, and the Secretary of the Society—Rev. T. Fielde, and Rev. John Raban—Rev. W. Dealtry, and Rev. R. H. Smith—Rev. W. Marsh, and G. Cornwall, Esq.—and Rev. J. W. Niblock, and Rev. W. Dealtry.

Collections, nearly 60*l*.

*Third Anniversary of the Edmonton.*

A Meeting of the Southgate Branch was held on Friday Evening, July the 30th. On Sunday, August the 1st, the Rev. Joseph Parson preached twice at Southgate. On Monday, the Edmonton Meeting took place. The Rev. Dawson Warren, Vicar, was in the Chair at the Meetings. The Secretary

of the Society attended; and the following Gentlemen assisted, at one or other of the Meetings—

Rev. John Hartley—Rev. Martin Boswell—Rev. Francis Ellaby—Rev. John Raban—John Gann, Esq.—and John James, Esq.

Collections, about 40*l*.

*Anniversary of the Stafford.*

The Lord Bishop of Lichfield and Coventry preached for the Society, at St. Mary's, Stafford, on Sunday Afternoon, the 1st of August, from John xii. 32. *I, if I be lifted up from the earth, will draw all men unto me.*

The Collection amounted to 54*l*. 14*s*. 1*d*.

On Monday, the 2d, the Annual Meeting was held, in the Shire Hall; the Patron, the Hon. and Right Rev. the Lord Bishop of Lichfield and Coventry, in the Chair.

Movers and Secondors.

Rev. W. E. Coldwell, and Rev. Clement Leigh—Rev. Thomas Gisborne, Prebendary of Durham, Rev. C. Jerram—Sir Oswald Mosley, Bart. and Rev. Edward Burn—Rev. Edward Cooper, and Rev. C. Townsend—and Rev. S. Lowe, and Sir Oswald Mosley.

Collection, 9*l*. 5*s*.; with a Second Donation of Ten Guineas, by T. Mottershaw, Esq. to the Missionary Seminary.

*Patron,*

Hon. and Rt. Rev. Lord Bishop of Lichfield and Coventry.

*President,*

Rev. W. E. Coldwell, M. A. Rector of Stafford.

*Vice-Presidents:*

T. Mottershaw, Esq. Rev. T. Whitby, M. A. Rev. E. Whitby, M. A.

Messrs. Birch, Yates, and Co. *Treasurers.*

*Secretaries:*

Rev. W. Bosworth, M. A. Rev. G. Norman, B. A.

*Meeting at Kettering.*

On Wednesday, the fourth of August, a Meeting of the Kettering Association was held; Robert Ramsden, Esq., of Spratton Hall, in the Chair. The Rev. Thomas Mortimer attended at the request of the Parent Committee.

Movers and Secondors.

Rev. Joseph Wilson, and Rev. T. Durham—Rev. T. Mortimer, and Rev. W. Brotherhood—Rev. G. Corrie, and Rev. Mr. Irvine—Rev. H. Barfoot, and J. W. Sherer, Esq.—and James Hitch, Esq. and Rev. T. Mortimer.

Collection, 18*l*. 10*s*. 7*d*.; with Donations 10*l*. for the Missionary Seminary.

#### SCOTTISH MISSIONARY SOCIETY.

REPORT FOR 1822—24.

THE Society has now Missions in Tartary, India, and the West Indies. The statements of the Report in reference to these Missions

will appear hereafter: we shall now extract the account of the Funds, and the general views of the Directors.

*State of the Funds.*

Receipts:	£.	s.	d.
Subscriptions and Donations . . .	1052	12	5
Contributions from Societies . . .	3077	6	4
Contributions by Collectors . . .	146	19	1
Collections in Scotland . . . . .	1885	16	6
Collections by Deput. to England, .	967	9	9
Legacies . . . . .	88	4	2
Interest on Money in the Bank, .	10	6	6
Sundries . . . . .	102	17	2

Total . . . £.7331 11 11

Payments:	£.	s.	d.
Missions in Russia . . . . .	3343	2	9
Mission to India . . . . .	1610	10	2
Mission to Jamaica . . . . .	178	8	1
Seminary . . . . .	411	0	6
Books for Seminary and Missions, .	91	17	0
Printing . . . . .	415	17	8
Rent, Taxes, Travelling, and .			
Sundries . . . . .	587	9	4

Total . . . £.6638 5 6

The Directors observe, in reference to their enlarged operations—

These extended efforts have necessarily involved the Society in great expense; but the friends of Missions have, by their increased liberality, enabled them as yet to meet this augmented expenditure. In the course of the past year, indeed, the treasury of the Society was more than once completely exhausted; but it was again quickly replenished by the contributions of their Christian Brethren. It is not, however, to be supposed, from this statement, that the Society stands less in need of support than at some former periods of its history; for, in fact, it never stood more in need of funds than at the present moment. The extension of its operations to the East and to the West Indies has involved it in engagements, which nothing but the augmented liberality of the Christian Public can enable it to fulfil; while, at the same time, this extension of the Society's efforts affords a guarantee to the friends of Missions, that, in proportion as they afford them the means of enlarging the scale of their operations, the Directors will seek to refresh other tribes with the water of life, and to pour through other lands the streams of salvation. The field which they have to cultivate is the world; and they desire to

set no limits to their exertions, but the extent of their funds, and the number of their Missionaries.

*Right Use to be made of Difficulties.*

The Directors thus speak on this subject—

The Committee are ready to allow that their undertakings are carried forward amid difficult and adverse circumstances. Both as to the extent of field which lies for cultivation, and as to the greatness of the toils which await its cultivation, their prospects are not fitted to soothe and gratify indolent minds. All attempts to civilize and Christianize the Heathen, are made against a barrier-line of opposing causes: even where openings are effected through that line of obstacles, impediments to an advance must still be anticipated: often, while something is gained on one hand, an equal loss is experienced on another; and present labourers cannot expect, within the range of the longest life, to see the completion of any large part even of the small design on which they have entered.

None, in fact, but the Directors of Missionary Societies, or Missionaries themselves, can form any adequate conception of the trials and obstacles which they experience in the conduct of the work. This is a point which the Committee are anxious to impress on the minds of the friends of Missions, in the hope that a deeper feeling, than at present exists, may be excited among their Christian Brethren, of the total insufficiency of all human exertions, and of the absolute necessity of an humble reliance for success on Divine Influence—that the spirit of prayer may be awakened, in another manner than at present, in their own behalf, that they may ever be animated with a single eye to the glory of the Redeemer; that, in all their deliberations, they may be blessed with heavenly wisdom, and may be directed to the adoption of those measures which are best calculated to accomplish the grand object which they have in view—that men may be raised up endowed with all those gifts and graces which so arduous and important a work requires; men *full of faith and of the Holy Ghost*, and who will have no higher ambition in life than to spend and be spent in the service of Christ—that they may be zealous, and active, and faithful in the work; that they may



not only preach the Gospel with their tongues, but in their daily conduct may exhibit a living picture of Christian principle and Christian practice; and that they may be eminently successful in turning the Heathen from darkness to light, and from the power of Satan unto God.

But while the Directors feel very sensibly the difficulties and trials attendant on Missionary Operations, they look forward with confidence to the ultimate triumph of the cause in which they are engaged. That triumph they may not witness; but they live in the firm faith of it: they contemplate the bright and delightful scenes which the Spirit of Prophecy has depicted in the Holy Scriptures; and, while they contemplate them, they feel animated to perseverance amidst all their difficulties, and excited to renewed exertion under every disappointment.

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## Continent.

### FRANCE.

#### PARIS BIBLE SOCIETY.

##### *State and Progress of the Society.*

THE Fifth Report contains the following particulars:—

The sum received last year from the Auxiliary Societies, amounts to 9387 francs, and far surpasses their contributions in any preceding year. By following up the system of establishing Branch Societies, which your Committee has uniformly recommended, the Auxiliary Society of Castres alone, in the Department of Tarn, was enabled, at the close of the first year of its establishment, to remit us the sum of 1500 francs.

Nor can we pass over in silence another class of subscribers, who will no doubt awaken a lively interest in their behalf; we mean the pupils attached to our Protestant Schools and Institutions. We more particularly allude to those belonging to the Churches of Bourdeaux, Nîmes, Asnières, Chatillon sur Loire, the obscure villages of Sulzern in the Upper Rhine, and to various establishments in this capital. The donations of these dear children will be regarded by you as doubly precious, when considered as affording a speaking proof of the excellent sentiments which animate the rising generation, and as announcing the dawn of a new life and godly zeal among all the Protestant

Churches of France. May the Lord vouchsafe His blessing to these generous children; and preserve in their hearts a holy ardour for distributing the Word of Life, and for every thing which is good and well-pleasing unto God!

You will likewise learn, with great satisfaction, that the Associations established in the capital have already produced the sum of 1222 francs by subscriptions, and 625 francs by the sale of Bibles.

The number of copies delivered out of the warehouse during the Fourth Year was 9823: those so delivered, during the last year, amounted to 12,254; shewing an increase of 2531, and making the aggregate number of volumes circulated by the Committee since its first establishment to be 42,129, without taking into account copies which the Auxiliary Societies may have obtained from other sources. Nor do we conceive the calculation to be overrated, when we estimate the number of Bibles and New Testaments issued by the different Bible Societies in France at 50,000; while, at the same time, we must freely confess it as our opinion, that, but for the establishment of these Societies, scarcely a tenth part of that number would have found its way into the hands of the faithful. Yet, great as this number may appear, we cannot refrain from joining in the remark of one of the most zealous advocates for the cause of the Bible in the South of France—"What has hitherto been done, is but trifling, when compared with what still remains to do;" for, how much soever we may be inclined to underrate the Protestant Population of France, we are far, very far, from having satisfied all the wants of our religious brethren in this country.

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## Western Africa.

### SITTA LEONI.

#### CHARLOTTE.

##### CHURCH MISSIONARY SOCIETY

##### *State of the Settlement.*

Mr. Taylor, who has the charge of this Settlement, writes that his health is very greatly improved, and that his Wife enjoys tolerable health. In allusion to the deaths

which had occurred in the Mission, he says—

Perhaps within a short time, the hand that now writes may be numbered among those in the silent tomb; but if so, shall I say that I repent coming to Africa? No: although I see not that fruit of my labours which I could wish, yet surely my judgment is with my God; and to HIM may I still be enabled to trust all my concerns!

Of the people, he writes—

I cannot but see a very visible improvement in their state, compared with the time when I first came among them; although I am grieved that so many of them are still running the downward road to everlasting destruction, notwithstanding they hear the words of eternal life continually: but it is not by might nor by power, but by my Spirit, saith the Lord. May the time soon arrive, when the Spirit shall be poured out from on high, and this wilderness become a fruitful field!

In reference to the Church, of which we gave some account at pp. 309—311 of the last Number, Mr. Taylor writes, on the day on which the foundation-stone was laid—

It was a delightful day to me; and will, I trust, long be remembered with thanksgiving to that God who has spared me to see such a sight, which I had long time wished for, but scarcely dared to look forward to. The Church measures 80 feet by 40, with galleries on both sides and at one end; and will, when complete, contain upward of 2500 persons.

The ceremony was very pleasing: so also was the consideration of the change which has taken place here within the last five years: when I consider these things, I feel thankful to God for what has been done. Oh that He would make bare His arm, and build up a spiritual house, of lively stones, raised on the sure foundation, even the tried, the precious Corner-stone, upon whom whosoever believeth shall not be ashamed.

The difference in the appearance of this place, in a temporal view, is indeed great. It may well be said the wilderness blossoms as the rose. Instead of a huge forest, are now to be seen a large town of about 250 houses, with School-houses for both sexes, a large tract of land under cultivation, and every con-

venience of civilized life; and now, to crown the whole, a Church is begun to be erected for the worship of God! Oh, that I could say the moral aspect was as pleasing to the view of the Christian! Alas! but few yet know that Saviour, whom to know is life eternal.

#### *Sentiments of Native Converts.*

While the spiritual state of the greater part of the people thus awakens anxiety in their behalf, a few of them continue to manifest the power of Divine Grace. We shall select from Mr. Taylor's Journal some evidences, in their own words, of the influence of religion on their minds:—

—I hear my Master read, in God's Word, *Not every one that saith unto me Lord, Lord, shall enter into the kingdom of heaven*: I say, "Ah, that's me! So I stand. I hear God's Word, and cry *Lord, Lord*, but I don't believe God's Word." I fear very much that I shall be a castaway, for I hear God's Word every time. I am so sinful, I can do nothing good—nothing but sin. But again I consider that word that Jesus says, *Fear not, little flock: it is your Father's good pleasure to give you the kingdom*: I feel comfort from that word. I hope Jesus will save me, or I shall be lost!

—I cannot tell the mercies of Jesus which are behind (meaning those already received), and those before I don't know them; but goodness and mercy shall follow me all the days of my life. I know that Jesus is the Saviour, the only Saviour!

—I am in trouble, but where can I go? Suppose I do bad to you my Master, and I come to your gate for my rice when others come (alluding to the Government-rations which they receive)—you call me, and I run away; where can I go to? If I go to Leopold, my Master does not live there, and they will give me nothing: I must come back, for nobody else will help me: so, though I do sin against my God, where must I go to? If I leave Jesus, I have no other Master where I can go to: I must come back to Him, for He only can do me good.

—If a man have a shirt and trowsers, and go wash them at the brook, can they always keep clean? No, they will want washing again. So I stand. I want

washing in the blood of Jesus continually. I cannot help myself; but I trust to the Lord Jesus Christ to cleanse me from all sin.

—I am not worthy to speak; for I am so great a sinner, if God was to reward me for my doing since I have been here this time only, I should be cast into hell, where the fire shall never be quenched: but I trust in the Lord Jesus Christ: He is my *all in all*. I stand like a man who live in the ship on the water: he put all his trust in the ship: he have nothing else: if that ship break, he must go in the water. So I stand: I trust in the Lord Jesus for all: if He no save me, I must perish for ever, and then it would have been better for me not to have been born.

Of one of these Native Converts, Mr. Taylor writes—

Being confined by sickness, he came to see me, and asked me WHERE I was sick. I told him it was fever. Immediately he kneeled down without being asked, and prayed for my recovery. Some of his petitions were to the following effect—

“O Lord, have mercy upon our poor servant whom thou hast sent to teach us! O Lord, we have no other to speak Thy Word to we. O Lord, make him well, that we may hear Thy Word from his mouth! O Lord, what we now do? No more him one live here to teach we. O Lord, make him well, that we may hear joy and gladness, and heal our broken bones!”

On other occasions Mr. Taylor speaks as greatly refreshed by the prayers of this Christian Native; in which he would dwell on all things, past, present, and future being known to God, and would call down blessings on those who came among them to teach the people. On one occasion his petitions were to the following effect—

O Lord, bless this Watchman, whom Thou has put in this place! Enable him to cry to sinners, and to warn them to turn from their sins! O Lord, make them to hear Thy Word from Thy Watchman! Make him to call them that are asleep, and may they hear the Watchman's voice and deliver their souls!

Of the same man, Mr. Taylor writes—

He bought a bull, which died in less than a week. His conduct under this

loss, which was a very serious one to him, was truly exemplary; and very clearly manifested the influence of the grace of God whereby he had been enriched. He said that those who have to run a race were very foolish to load themselves with stones: by this means they were hindered in their race. So he stand: he bought a bull, but now it was dead: and he thanked God that it was dead; for the Lord gave, and he was sure the Lord had taken it away, and therefore he would say *Blessed be the name of the Lord*. The Lord had done great things for him, and he could still trust Him to do greater things than these. I said that God had declared, in His Word, that *all things should work together for good to them that love God*: he answered, “Ah, He done do it;” adding, that God, if He saw fit, would give him strength to work; and so prosper that work, as to enable him to repair his loss. One of those present on this occasion had been saying and doing very improper things, for which he was called to account; during which this Christian Native would act as an advocate for him, and begged very hard in his behalf: he has, himself, had a great deal of trouble and distress of mind, and therefore was a very feeling advocate.

While writing to the Society, on one occasion, Mr. Taylor asked this Native if he had any message to send: he said—

Tell them I thank them for the good thing they do in sending the Gospel to we poor people. First time, I was in darkness, ignorant of the true God and the way of Salvation: but now, by God's blessing on the Word since I have been here, I can say, I thank the Lord Jesus Christ He die, rise again, and intercede for sinners; and, though I am poor and needy, and got nothing to send to them, still I remember them, to pray for them to God to bless them, to comfort them, and do good to them and their children and their children's children. Tell them not to vex themselves because plenty of their people die in this country; but they must arise, and put on new garments, and send out more people to preach the Gospel to sinners: they must not tire: they must not be afraid to go and do God's will, and fight their king's enemies. I am sorry because Mr. Johnson die; but I am not sorry too much, because God take him away.

## India within the Ganges.

SINCE our last Number was printed, we have received the Sixth Report of the Madras Corresponding Committee of the Church Missionary Society; and shall now, therefore, from that and other documents, give the latest detail of proceedings in some of the Stations to the southward of Madras.

### TRANQUEBAR.

#### CHURCH MISSIONARY SOCIETY.

IN reference to the Station of the Rev. G. T. Bärenbrück, the Corresponding Committee state—

Since the period of the Committee's last publication, the Rev. Mr. Bärenbrück has been removed from Madras to the Province of Tanjore. Their primary object in his removal thither was to employ him in the superintendence of the numerous Schools of the Society in that district; but it was also their design, that, in conjunction with the discharge of this important duty, he should prosecute, as they rejoice to say that he is zealously doing, the other momentous undertakings which fall within the scope of a Missionary's vocation.

The place of the Rev. Mr. Bärenbrück's permanent residence in the Tanjore Country has not yet been fixed: but the matter has engaged the anxious and deliberate attention of the Committee; and it is hoped, that, at an early period, the station of his Mission will be finally settled. The subject involves some important considerations, on which the Committee are particularly solicitous to form a mature judgment.

#### *State and Prospects of the Schools.*

The report of Mr. Bärenbrück on the State of the Schools is, upon the whole, satisfactory. It contains matter of encouragement to diligence in the education of Youth; while, at the same time, it excites the hope, that, under Providence, Mr. Bärenbrück's personal superintendence will materially contribute to the improvement of the Schoolmasters and to the progress of the Scholars. Too much pains cannot be taken to counteract the defect in the native plan of tuition, whereby children are exceedingly liable to have their memories bur-

dened with words, while their minds remain destitute of ideas; and the Committee are glad to perceive that Mr. Bärenbrück's efforts are directed to this object.

The Schools afford the means of Christian Instruction to 1750 children; and this circumstance is, in itself, matter of gratulation. Early impressions are durable; and the good seed of the Word of God that is sown in the minds of the children, though it should not appear immediately to take root, may still, through the Divine Blessing, be kept alive, and made eventually to bring forth fruit abundantly to the praise of His Glory from whose grace the increase must be derived. The hope may, indeed, be cherished, that, through the goodness of the Almighty, the children will become the happy medium of conveying important benefits to their parents, their other relations, and their neighbours: for, when the advantages of Christian Education shall appear in conduct distinguished by just apprehensions of God, and by a prevailing sense of the Omnipresence of the Deity and of human responsibility—when the excellence of the principles that are instilled into the minds of the Youths shall be displayed in behaviour marked by filial affection, by dutiful obedience to parental authority, by brotherly love, and by a just perception of right and wrong in all the commerce of society—there must be an utter insensibility to what is estimable and lovely in character, if the spectators of such demeanour are not won by its attractions, to recognise in it something superior to whatever they have been accustomed to admire as resulting from the system of education that is pursued among themselves: and, perhaps, in the good pleasure of the Lord, they may be induced to explore its source; and to seek instruction at the same fountain of Divine Truth, whence, under the sanctifying influences of the Spirit of God, it shall have derived its origin.

#### *State of the Seminary.*

In regard to the Seminary attached to his Mission, Mr. Bärenbrück gives a gratifying account. He delivers to the Seminarists, who are 17 in number, Weekly Lectures on Ecclesiastical History, Mythology, Geography, &c. In the in-

tervals of study, he endeavours to benefit them by his conversation; and, in his watchful care over their morals, he causes them to sleep near his own room. They all appear desirous to devote themselves to the service of Christ, and brotherly love has so much influenced their conduct as hitherto to exclude differences from among them.

The Corresponding Committee state—

The following Report relative to this Institution, dated October 7, 1823, was drawn up by John Devasagayam, the Head Native-Superintendent and Inspector, from whose zeal, intelligence, and piety, the Committee derive great satisfaction :—

The usual number of Seminarists, which is 20, was lessened by sending some of them to the Madras Seminary in January last. New ones were received in their place, and a few more are shortly expected from Tanjore. The number at present under our instruction and support is 17; of whom 6 are from 10 to 14 years old, and the rest from 15 to 20 years old. Five of the elderly ones are our old Scholars, who are pretty well qualified in Tamul and English, and they now receive Lectures from our Reverend Superintendant on Ecclesiastical History in Tamul, and on Geography and Mythology in English: these they take down in writing, for the benefit of themselves and others.

The progress of the older Scholars in their respective lessons has been satisfactory: they improve, also, in high Tamul, in which they receive every week instruction, and also in English Grammar and Arithmetic. The other six have not improved so far as to take a part in these lessons, but they are now commencing: the young boys make also a good progress in their studies.

Of the elderly youths, two especially are commencing to render us some service in Missionary Work, and recommend themselves for employment as Readers. The conduct of most of our Youths among themselves, and also to those Heathen Youths and Children that come to us daily for instruction, has been hitherto much to my satisfaction. They are sensible of the great benefit which they enjoy; and some of them appear to have some serious impression on their minds.

#### *Ministerial Labours.*

On this subject, the Committee report—

In respect to his Ministerial Labours, the Rev. Mr. Bärenbrück has furnished an interesting narrative. He does not, indeed, record any cases in which his Ministry has been blessed to the conversion of souls: but he describes a

Aug. 1824.

course of proceeding, which strongly indicates that he feels a lively interest in his work; and which, with diligence and perseverance, promises, under Providence, an ample reward to his exertions. His practice of inculcating largely the fundamental principles of Christianity, his endeavours to adapt his Discourses to the wants and capacities of his hearers, and his efforts to render his Native Assistants useful toward the advancement of the Cause of Truth, all demand the expression of the Committee's approbation. A detailed account of his proceedings in the Ministry is here extracted from his Report :—

Respecting this most important branch of Missionary Labour, I can say nothing regarding the Ministry to a fixed Congregation: for, besides the Readers, Seminarists, and some of our own Servants, and now and then some Christians who travel this way, or Christians from the Roman Church, we have exclusively to do with Heathens. Our Sunday Congregation, therefore, is chiefly composed as above described. Our labour may be divided under three heads; viz. Preaching in the House, in the School, and in the Streets and Public Places. I shall say on each of these a few words.

In our Divine Services in the House, as they are chiefly designed for persons who are preparing for the service of the Church, or such as have commenced to be engaged in it as Inspectors, Readers, or Seminarists, I have adopted a plan to treat largely, in a doctrinal way, on the fundamentals of the Christian Religion. The Sermons which I preach are copied by the Readers and Seminarists, and are repeated on Monday. From them, too, the Readers and Seminarists make extracts, which are calculated to guide the Readers in conversations with Christians and Heathens, and to qualify the Seminarists for similar work. Such Lectures are greatly wanted by all Native Christians; their minds in general not being sufficiently attended to. A sound mind is of the first importance; for a little, or even much, of merely general information is not sufficient: therefore Sermons preached from the Homilies of the Church of England are very much adapted to their wants. Heathens, who occasionally attend, are thus instructed in the very principles of Christianity, which are the subject of study during preparation for Baptism.

Our preaching in the School is more public. It is adapted for such Heathens as may be inclined to hear the Word of God. Under this head are also included the opportunities which we improve for speaking to Heathens when visiting the Schools: though this literally cannot be termed preaching, yet it is explaining the Word of God to them in a way well fitted to their capacities; and which, as it respects Heathens, is to be preferred to regular preaching when the hearers are not permitted to ask questions, a practice highly requisite for them, as they form very

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erroneous ideas from the use of such terms as Faith, Love, Charity, &c. and have almost no correct notions to affix to the expressions Reconciliation, Justification, Sanctification, &c. which consequently must be explained to them, and it must be ascertained by questions whether their ideas are correct and correspondent to the subject: hence it is, that, when we sometimes commence to expound to them a Scripture passage, we cannot follow any regular division; but all the time is taken up by settling the premises, and giving them coherent ideas of terms like those before-mentioned. Under this head I may also mention the Saturday-Evening Lecture in the House, in which John Devasagayam assists me: this, though chiefly intended for a Missionary Prayer-Meeting, has become a meeting frequented by respectable Natives, who would not yet venture to come to our regular services in the House, or to those in the School; because we do not in this Lecture explain Holy Scripture, but, after having joined in singing a hymn and one of us has commenced with a prayer, Missionary Narratives are read: for which purpose we have at present Holmes's Historical Sketches, which are instructive and edifying at the same time. This Lecture has been attended by Brahmins, and heard apparently with great pleasure; always proving a blessing to us, affording us encouragement and comfort often under Missionary Trials: it, besides, holds out excellent patterns for imitation, and as such recommends itself to the Readers and Seminarists; while the Heathens present see that other nations also, which, like themselves, once followed their corrupt imaginations, were delivered from them and their wretched condition by receiving the truth.

Preaching or explaining the Word of God in the STREETS and PUBLIC PLACES is one of our greatest duties; which becomes us the more, as we have chiefly to do with Heathens. Many of these would not come either to our House for Divine Worship or the School; and would, therefore, obtain no instruction, if they were not sought for. They are going astray, without knowing it: and think that all is right and well with them; and that, as each nation has its distinct laws, customs, and habits, so also in religion they have their peculiar methods of worshipping God, and all of them are right in their way of doing this. By explaining to them their errors, shewing them their imminent danger, and informing them of the glad tidings of Salvation, some open their eyes; and their hearts begin to feel the real love with which we entreat them, as brethren, to beware of deceiving themselves and becoming candidates for eternal misery. Such Heathens, then, as begin to see the pure light of the Divine Revelation and feel its benign influence, though they indeed do not at once cast off their idolatrous practices, which have become habitual and by early education endeared to them, especially as a people who pay so great regard to their predecessors and their laws and institutions, yet they by degrees approach the light; and, in the first place, are desirous to know more of the Divine Word, and will

come by and bye to hear us and attend our Divine Services. For this purpose, the Readers are every day in the week engaged in going abroad, to find opportunities for the exercise of their office by reading the Word of God, explaining it, and meeting the objections of Heathens on such occasions. The opportunities for such labours are not rare or difficult to be obtained in this place; and, till now, through the mercy of the Lord, we have not met with any hindrance or obstacle whatever. Going out of our gate, for instance, I commence a conversation with the persons whom I meet: soon the number increases; and while I go along or stand in the shade with them, I explain to them the Word of God, to which they in general give a willing ear. Besides the Readers, the School Inspectors are desired to do the same when opportunities offer, but more especially when they visit the Schools. I need not say that the Missionary also has to consider this way of being occupied as his sacred duty; and, by doing so, to give encouragement and set a good example to the Readers. It is very rare indeed that I am absent from home, without finding opportunity for exercising this duty. Every evening, after Tamul Evening-Prayers, the Readers have to give a verbal report of every conversation which they have had during the day, and to report the success or the difficulties with which they have met; and, if it is in my power, I suggest to them either something by way of improvement, or correct some errors which they may have fallen into, or add some words of encouragement, as circumstances may require. This method serves two purposes; for while the Readers give an account of the labours of the day to me, they are instructing and encouraging one another in their work.

#### *Labours of the Native Inspector.*

We have collected from the Journal of John Devasagayam some passages, which will serve to throw further light, both on the character of the people among whom the Missionaries labour, and on the nature and benefit of their exertions.

*Velipalayam Tamul School.* — My scholars came with me to this School. After prayer and singing a few verses of a hymn, our Christian Poet, Jesudasen, sung a few verses concerning our first parents and their children, and explained them in common Tamul. This method of singing we have chiefly adopted for the sake of the Heathens, as it serves to induce them to listen to the subject on which we speak. A few passengers in the street stood at the window, and heard it: they appeared unwilling to come in, as some of our low-caste Christians were at the door. May the Lord have mercy upon the benighted Heathens, and lead them to

the Word of Life ! Many of them wander like lost sheep, and go to the places where the Brahmins and Poosaries tell them some idle stories. A knowledge of our Scripture History will enable them to judge of the great difference between moral and immoral writings.

*Chillumburum.*—A Christian Young Man, who was one of our old Seminarists, and was sent hither to make an attempt for public reading of the Holy Scriptures, has, with the help of a Heathen Youth of this place, who was formerly instructed in our English School at Tranquebar, collected about 15 youths of respectable native parents, and commenced teaching them English. All these children, and some of their friends, expressed themselves very thankfully for this free instruction.

*Manckkramacherry.*—While holding morning-prayer at the Chapel here, a few high-caste Heathens stood outside. I felt a strong desire to speak to them about our Christian Worship, but they appeared unwilling to hear me. They employed two of our Christian carpenters to repair their ploughs: when these men came to prayer, I recommended them, as well as others, to warn their Heathen Neighbours and Masters about their sinful worship in their pagodas, and to communicate to them some knowledge of our holy worship and the Sacred Word that is taught us: they appeared to understand me fully. A late instance which happened at Teruvenkadu was fresh in their recollection. A dancing-girl becoming the concubine of the principal gooroo, her house was burnt, it is supposed by her old acquaintance, when two other houses shared the same fate. The ignorant Heathens consider these as sacred girls, and fornication with them as not an act of sin. They are so wonderfully ignorant, that to touch one of an inferior caste they consider defilement, and go immediately to wash; but living in union with dancing-girls they say is no defilement, because they are made sacred by dancing before their swamies ! There are several ceremonies in their pagodas which are very infamous and abominable: every man of reason must be shocked to hear them call these things SACRED, and say they are acceptable to the Divine Being. The poor Heathens have no feeling; and are, in many respects, as blind and hard as the images which they worship.

Encouraging the low-caste people (in whom more Christianity is to be obser-

ved in these days than in the high caste) to speak of their religious knowledge to their Heathen Neighbours, and recommend it by their exemplary conduct, would prove successful: their knowledge in the Christian Religion is so greatly preferable to Heathenism, that their superiors are astonished and thoughtful when they begin to speak of it. Besides, the low-caste people, both male and female, shew a particular courage when there is any necessity: they spare neither Brahmins nor any other high caste. The Heathens who were on the outside of the Chapel, and with whom I was so anxious to speak, were very freely addressed by the poor carpenters whom they employed. May the Lord make them a channel of communicating to the blind Heathens what they are unwilling to hear from us !

I observed also, with great satisfaction, that many of our low-caste Christians here are beloved by their Heathen Masters; and, also, that our Catechists and Schoolmasters are truly regarded by them: some of them, while I pass in the road, leave their work, and spend a part of the day with me, in full confidence of not being reproached by their masters. One of them told me that he and ten others, who are the servants of one master, do not work for him on Sundays: still he makes no complaint of it, but appears to be kind to them.

*Neravy.*—The people were just returning from the burial-ground, after having committed to the flames the corpse of a youth about 16 years of age, who was lately instructed in the school. I spoke to the children on it, but they appeared indifferent; until the unhappy mother passed the road from the tank where she had been carried to be washed, and from whence she saw the smoke arising from the corpse, at which her distress and lamentation could not be easily described; which struck the children and the people present, and afforded me an opportunity of comparing the comfort derived by Christian Parents from the deaths of their children, with others.

*Kuttalam.*—The Schoolmaster whom we lately sent to this place informs us that he has collected 32 Children. A Heathen from Tranquebar, who is very jealous of our Schools, was there lately; and did his best, for about ten days, to prejudice the natives of that place. Some of the Chetty-caste appear infected by the same; but the weavers, the very

caste of the said Heathen, are the first that gave our Schoolmaster a place for the School, and sent their children. He met our Schoolmaster, and asked him why he endeavoured to destroy their religion by teaching Christian Books to their children. He replied that they were harmless books; and that he was not alone, as many taught them elsewhere. This very Heathen has been, by his inimical spirit, the principal cause of the establishment of the three Free Schools in this place. These, I must say, have not done that harm to our Schools which they expected: on the other hand, we have cause to rejoice that even our enemies are overruled to pursue our charitable plan, who would not in other respects shew the least love to the children of their poor neighbours. The Inspectors or the principal Managers of their schools are more than 30 in number; and, in order to settle a trifling thing regarding the schools, they are obliged to come together, and this is frequently attended with disputes and much loss of time: besides which, they are so selfish, that they wish their own children to be more attended to than the rest: this the Schoolmasters do to please them; consequently the poor people appear tired with their schools, and bring their children to ours. This is the case in the two schools which are near my house, and which I witness daily: in one, established by the natives, the number which was at its commencement about 70 is reduced to about 30; while the other, which belongs to us, is so full, that their number is almost daily about 50. One of their Schoolmasters appears much vexed with his Inspectors; and has requested me, these four months past, to employ him in any school of our Institution, and promises also to open a new school between Kuttalam and Combaconam. We see that the Lord overrules His work; and we have nothing to say, but to acknowledge ourselves as unprofitable servants.

To the Inspector's diligence in visiting the different parts of his charge, and his faithfulness in reporting its state, the following extract will bear witness—

*Tirukadeyoor.* I found about 50 children: 3 read in the New Testament: 8 very poorly spelt in the Catechism, and delivered by heart from four to fifteen solobams: the other classes were slow in their improvement. A

convenient School-house is now built here.—*Serfogeerajaburam.* About 20 Christians assembled for prayer. Hearing that people die in the neighbourhood of cholera-morbus, I spoke to them from Matt. vii. 31.; urging much their adherence to our Saviour, and the happy state which they would then enjoy in the world in the midst of all dangers.—*Akkoor.* In the School, I found 50 children; six of whom read in the New Testament, 10 in the Catechism, and repeated by heart about forty solobams and thirty verses in the Catechism: their progress in writing and ciphering was satisfactory: when they repeated the solobams, I explained them, which a few Heathens present also heard attentively.—*Nankoor.* At evening-prayer in the Chapel, about 25 Christians were present: the attention of these poor people to the Word of God is very promising.—*Teruvanhadu.* I found in the School 60 children: 9 in the first class read the New Testament, and delivered by heart a hundred solobams; and 9 in the second spelt the Catechism, and delivered by heart twenty questions and forty solobams: the other classes were pretty well in their lessons: the Sanscrit Scholars, about 15 in number, repeated by heart twenty questions in the Catechism with the Sanscrit translations.—*Karickaul.* At an examination of the Schools, 30 were present in the English, and 120 in the Tamul: their progress was not satisfactory; and I found the great importance of their being frequently visited by faithful Christian Inspectors. The Schoolmasters teach the language and Heathen Books to please the parents, and keep the children in their former stupidity. Many of them appear quite unfit for serious questions.

The most wretched of the people are objects of Christian Pity. Of some Lepers, the Inspector says—

Four of the Lepers to whom I gave a piece of cloth left with me for distribution, appearing to be objects of commiseration, I offered them the consolation of the Gospel; and promised, if they chose to assemble daily in a separate place, that we will give them the benefit of Christian Instruction. Three of them were Heathen Women and one a Mahomedan: the women expressed a great desire for it, and the man only was silent.



A number of Beggars receiving relief from the charity of different Christians, advantage is taken of this circumstance to assemble them for religious instruction. The Inspector writes, on one occasion—

About 150 Beggars were present. I read to them, and explained the Parable of the Ten Virgins. Many of them begin to listen attentively. May the Lord bless the Word spoken to them!

At another time he writes—

I read to the Beggars, who assembled in the Church, part of our Saviour's Passion, from Luke xxii. 62. *Peter went out, and wept bitterly.* I told them what was true repentance, acceptable in the sight of God; and told them how great is the corruption of the heart—having seen many of them so unwilling and indifferent, when they were called to pray for themselves and for their kind benefactors; but very desirous to spend much of their time in playing at cards, &c. The expense of the beggars to-day was defrayed by a woman in the congregation, who has lately experienced some mercy in her family.

We extract some evidences of the benefit which, under the blessing of God, attends these labours. The Inspector quotes the following Letter of a Christian Youth, who had lately left the School—

I intend to visit the congregation at Trivassaloor to-day, if the rain does not prevent me. I keep Family Worship every day in my brother-in-law's house. The river having overflowed prevents me visiting the Christians at Darasarepetty. May the Lord grant me His blessing, and preserve me from being prevented by idleness from the service in which I am engaged! I will visit Annekudy too, and send you a proper report. I am now teaching Simeon (a Roman Catholic) and Aroowoogam (a Heathen) to play on the violin, that they may accompany me in the service of God. I have the inexpressible joy to say that my mother's and sister's hearts are moved by the Word of God, which I daily read to them: but am very sorry about my grandmother, who has a stony heart; but I am determined to pray for her. May the Lord convert her, that she may be the possessor of the everlasting kingdom! I distributed some of the

Tracts which you gave me, and will send you an account at another opportunity.

Of two Females he writes—

A Christian Girl in one of our schools, called Tavassay, died of the cholera: she learnt to read the New Testament within six months, and read it daily to her father. Her conduct in school, and the attention which she paid to the Word of God, had made her a favourite with me; and I trust she was prepared for a happy death, through the merits of our Saviour.

A poor old Christian Woman of low-caste died of dropsy. I visited her several times, and found her sincerely loving our Blessed Saviour, and longing to go and be with Jesus. When I went to pray and speak to her on one occasion, she desired her sister to lift her up: but I observed, that, as her pains were great, it was not necessary; on which she said, what Jesus had suffered for her sins made her to bear her pains contentedly. I spoke to her of the penitent thief, and the promise of the Saviour to him, which proved very refreshing to her.

#### PALAMCOTTAH.

##### CHURCH MISSIONARY SOCIETY.

##### *Prosperity of the Mission.*

THE Corresponding Committee thus speak of the general state of this Mission—

The Committee have derived much satisfaction from the accounts which they have received of the proceedings of the Missionaries in Tinnevely, in the course of the past year. The Ministry of the Rev. Mr. Rhenius and the Rev. Mr. Schmid has been particularly successful; and the Committee desire to acknowledge, with gratitude to the Author of all goodness, the happy results which have attended the labours of those servants of the Lord.

##### *Ministerial Labours, and their Success.*

On the subject of the Ministry, the Missionaries, after premising that the manifestation of the Divine Blessing on all branches of their labours enabled them to present to the Committee, with unusual pleasure, a summary of their transactions during the year, proceed as follows—

The preaching of the Word of God has continued in our Chapel, near the Mission Compound. Every Sunday,

from 8 to 30 Heathens, with some Mahomedans, have been at the doors and windows, listening with attention to the Word preached to the Christian Congregation within.

A respectable Moorman is frequently present, and shews much inclination to the truth; yea even desires to make it known to others. Once he had a Christian Youth, to read a Tract of ours in his place, both to other Moormen and Heathens; exerting himself to make them well understand its contents; and he has frequently asked for a copy of a Tract which we have drawn up for the Moormen.

Another native, a Heathen, by profession a goldsmith, and reported as a "wise man" among the Heathen, has been already for several years acquainted with Christianity, through the Tanjore-Mission Servants hereabout. He seems to be now truly willing to forsake all for Christ, and is a regular attendant at this Chapel.

Another Heathen, a physician by profession, has, by occasional attendance at this Chapel, and by subsequent private interviews with David and ourselves, been encouraged to seek peace of mind at the feet of Jesus. In his distress about his sinfulness, he thought he could not get rid of it, but by doing penance for seventy days. He is now happily freed from this idea; and, apparently, in a fair way to trust alone in the all-sufficient atonement of our Lord Jesus Christ. He attends also the evening devotions in our house.

These evening devotions, and the preaching of the Word of God in the Chapel, have proved particularly useful also to our Seminarists. We can in truth say, that at least twenty of them have become plants of righteousness in the garden of the Lord; plants, which we trust He Himself has planted, and which will hereafter shew forth His glory. Their delight in the Scriptures, their love to the Saviour, their hatred of every evil, their humility, their desire to do good, are pleasing *fruits of the Spirit*. One of these, the Travancore Young Man mentioned in the last Report, received Baptism on the 25th of December 1822. Three others were baptized on 3d of August 1823; together with another young man, a Shanar, who is our Tamul Writer, and who for a length of time has shewed the same evidence of true conversion.

The Father and Mother of this young man are candidates for Baptism; and have been brought to the resolution of receiving it, by hearing the Word of God in the Chapel; but, principally, by the exertions of their Son, to convince them of sin, and make them acquainted with the excellency of Christianity.

Also among the grown people of the Native Christians, that are regular attendants at the Chapel, the Word of God has not been vain: those whom we formerly reported as truly converted have maintained their profession, and increase in the grace and knowledge of the Saviour. Two others have been brought to true self-knowledge, and to the experience of the power of the Gospel: one of whom is Marillamany, the former Master of our Central School; whom we have, in consequence, been enabled to employ as an Assistant in reading and speaking the Word of God to the people. The rectitude of conduct of these men, their watchfulness over themselves, their desire to know and make known the Saviour, their tender conscience in not harbouring the least thing which might pollute their souls or disturb their peace with God, their ready confession if overtaken by a fault, afford much gratification. Most of those, also, who were formerly stated as walking not worthy of the Gospel, have greatly improved, to our joy. The last celebration of the Lord's Supper was attended by 16 Native Christians, including one female; all of whom we have reason to believe to be true disciples of Jesus.

At Tinnevely, the Wednesday-Evening Lectures have been attended, as formerly stated, with little variation. The hearers there are only Heathens; several of whom have been constant attendants. It is now a-year-and-a-quarter since we commenced them. No conversion has yet taken place; but we understand that many do now practice only so much of idolatry as will keep them from persecution.

At Keelpatam, the Prayer House is but indifferently attended by those persons for whom it was originally built: they have lately shewn even reluctance to attend, because we do not free them from some Government Duties. In consequence, the Christian Schoolmaster there has had much difficulty in getting them together in the evenings, for religious instruction: only two or three

persons have been learning something of the Catechism. However, at our visits there, several of them, and also Heathens, have assembled together to hear an exhortation; and who knows what yet may prosper? In the mean time, the building there is not useless, as it serves as a school.

At Tiroopoolangoody, a Prayer and School House has been erected during the year, upon the continual, urgent request of those persons of low-caste there, who long ago declared themselves ready for Holy Baptism: they themselves have, from their poverty, assisted in raising the building. A few weeks after its being finished, Mr. Rhenius had the pleasure, on a Missionary Excursion in that part of the country, to baptize therein five grown men, and three of their children; and thus to commence there a Christian Congregation. The wife of one of them was baptized when an infant; but she wants still true repentance, and faith in our Lord Jesus Christ. The account of the conversion of these men will be found in our Journal, and will be read with pleasure and gratitude to God. One of them, Titus, is the Schoolmaster there; and has to read the Word of God and pray with the rest, in the evenings and on Sundays. Occasionally, they come up to Palamcottah. As there is, however, a School going to be established at Streeoygoondam, a town close to the former place, and where a few Roman-Catholic Families appear seriously inclined to be formed into a Church of ours, we have resolved to station Marillamany there, to labour as a Catechist in both those places.

We notice, with pleasure, our Native Assistants as great helps in the furtherance of the Cause of the Gospel, and as promising to become so still more. They have, we trust, the first necessary qualification, viz. true conversion: so they can speak from the heart to their countrymen. They are also desirous of acquiring other useful qualifications for the work of Evangelists; and we are equally desirous of aiding them therein. We humbly trust our labour with them will not be in vain. It is particularly pleasing to observe, that they learn more and more to trust in the power of the Spirit and his Word, and not in men. Usually, the Native Christians think, that, unless a European Missionary or other Gentleman

counenance them, the work will not go on; and the power of God and His truth is little in their thoughts. It doubtless originates from worldly-mindedness, and from ignorance of the power of Christ and of the nature of the Gospel. It is our serious endeavour, by the grace of God, to bring them away from so sad a condition; and we can say that some begin to be freed from it. Thus the Native Preachers will become suitable instruments, in the hands of our Heavenly Master, for extending His kingdom.

Besides the addresses to the people in the different villages where our Schools are, when we or our assistants visit them, Mr. Rhenius availed himself of the opportunities of addressing them, that were afforded by two excursions which he made, the one in January last, to the north-west, as far as Sivakary; and the other in August, to the south-east, as far as Coilesegarapatam and Tritchendoo. The people, with few exceptions, heard the preaching of the Word of God with interest and attention; and, in some places, they appeared almost ready to *cast their idols to the moles and to the bats.*

There have been baptized since our last Report—

10	Heathen Men,
3	Ditto Children,
2	Christian Ditto.

Total 15

Married	.....	1 Couple.
Died	.....	1 Child.

The total Number of Christians or persons waiting to be received into the Church belonging to this Mission in its different Stations, and visiting Divine Service, are—

30	Men.	
17	Women.	[ages.
11	Children of the above,	of different
31	Seminarists—Boys.	
14	Ditto. ——— Girls.	

Total 103 Souls, of whom seven persons are candidates for Baptism.

Mr. Rhenius thus speaks, in his Journal, of the establishment of the Wednesday - Evening Lecture in Tinnevely—

In the former English School-house, opposite the Tamul School, according to appointment I commenced a religious Lecture to any who would attend, and preached on Matt. xv. 1—11. Beside three of our Native Christians, there were present several Roman Catholics

from Tinnevely, and the rest Heathens; among whom were some Brahmins, who, I believe, were formerly scholars in the English School. About 12 were inside, sitting down: the rest stood outside, near the door and windows: the whole number might be between 30 and 40. I began and concluded with prayer for the spiritual welfare of Tinnevely; and thus converted the English School-house into a Tamul Chapel. May the Lord prosper His Word; and throw down the strong-holds, which Satan has erected in this large city, and deliver the people from his slavery!

Since this establishment of the Lecture, it has been regularly continued. From Mr. Rhenius's notices on this subject, at different times, we extract some particulars, which will furnish information on the state and views of the people, and the method in which Missionaries are called to deal with them.

—After catechizing the children of the Tamul School amidst a concourse of people, when it was getting dark we went into the Chapel, having invited the people to come in and hear what I had further to say to them. Many came in; to whom I preached on the Creation and Salvation of men—stating from their Vedams and Poornas several accounts on those topics, which much attracted the people's attention. They increased to a pretty large number: many feared to come in: the room was, however, about half-filled. Among them were one or two Brahmins: the rest stood crowded at the doors and windows. The greatest attention and silence were observed throughout. I think about 150 persons heard the Gospel, distinctly, this evening. After the meeting, David distributed Tracts among them: the desire of the people for them was very great. He remarked also the great attention with which the people heard the Word. He was placed outside, to invite the people in.

—While I was examining the boys in the Tamul School, the people collected together. A crowd, of different ages and castes, rushed into the Chapel after me, and sat down to hear the Word of God. After prayer, I preached on the Fall of Man and the Remedy. Part of the Discourse was carried on by way of conversation, into which some

persons near me entered. The windows and the door were filled with hearers: with few exceptions, the attention was remarkable, particularly during prayer. Afterward Tracts were distributed, and received with eagerness. When I returned, and passed the large buildings of the Vishnoo Temple in Tinnevely, it struck me forcibly, that these huge and ancient Places of Idolatry shall indeed be overthrown by the simple preaching of the Cross of Christ! To the unbeliever, it certainly must appear impossible, and the attempt ridiculous; and, to believe it, particularly when on the spot among these Idolaters, requires full and strong assurance of the truth of the Gospel, and faith in the promises. Thanks be to the Lord, for enabling me to labour in the midst of these human impossibilities, with a degree of assurance and confidence; knowing, that, as the high walls of Jericho fell to the ground upon the sound of the trumpets, so also these stupendous masses of idolatry will fall in His time: only we must first go, as it were, seven times round, and besiege them by preaching and prayer. As this subject is indeed one of the highest human impossibilities, we must, I think, be very patient with such unbelieving Christians or Heathens, as ridicule or oppose our attempts: how can they do otherwise, *not knowing the Scriptures, or the power of God?*

—A pretty large assembly of Heathens were present: the interest which one of the hearers took in the subject, by questioning, made it last longer than usual. During the Discourse (on Abraham's life), the man spoke about Brahma's writing the fate in every man's head &c. which occasioned much conversation, interesting to the whole company. He then asked, how they could know good and evil. I referred him to the Scriptures. Some of our School Boys repeated the Ten Commandments: at last, I directed them all to the Saviour of sinners: after which a number of Tracts were distributed, of which the spokesman received two, when he went away expressing his determination to read them. The eagerness of the people after these Tracts was so great, that it was necessary to guard them against being torne before they came into their hands.

—I took the History of Joseph for my subject; combatting the notion of

Brahma's writing irrevocably every one's fate in his head. A man present, having rich amulets tied round his arm, gave me a concluding subject to my discourse; for if Brahma's writing so be true, their amulets and such like means must be in vain. During prayer, remarkable silence prevailed. When I went to the Chapel, passing through the streets of Tinnevely, the boys were unusually curious to have a look at me; not, however, with disrespect.

—Before I go to the Chapel, I usually stop at the Tamul School opposite to it, and converse with the children; during which the people passing stop, and listen: when it begins to grow dark, I leave the children, and address the people, inviting them to come into the Chapel, when they shall hear more on religious subjects. When I was going, this day, to address the small crowd before the Tamul School, the people went back, and began to disperse. I called to them to stop; and, when I caught their attention, I asked them why they went back, and whether there was any thing so wonderful here. To which a tall man answered, "Yes, indeed, it is a wonderful thing to us." I asked, "Why?" "Because," said he, "we have just heard that we should meditate on God Almighty:" for he had heard the children repeat this sentence from the Catechism, and my exhortations to that effect. No one who knows that common Hindoos believe that only a "Yogee," or one who forsakes his family and all he has about him, can meditate on God, will wonder at the answer of the man. I then spoke a few words to the people on the subject, and afterward went with them into the Chapel. The place was about three parts full, and a good many stood without: I preached on the First Psalm, introducing it with the history of David and Goliath, and ending it with the Gospel invitation. The attention of the grown people was remarkable. Afterward Tracts were distributed as usual, and eagerly received.

—It rained, and was very cloudy; and, thinking that but few or no people would on that account attend at Tinnevely, and because I had other pressing work in hand, I had resolved not to go to the meeting; when a Brahmin, who had just paid me a visit, encouraged me to go notwithstanding. So I went—thinking, if even only two or three souls be present, it will be worth while to converse with them and to pray for the

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people; and I had the pleasure to see at least 40 persons assembled, who heard with much attention. I preached on Matt. xiii. 24—30.

—A very rainy afternoon, so that I hesitated going to Tinnevely; thinking that no people would attend the meeting. However I went; and, contrary to my expectation, had a very gratifying evening. There were not indeed so many present as usual, but those who were there were peculiarly attentive. I preached on David's fall and repentance. During the Discourse, a stout Brahmin came in; who, when I said that touching the dead, or meeting a Soodra, does not defile a man, but that lying, cheating, adultery, &c. do defile, nodded several times with his head, to shew his assent to it. I am told that two women were at the window.

—The meeting was very well attended. Several rich people had come for the purpose of hearing. After prayer, the Discourse soon took such a turn, by the conversation which a Native Gentlemen began, as to preclude my speaking on the subject that I had selected—the vanity of idolatry and of the Hindoo doctrine of transmigration. The need of regeneration according to our Saviour's declaration to Nicodemus, and repentance and belief in the Saviour, were successively spoken of, and impressed on the minds of the hearers. The people were again so eager after Religious Tracts, that it was hard to get a copy safely into any one's hands.

—The meeting was again numerously attended, and the people heard with great attention. I preached on prayer, introducing it by Solomon's choice, after the Lord had said to him, *Ask, what shall I give unto thee?* Among the hearers were five or six Young Men of our former English Scholars; but they behaved rather unbecomingly: one of them began to dispute, in a way which every body knew to be wrong,

—One of the hearers, whom I afterward found to be from Tenkasi, began questioning soon after I had entered on my Discourse, which was on Matthew vi. 19, 20. Whether it was his design to tempt and vex me, or whether he really wished to be informed, I cannot say; but he certainly tried me with his unreasonable questions, though in the eye of the natives they may have been reasonable. He argued on the principle that all, whether good or bad, came from

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God; and, of course, had most erroneous ideas of the nature of God. I could not silence him, but by this question—"Do you know God, His nature, &c.?" He said, "No." "Well then," said I, "if you do not know Him, how can you venture to reason upon what you do not know? First, you should humbly learn to know Him." This was clear to every body: at length, he himself also acquiesced herein, though it was long before he could be brought to do this. Idolatry he treated with perfect indifference and contempt, in presence of all the idolaters. Among the questions which he put, this was one—"Why one child, that had not yet come to understanding and could not yet sin, dies; and another, who has got understanding and sins, is suffered to live?" These discussions had the advantage, beside the production of various wholesome truths to the consideration of the hearers, that a more than usually large number of people came together. The Tenkasi Man was astonished to hear that the giving of alms would not procure him heaven.

—The meeting was again very largely attended: the place was too small. The spokesman of last Wednesday (the man from Tenkasi) was likewise present, and came for the purpose of hearing more: he only wished to know who God is, and how he might attain the knowledge of Him: he again spoke, in strong terms, against idolatry, before all the people. A man, who seemed displeased at the declaration that idols were nothing, began to put many questions, which occasioned several important discussions. Near the close of the Discourse, another man got up from among the crowd, and came and sat down on the bench behind me: when I was about to conclude, I was informed that he wished to speak: I then listened to what he had to say: he asked, Who God was: I answered the question; after which he fell into the most extravagant and absurd notions of Pantheism. When I asked him whether he was not a sinner, he grew rather warm, and wished me to prove it to him: of course he considered himself a very good man. When I pointed to the mark on his forehead, he instantly wiped it off, and would make it an unmeaning thing. He wanted no commands of God, as God was in him, &c. This man was a trial to me: but the Lord assisted me; and I have reason to believe that the truth has kept its ground, and has be-

come more apparent. Satan's intention to defend his kingdom by such means will be effectually counteracted by it: the people heard with great interest and attention. I concluded with a hearty prayer for him and for all present. Yea, may the Lord in mercy manifest His glory!

—The notion that God is the cause both of good and evil prevails exceedingly among the people; it being like a soft pillow for them to rest upon, and to comfort themselves about sin—and gave also occasion, this evening, to my Discourse. The next subject was the Tenth Commandment, which was occasioned by a man getting up from the ground during the Discourse and going to sit upon a bench. I thought, at first, that the wetness of the ground was the cause: but I soon understood that it was from pride; the man thinking it a mark of superiority to sit upon a chair or a bench, as the Pharisees of old chose the highest places. He had scarcely removed, when another and a third person followed; so that I took up the subject, and inquired into the motive. It is the more remarkable, because to sit upon a chair or a bench, like us, is very difficult to them, not being accustomed to it. The Discourse, on the pride and wretched desires of the human heart, roused the attention of the whole congregation. I was about concluding, when a man hearing the plain command to forsake idolatry, wished to know how it was, that, through so many ages, idolatry had been practised by this nation, and ordered to be practised by many kings, and is even countenanced at this time by the Honourable East-India Company. I endeavoured to remove these cloaks, with which he would cover that abominable practice. During the discussion, the man further stated, that their Gooroo, a Brahmin, had told them, lately, that a change will certainly take place in their religion; and that, within four, twelve, or sixteen years, some important things will happen to that effect: until that time, it would not plainly appear whither things would lead, and until then they should wait. After a few observations of mine, it seemed plain to him and to the rest, that the advice of the Gooroo was not good: for, acknowledging idolatry and many other practices to be evil and sinful, it was bad to advise any person quietly to do them any length of time, particularly

for ten or twelve years, as he did not know whether he should live till the morrow.

—A modest inquirer put various questions, which occasioned explanation of several important truths. Some of his questions were these: "How it happened, that when people made vows to idols, they receive their petitions according to the declaration of the Swamy?"—"Why God creates man with inclination both to good and evil?" &c. In the course of answering these questions, I happened to tell them that I should like to be present when the idol restores health to sick persons, or such like wonders: upon which the man, with a sort of seriousness, said that the Swamy would probably be somewhat shy at my presence! To prove to them that not all things, which appear to them wonderful, are miracles, I shewed them my watch, and bid them look at the seconds' hand, which moved continually without the aid of man; and then asked them what they thought of it. The man said that he should think the Swamy did it. Another man, at the window, asked how they could know God. The meeting was very interesting, and lasted much longer than usual. Inquiry was made after an account of the incarnation of Christ. I invited them to come on Christmas Day, and hear on this subject.

—Several interesting discussions detained me till nine o'clock, when I was obliged to break up; not only on account of the lateness of the hour, but because my voice began to fail. My text was Matt. xi. 29, 30. The assembly was large, and increased during the Discourse. At first, a physician spoke, occasionally, with much decency and intelligence. Then another person, a lime-manufacturer, came forward with many questions, which he prefaced by stating that he was compelled to put them, because, when reading the books which we gave them, at home to other people, these questions are put to him. Among them were the following: "How Satan could become sinful?"—"How God can have two attributes; justice to punish men for sin, and mercy to pardon them?"—"Which is the true Vadam?"—"How persons who forsake idolatry, and follow the Christian Religion as the true one, are subject to sufferings like idolaters, that is, die by the cholera, &c.?"—"What are the advantages of Christianity?" The discussions on these points much attracted the at-

tention of the whole assembly: sometimes they discussed among themselves, explaining things to one another. The lime-manufacturer seemed to be so anxious to know what was right, that some other people occasionally intimated to him not to be so hasty. When he put the question about the cholera, he said, with much warmth and decision, that if this be cleared up to him, he would immediately leave idolatry and become a Christian: to which the physician coolly replied, "Certainly you may do so: no one holds you: you may become one with pleasure." The former man's mind seemed evidently harassed; and David told me, afterward, that others had attacked him, on hearing that he designed to become a Christian. Whether his mind was satisfied by the answers which I gave him, I have not yet learnt: probably some new obstacle may present itself; but if the work be of God, it will not stop. We cannot at all wonder that these men put such questions, and particularly that their minds are harassed by these things, when we remember from what a heap of rubbish of idolatrous and vainly philosophical ideas they have to emerge. It was a highly interesting evening. May the truths of the Gospel be followed by the Lord's blessing! I do not trust in what I may advance by way of argument: no mere argument whatever, be it ever so clear to the understanding, can of itself produce a change of heart.

—The high-caste Soodras have intimated that they cannot attend, because the common Soodras also sit upon benches, which is against caste. I have been already, several times, annoyed by this folly of the natives. Should we now remove the benches, I have reason to fear that the common Soodras, who are the most numerous attendants, will be offended, and will not attend. The best way, I think, will be, not to take any notice of these things at all: let them arrange them among themselves.

—A Youth, of about fourteen years of age, began, probably upon the instigation of others, to put various questions, similar to those which certain infidel philosophers in Europe bring forward about our Lord Jesus Christ, &c. He was a bold boy, and rather annoying, as he, so vainly interrupted the Discourse. I preached upon some of the evidences, that Christ is indeed

the Saviour; and that, in Him, the justice and mercy of God harmonize.

—Several intelligent Moormen were present; on whose account I adverted, in my Discourse, to the vanity of trusting in Mahomet. They endeavoured to defend Mahomet; but behaved with decency, and heard with attention. Just before I commenced the Lecture, the noise of the tom-tom, the trumpets, and the tinkling of the bells of elephants, announced a procession. Of course, we waited till it had passed. It was in honour of a Brahmin, who had this day finished the study of a Shaster, and who was therefore thus publicly and pompously carried round the temple in a palanquin!

Besides the regular exercise of the Ministry, advantage is taken of such circumstances as may have a tendency to prepare the people to listen. The Missionaries write, in reference to an occasion of this kind—

As the cholera is again raging, we thought it good to commence Special Prayer-Meetings on that account, on Thursdays, as we had done in Madras. A numerous assembly was brought together, with not a few Heathens at the door and windows. Written notices of the meeting had been fixed at the gate of our premises, early this morning; and at a large tree opposite the Chapel, where we had placed a person to read it to the passengers. It was pleasing to see, from time to time, groupes of people standing round, and listening. My Discourse in the Chapel was on Exodus xxxii. May the Lord hear our prayers!

—The advertisement of the Thursday Prayer-Meeting on account of the cholera has been hanging at the tree throughout the day, and David, Asirvadam, and Seenavasen (one of the Seminarists) have, by turns, been attending, to explain it to the people, and read our Tract, the "Warning," to them. They were surrounded with people till dark.

—We had again the public Prayer-Meeting on account of the cholera, during which a large number of Heathens attended at times. The subject of the Discourse was 1 Chronicles xxi. Under the tree, also, the word of exhortation was given during the day.

*Baptism of Five Native Converts.*

Mr. Rhenius's account of the

conversion and baptism of the Five Natives at Tiroopoolangoody, mentioned before at p. 351, will be read with pleasure.

He writes, Aug. 16, 1823—

In the evening, after all had gone to sleep, I had these disciples of the Lord together; and made them relate the ways in which it pleased the Lord to bring them to the knowledge of the truth and faith in the Redeemer. Their History is this:—

About five years ago, Soopramanien, our Seminarist, went to a village in the south, where he heard a Catechist of the Tanjore Mission (our Seminarist Aisodian's father) speak against image-worship. Soopramanien was not at all pleased with this; and was offended at him for reviling their gods. However, he got an old, much-used Tamul New-Testament, offered to him; which, as he could read a little, he took home, and read for himself and to his relations. He did not understand much of it: however, thus much he began to see, that Idol-worship was by far not so good as Christianity, in which the Only True God is worshipped. Soon after, the cholera broke out; and the people began to make particular offerings to Ammen &c. Soopramanien then thought not to do so, as it was useless; but his father and brothers &c. did not agree with him therein, and still went on with the multitude. However, by his persuasion, they also got more and more convinced of the unprofitableness of idols, and that they ought to worship the Only True God.

One day, when Ammen's devotee went about in the streets, dispensing holy ashes &c. and besmearing the people, Soopramanien, for the first time, began openly to oppose idolatry: he refused the ashes &c.; and, on being questioned about it, told the people plainly that it was a vain and foolish thing to trust to idols: they should all trust in the Only True God. From that period, they had to suffer persecution. They knew, however, as yet, little more than the truths just mentioned: to the Lord Jesus Christ they were still strangers. They could not remain long in this ignorance; and, accordingly, Soopramanien felt a strong desire to be further instructed. They applied here and there, but could not find any one for the purpose: at last he went to the



beforementioned Catechist, who directed him to Mr. Hough in Palamcottah. They came to him, and received from him a Tranquebar Catechism, with one or two other books, with the advice to read them. They returned to their village, and read the Catechism, which begins with the Ten Commandments. These shewed them their guilt before God; and, by degrees, they began to be uneasy about it, inquiring among themselves how their guilt could be forgiven. They went on for some time in this uncertainty, when they heard of the arrival of two Teachers in Palamcottah: to them they resolved to go, and inquire. Accordingly, they came to me, about three years ago. Without being acquainted with these circumstances, I told them of the atonement of our Saviour, and that they should seek forgiveness of sins through His blood. This proved to be much to their comfort: and their desire to forsake all evil ways and to follow the Christian Religion increased; but with it, also, the persecutions of their neighbours: these they endured patiently. In the meanwhile, they had much desire to go to Palamcottah and hear the Word of God; and, accordingly, they came frequently over for that purpose. The distance is about 15 miles. Soopramanien, afterward, continued altogether with us, for some time, as a Seminarist. Thus they have been led on by Divine Grace. Soopramanien added, that, formerly, he did not know that it was the Lord Jesus who directed and protected him; but now he seeth it, and marvels at his wonderful guidance. They are much concerned for two persons, who have not stood the fiery trial, and who, by their instrumentality, were persuaded of the truth of Christianity, and willing to embrace it.

It was near midnight, when they finished their simple and affecting narration. We prayed together, after a short exhortation; and then went to rest.

Of the next day, Sunday the 17th of August, Mr. Rhenius says—

This was a day of harvest. A pretty numerous assembly of Heathens having come together in the forenoon, I preached to them, addressed in particular the before-mentioned five persons, and then baptized them with their children. It was an interesting scene in this wilderness. They are the first Christians in

this village. I have every evidence that they are truly devoted to the Lord Jesus Christ; and I humbly trust that the Lord has imparted fresh grace to them this day, and will enable them to stand fast until the end, and to spread the good savour of the Gospel around them.

They were named as follows:

Nambi, the aged father, is now . . . Jacob Pakien,  
Palavesam, his eldest son . . . Stephen Pakien,  
Sinnia Palavesam, second son . . . Paul Pakien,  
Soopramanien, third son . . . Titus Pakien,  
Latchmanen, his brother's son . . . Abraham Sutyen,  
The elder son of latter, 7 yrs old, Nallatomby Sutyen,  
Second son, ditto, 6 yrs old . . . Andrew Sutyen,  
The son of Paul Pakien, 3 yrs old, Aisodian Pakien.

To each of the persons baptized, I usually apply a select passage of Scripture on the occasion. The passage for the old man, with a hoary head and a white beard, was Isaiah xli. 4. *Even to your old age I am he; and even to hoar hairs will I carry you.* When I read it to him he was much pleased, as if he was surprised that even the old people are so particularly noticed in the Word of God.

In the evening, we had another meeting, when I exhorted them on John viii. 31, 32.

Thus then a little Congregation has been formed in this place. May the glory of the Lord rest upon it; and increase it, till none of the inhabitants remain slaves of Satan and Idolatry!

Titus, having been for some time with us in Palamcottah, has, of course, more knowledge than the rest. I leave him, therefore, here; not only to carry on the School, but also to assemble the little flock, and read to them the Word of God, Sermons, &c.

*Journey of the Rev. C. T. E. Rhenius.*

This Journey of Mr. Rhenius and his native companions was briefly noticed at p. 59 of Survey; and is the first of the Journeys mentioned above, at p. 345, under the head of "Ministerial Labours." The Journal of the second excursion there referred to is not yet arrived.

We give this Journal at large: as it is by details of this nature, in which the proceedings among the Heathens of sensible and zealous men are recorded, that their real condition is made known, and the feelings of Christians most effectually awakened in their behalf; while

abundant encouragement is afforded, by the evidence here given of the spirit of inquiry among the people, and their readiness to converse and receive Tracts.

By accumulating thus, as we have opportunity, the suggestions of intelligent and pious men, conversant with the native views and character and with the best method of adapting their instructions to the state of the people, we are furnishing the means whereby future Missionaries may become more completely and readily prepared for their labour.

Jan. 16, 1823.—Having travelled a part of the night, I arrived, this morning, at *Shermadevy*, west from Palamcottah; a large place near a mountain, finely situated, well watered, and surrounded by fruitful rice-fields. Here I found David, Sandappen, and Rayappen, who had gone on before. Soon after, a number of Brahmins and other people, to whom David had already given a few Tenoogoo Tracts, came together, and entered into conversation. A sensible Brahmin read aloud the "Warning," during which I made some explanations. Afterward he said, "We have searched all our Shasters on the subject of the cholera, and what these things may mean; but we have not found any thing to rest upon." He seemed very anxious to know what we had to say on the subject, which he heard with attention; and not only conversed with much sense and propriety, but gladly took some of our books, to read at home: which many others did likewise. After that, the Police Officers came, with a number of other inhabitants; with whom I had likewise a pleasing conversation: they appeared very willing to hear something of the things concerning God: they likewise took Tracts home. I had scarcely done breakfast, when another body of people arrived, many of whom were Brahmins: all appeared very much interested in the religious conversation which I had with them: a Brahmin, of about 60 years of age, was particularly desirous to receive our books, and was very glad to receive part of a Tenoogoo Testament: they all readily allowed that their way of worship and their conduct were not right, and that their Shasters are not sufficient for them: one of them said, "Sir, you must establish a school here, in which our boys may learn these things." Afterward, the crowd was very desirous, even troublesome, after Tracts; and a large number was given away: but we began to be sparing, as there were still many places to be provided with them.

A respectable Brahmin, a Shastry, wished to speak with me alone. He had come at the end of the conversation, with the last crowd; and wished to assure me that their Vedanta Religion and Christianity were the

same; but I shewed him that such was not the case. He acknowledged idolatry to be folly; but would have it good for the ignorant: afterward he allowed that it would be better to cease from idolatry. It interested him to hear of the Way of Salvation through the Lord Jesus Christ. He was surprised to hear that all this work of printing Tracts, establishing Schools, &c. was not done by the Hon. Company; but by ourselves, and by the loving union of private Christians in Europe. He, at last, wished to have a large book about Christianity: as we had but one part of the Gospel in Tenoogo remaining, I could not make him a present of it; but lent it to him to read during the day, which he did. When I was going to give it him, he would not take it out of my hand; but only held up his hand, so that I should drop it into it, as it would be against caste to take it from me: but as he had so freely spoken about these things before, I would not give it him in such a manner, and therefore desired him to take it from my hand; remarking how little he was yet able to act agreeably to his knowledge. He, at last, took it from me; at which, not only himself, but all the people who had gathered together around us, could not help laughing.

After dinner, a number of Soodra Inhabitants came, according to appointment, to speak about the establishment of a school here, which they had solicited a year ago. They expressed themselves quite satisfactorily about the teaching of such books as had now been given to them, and about the exclusion of such books as contain the wicked plays of their gods. Some hesitated to admit that their gods could have been wicked, and that they should not now be in "Motscham" (heaven): I asked them whether they thought any one of themselves would attain "Motscham," if he were a thief, or whoremonger, or murderer. They answered, confidently, "No." "Now," I said, you have seen in your Pooranas, that Krishna was a thief, a murderer, a whoremonger; that Brahma committed incest, &c." They said "Yes: so they have done." I proceeded—"Wherefore it is plain that even your gods cannot be in heaven, much less can they give you a place there." One seemed surprised at the conclusion, and not pleased; but the rest said, "It is true; and our children ought not to learn such books." I then directed them to send a Master to the Central School, in case they should still wish to have a school like ours established here: which they would consider. Tracts were then distributed among them, for which the people were exceedingly eager.

One of the Police Officers, who had come in the morning, came again in the afternoon; with whom I had at first a conversation alone about the school, and afterward about Christianity, during which people gathered together. He asked whether there were different sects of Christians, alluding to the Roman Catholics that are in this neighbourhood: in answer, I gave him a short history of the Church of Christ. I then conversed with them about the soul, and set the bless-

ings of the Gospel before them ; beseeching them to be reconciled to their God, by which they all seemed impressed. May it have been so indeed ! I spoke also about their females, and urged them to send them also to school : it appeared reasonable and good to them, though the proposal of a School for Girls, with a Female Teacher, was rather strange to them.

Jan. 17, 1823—Early this morning, we arrived at *Veeranalloor* ; a large town of weavers, near the former, containing about 4800 inhabitants. We proceeded to this place, upon hearing yesterday that the inhabitants of two or three streets had lately become Roman Catholics, through a quarrel between them and the rest of the inhabitants. We stopped in their Church-yard : they are without a Priest or regular Catechist : one of them reads Mass. A pretty large number of them assembled together while I had morning prayer with my people. Afterward I spoke with them ; but, on inquiring the reason why they had changed their heathenish religion, they turned their backs, and went away : some, however, still remained ; but they seemed as hard as stone, and denied that they knew how to read. I had touched upon the vanity of worshipping images ; when one of them rather angrily said, that they had no time then to speak, but on Sunday they would. The poor deluded people believed that they had the Testament, and that it is commanded therein to worship images, &c.

We went then to a place where we might have a more easy intercourse with the Heathen ; and happy indeed it was that we did so. After I had got together a few persons, and spoken with them on religion and explained the short catechism, which one of them took and read aloud, I was almost continually occupied with crowds of people. Their teachableness was surprising : they listened with much attention, put reasonable questions, acknowledged their idolatry to be folly, and wished to know God and the way of salvation. We could give them but few Tracts, which they accepted with much pleasure.

We went with them to a singular temple of theirs, which we had observed when passing the street : it was a house of wooden lattices ; in which were, in a lying posture, two huge figures of a man and a woman. From the roof hung a variety of little toys, such as little baskets, strings, rings, &c. of various colours, which I understood were the gifts of the people to the temple when making their petitions to the idols. A large number of people assembled while I was making inquiries about these things, to whom I preached, urging them to turn from their vain idols to the Living God. Many of them followed us, and expressed a wish to hear more. I read to them several portions of St. Luke's Gospel : they listened with much attention, and took a few Tracts with great joy.

David was also engaged with a number of people : afterward those and others came to me, and a more agreeable meeting I hardly ever had among the Heathen. We sat together for several hours, in which we discoursed on various religious subjects. There were a

good many intelligent people among them : the principal spokesman was considered as a "wise man ;" and was particularly interested in the conversation, and wiped away the ashes from his forehead, chest, and arms, upon my telling him that this did not correspond with the knowledge that he professes. Another man of respectability and learning, whom I at first took for a Brahmin, said, in the course of his argument, "I am a great sinner, and have not found in our Native Religion any way to get rid of this deceitful disposition. Were I but assured that the truth is in Christianity, I would instantly embrace it." In reply, I said, that, to know this, he must make the experiment ; and, in the first place, devote himself as much to Christianity as he had hitherto done to Vishnooism ; then he would be in the way of experiencing that the Gospel is indeed the power of God unto salvation. They were, nearly without exception, persuaded of the folly and vanity of idolatry ; and perhaps also, in some degree, tired of it. Now and then they reasoned among themselves ; from which it appeared that, some days ago, they had been disputing together about transmigration, whether it was true or not : they seemed no longer to believe in that doctrine. Among this crowd, also, Tracts were distributed ; and they took them home with joy, expressing their purpose to search all these things well.

Toward evening, we left this interesting place : passing through *Arikeaavanalloor*, we left some Tracts in the hands of a few intelligent inhabitants, who were standing near the road.

Going on late in the evening, about ten Brahmins from *Papagoody* met us ; who thinking that I was one of the Government Gentlemen, made very deep salams, and very urgently begged me to come to their village, which lay a little distance from the road ; assuring me, that, as soon as I should come thither, all their troubles and afflictions would vanish instantly !—accompanying this with a great many complaints respecting their lands &c. I mention these particulars as a specimen of Hindoo politeness, or rather hypocrisy—and their morality requires to praise him again who praises us ! Of course, I told them who I was, and began a religious conversation with them ; upon which they sat down round the palanquin, and spoke pretty reasonably : they then received some Tracts, and went home.

Late in the evening, I arrived at *Poodoopetty*, a small village.

Jan. 18—Arrived at *Alangoolam*, a village containing mostly Shanars, with only a few Soodras and Brahmins, north of *Veeranalloor*. We halted under a grove where a few people came together, to whom David gave a Tract on the Prodigal Son : this they read, but pretended not to be able to understand it : I then called them, and explained its contents ; but they appeared suspicious, and dull of hearing. Afterward we went into the village, where they made me stop in their devil's temple—a square built hut, in which there were the usual

pyramidal figures of clay, representing the devil. To their Schoolmaster, with a number of inhabitants, I declared my message; and, having given them a short Catechism, I sent them away to read it to the other inhabitants, and to deliberate together upon it. In the afternoon they returned; and, after some conversation, said that their devil-worship was certainly useless, and that they would forsake it, to serve the Only True God. As some Roman Catholics live in these parts, they knew something of their mode of worship, and thought that we belonged to that body; but I was glad to undeceive them. They were willing even to break down their images; and would daily assemble together to read the "*Nganooobadesam*," one of our Tracts, of which I left them a copy, and which contains prayers. How far their words correspond with their thoughts, time will shew.

Hearing that the village *Andipetty*, from whence a Roman-Catholic Catechist has paid us several visits at Palamcottah and who appeared much impressed with the truth, was in the neighbourhood, we proceeded thither, and found him with a neat little Church. He was very glad to see us. We sat down near the Church with some of his people, and spoke together on the chief concern of our souls, particularly also with respect to Roman-Catholicism. Oh, may the full light of the Gospel shine upon them! We read a part of St. Luke; and, having offered up a prayer with and for them, we proceeded on our journey.

In the evening, arrived at *Nagacoolam*; where we got four householders together, with whom I spoke till late in the night, about the things of God and of Christ, exhorting them to flee from the wrath to come. They were convinced of the uselessness of idolatry, and of the necessity of a change. One of them had formerly been at Palamcottah, and knew of our School, which his younger brother had attended for some time, and in which (as he said) he had got good understanding. He begged that such a school might be established here also: they received Tracts for reading and consideration at home.

Jan. 19, 1823. *Sunday*—Early this morning, went to the village *Kondavelanadanoor*, close by, where we found Sarkoonnen, one of our Seminarists, and where we proposed to spend the Sabbath. It is a village of Shans, in jungles. After breakfast, about a dozen of the householders came together, with whom I spoke on religion. Their knowledge is very small. They could not but be convinced that their worship of Maden, the devil, is useless and wicked; but they appeared averse to abandon it, or any other of their wicked things: one after another went away, with indifference: none of them knew how to read. The women and children were exceedingly curious to have a look at me, having never before seen a European. I could not move any where without being spied out by them: they were even bold, and would come near the entrance to have a better view, and every hole in the walls of the hut was beset with them: at one time

there were six or seven women at the door, with whom I conversed on religion: they answered in their simplicity and ignorance; but soon went off, one after another. When we held Divine Service, about 15 persons assembled: of these, some were women; and, among them, Sarkoonnen's mother, a Christian, the father having gone to a neighbouring village. In Palamcottah, the father had told us that the village people wished to become Christians; but I found nearly all of them averse to any kind of moral improvement: two persons only expressed a wish for a school; and they were relations to Sarkoonnen's father, whom they also wished to be appointed Schoolmaster. Toward the evening, I wished to visit their streets; but they were quarrelling with my palanquin-boys, so that I thought it prudent to give it up. At our Evening Devotion, about 7 persons assembled, some of whom again begged for a school—which they certainly need. May we be enabled to do something for them! The country hereabout is all jungle.

Jan. 20, 1823.—Early this morning we left this wilderness, and arrived at *Tembari* near Courtallum, close by the ghats; a town with about 6300 inhabitants.

Before breakfast, I had a conversation with some Brahmins and other people, who believed the sun and moon to be the proper representatives of the deity. They heard with attention what I had to say on the subject; and expressed themselves convinced that all their ways and means to gain heaven were altogether insufficient, asking what they ought to do. I shewed them the way of the Gospel, and they took gladly books to read at home.

After breakfast, another crowd assembled, to whom I preached: among them were several Moormen, whom I addressed likewise; shewing to both Heathens and Mahomedans that their ways were insufficient for salvation. One of the Moormen came forward as a speaker, but soon went away: another took his post, but seemed not very zealous about Mahomet. The rest of them, who were Heathens, heard with much attention, and several of them appeared very desirous to hear more about religion: they said that their idolatry was certainly useless, and wished to know the right way. I gave them a short account of the Bible, and afterward a few Tracts. One of them, the headman of the shopkeepers of this place, whom I recollected to have seen one evening at the meeting at Tinnevely, was anxious to get a school established; he begged also for a Tract in which the duty of shopkeepers was pointed out. A lime-manufacturer, who was likewise several times at the Tinnevely Meetings, came also; and particularly advised us to establish a school in this place, and to send a Master from Palamcottah, in order that these divine things may spread in this large city.

After dinner, a large crowd assembled, among whom were the Headman and other respectable persons, with whom I spoke at large on the true way of salvation: they clearly understood what they ought to do,

and freely admitted that they were by no means in a proper condition; and the Headman asked for books in which they might search and see more on the subject. In the midst of our conversation, one man cried out, "Hear! the shortest way then will be to cast away idol, temple, and every such thing, and become all of one way." We were then sitting in the front hall of a Vishnoo Temple: this, however, he seemed to say rather under irritation. Tracts were again distributed: in the mean time, a number of Moormen had come together, who heard, with attention, and without irritation, what I said about their religion and about our Lord Jesus Christ. They appeared very willing to take a Hindoostanee copy of St. Luke's Gospel, but could not read. Other people continued to ask for Tracts; but I was obliged to be sparing.

The Enemy could not look quietly on the assault of his kingdom, in his very presence as it were, since all this was transacted in the hall of the temple. In the forenoon, the priest of it, a Brahmin, had made poojah (worship) in it, without regarding us as a hindrance: he, of course, did it with the doors shut. Now, toward the evening, he came begging me to remove, as he could not make poojah while we were there. At first, the reason assigned was, that the cook and cooly, who were Parriars, ought not to be even inside the compound of the temple; and, knowing the prejudices of the Brahmins, they were actually in a remote corner: I then directed them to remove. After that, it was alleged that Moormen also and Soodras had come together in the hall, whereby the temple was defiled. I then told the Moormen to go away. At last, he said, very civilly, that I myself could not stop there. I asked why he had not told us these things immediately upon our arrival. He said, that it was his fault, and begged therefore pardon.

The Headman also came, and supported his request. We went, therefore, for the night, to the hall of the Roman-Catholic Church, where some people followed, and a few more exhortations were given and a few Tracts distributed. A Brahmin-lad also followed, and begged very hard for a book, which was given him. A silversmith, who had received two Tracts in the afternoon, brought them back in the evening, saying that he could not read them; which I believe was only a pretence. Till late in the evening, people came for Tracts. O Lord, bless the Word sown to-day in this city!

Jan. 21, 1823—Early in the morning we proceeded northward, along the ghauts, and arrived at *Kadeyanalloor*, a large village; where the Headman and some of the principal inhabitants soon assembled. The Headman was, some time ago, in Palamcottah. Under the shade of a tree we held a conversation, to which they gave an open ear; and were willing to consider further, for which purpose I gave them books. After breakfast, the principal Shastry of the place, with a number of other inhabitants, as well as several Moormen, came together: the Shastry having heard of me from the Headman, came

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to speak himself. It was pleasing and encouraging to witness the fairness and reasonableness with which they spoke and acknowledged the truth, nor did they oppose in any thing heathenly. The Moormen, as well as the Heathen, saw the falsehoods which they had hitherto believed, which are so gross that even *he who runs may read*. The Shastry begged for a copy of each of our books, which they would read together: these were given to him, and a few to others. The Moormen could not read. They all left us, expressing their conviction that this was a dispensation of the True God to do them good. By means of the cholera and other such dispensations, it seems that God is pleased to prepare the way for His Gospel, at least to the ears and heads of this people—not only those of this village, but in most other places also. There have been but very few who would not listen to the truth. In the afternoon, we had to dispense more of the good things to several little groupings of young and old people, who came to ask for books, and to hear some words.

Toward the evening, we proceeded to *Slo-kampetty*, the seat of a Zemindar; who was not at home, but on a journey to Madura. His family was in the palace, which was inclosed by a high wall: of course, none of them were to be seen. His High-Steward permitted me to stop in a loftily-built choultry, close by the Zemindary; and soon came to see me with a number of other people, among whom were some Brahmins. After the usual inquiries, I introduced religion. They have no temple in this place, which contains about 300 houses: the low people have, indeed, their usual small temples; but the rest worship in a temple near the mountains, which is but a short distance. They believe that their idol makes the sun, moon, and stars to shine, the sky to give rain, &c. I made known to them the truths of the Gospel. The Steward was highly pleased, when, at the conclusion, I mentioned that I would give him a few books for the Zemindar and one for his Son: he took them, and also a few for himself. The Tenoogoo Tracts were immediately carried into the palace, and given to the young Zemindar. The meeting, was, on the whole, gratifying. The Steward also expressed himself pleased; and to his honour I must not omit mentioning, that he provided supper for all my people free of expense, and hospitably gave also what I myself wanted.

Jan. 22—Having heard yesterday that there is a village called *Poolingoody*, close by, northward, where a number of Roman Catholics are without an instructor, I resolved to go thither to see them. When we arrived there in a choultry, the first appearances were such as to indicate that we should have little to do there. David went to inquire after the Roman Catholics; and found a few who promised to come to me, but did not appear at all anxious to hear the Word of God. After some time, a Schoolmaster came, with 8 or 9 of his boys: he was an ignorant man: he willingly accepted, however, a short Catechism, and promised to teach it his boys. Then a few of

the Headmen came, with some other people; with whom I began a conversation about their circumstances and state of mind.

While I was thus engaged, a respectable native, with a number of attendants, came in, telling me that he was the Commissioner of Government-at the Zemindary of Shokampetty, to bring money-matters into order—that he was absent when we stayed there last night—that he had received the book which I sent him from thence, through one of the people there, and which he held in his hand—that he was very glad at our coming among this people, to teach wisdom—and that he would do all in his power to promote our object. He then addressed the people, who now formed a pretty large crowd, telling them of the follies, the unrighteousness, and the ignorance, in which they had hitherto lived; and of the need which they had to listen to my instructions, to receive such good books, and attain the knowledge of the True God. He went on in this way for some time, so that I had little to say: he sent, likewise, for the other Head-people of the village, and for their three Schoolmasters, to whom he begged me to give books, that they might teach them to their children. The people were mightily encouraged, by such an address, to hear; and, while waiting for the persons sent for, I shewed them the nature of the Gospel, and read and explained to them the 1st, 8th, 139th, and two or three other Psalms. In the mean time, the Headman and two Schoolmasters arrived, to whom he spoke as he had done to the others; and charged the Schoolmasters to take the books and to teach the children. Thus we were engaged till about one o'clock. We took care to inform the people, particularly, that this was no business of Government, but our own private affair; in which they must act without constraint, from free choice; and he bade them consider how great a thing it was that I should leave my better dwelling and come into these huts, in order to teach them the knowledge of the Living God and the way of true righteousness. We gave Tracts to the Headman and other people, and dismissed them.

The appearance of this man was altogether unexpected, and tended to remove suspicion and fear from the people. Whether he acted sincerely, I do not know: he is a Brahmin; and I remembered to have seen him somewhere some time ago. When I mentioned it to him, he said that he had met me, several years ago, at Pondicherry; where he received the Commandments' Tract from me, which he had still. I presented him with copies of our new publications, with which he was highly pleased. He can hardly hope to get any temporal advantage through me, as he well knows the circumstances of our situation. Nothing is too hard for the Lord, even in this land of hypocrisy! The Brahmin promised to write to me for more books, if he should require any for the people. Two or three other men came from Shokampetty, and attended the conversation.

After dinner, another crowd came together; to whom I preached repentance, and

faith in our Lord Jesus-Christ; and gave some Tracts. One of the Roman Catholics also came; who, when I began to speak with him, shewed much uneasiness, and would hardly listen to what I was going to say to him; and, while the Heathen heard with great attention and received the Tracts with much pleasure, he appeared displeased, and refused to take any book. After that, people continued coming and going, asking for Tracts: at last, just when we were ready to proceed on our journey, a pretty large crowd being again assembled, I preached once more to them the way to true peace and happiness. When going off, the Brahmin came to take leave.

A large quantity of spiritual seed has been dispersed this day.

Late in the evening we arrived at *Shankernarcoil*. On the road thither, which lay through rice-fields and jungle, a few Tracts were left in a small village called *Eeroomoolam*.

Jan. 23, 1823.—At an early hour, a number of boys began to gather about us, to whom I gave a small Catechism, which they read before me. After that, some respectable natives paid us a visit, to whom I made known the message from God for their salvation. It was unexpected and new to them; but the truth, it seems, found its way, at least to their understanding; and they accepted the Tracts presented to them. The crowd was large, and many of them seemed to hear and perceive the truth with pleasure and surprise.

After breakfast, another crowd assembled, to whom the same truths were made known: the uselessness of idolatry and the evil of their lives were evident to them; and they made several inquiries on various points of religion. In the mean while, the people increased, and several Brahmins came. One of the Soodras seemed particularly interested by what he heard, and by the Tract "*Nga-naobadesam*," which he had received; and began to question one of the principal Brahmins about their way of representing God. He asked him whether he knew, from their Vedams, the nature of God. B. "Yes, I do."—S. "How do you know?" B. "It is known to those who have a spiritual eye."—S. "Tell us, then, what God is." Here the Brahmin made several evasions; but, being severely pressed by the Soodra and other persons, said, "I say, there is the Swamy," looking into the air. "Aye," replied the Soodra, "you mean the Idol; but that does not shew God. You must tell us that God is such and such an one." The Brahmin again made evasions; but, at last, said that none had seen God, and none could tell: they pressed him still further, upon which he confessed that he did not know, and that somebody must come and inform them. "Here," said the Soodra, pointing to the little book in his hand, "herein it is shewn who God is." The Brahmin appeared pleased at the discovery; and, upon their united wish, a part of it was read aloud and explained. There was no one to defend idolatry, or the life which they had hitherto led; as if they had been before agreed upon the truth that idolatry is useless; and both Brahmins and others freely

declared that it did not shew God in any wise, and that it was attended to only for the sake of livelihood. It was an interesting discussion. It was as if the foundation of the huge Vishnoo Temple close by us was shaking. The idea of the only True God in Christ Jesus seemed to enter the minds of the people; and all seemed almost on the point of declaring that they would forsake idolatry. The Brahmin and the people asked for books to direct them in this momentous affair: accordingly Tracts were distributed among them: the desire for them was great.

Dinner coming in, the people left for a time: after that, the Brahmin came again, with David; who had conversed with him and others, and inquired about several parts of the contents of the book which he had got; upon which he, and another crowd that soon assembled round us, sat down, and I discoursed to them again. Their principal inquiry was, how they ought now to live and to worship. I gave them a description of a family-man living as a Christian. Their poor wives also came to be spoken of. I shewed them how wrongly they had dealt with them hitherto; and how contrary they act, in this particular, to the original design of the institution of marriage; of which the husbands acknowledged the truth. Books were then again asked for, and a small number distributed. Some of the people were from Sintamany, Sivagiri, and other places, to whom I gave books to carry to their neighbours: they declared their determination to make these things known, in their respective villages. One was from the Zemindary of Dallavenkottey; to the Zemindar of which I sent a Tract. David and I were beset on all sides by the people for large books; and it was with difficulty that we kept back a small number for the remainder of the journey.

The former crowd dispersing, fresh people assembled, while the palanquin-boys were preparing for our departure. I preached to them again, and distributed a few more Tracts. An old respectable-looking man said that all his fate was already written in his head by Brahma: we then discoursed on this foolish doctrine, and I have hopes that it is pretty much out of their heads.

When we were passing through the streets on our departure, many came up to the palanquin, asking for books: among others, a Moorman, who had attended my discourses to the Heathens, came, and asked whether I had not something about the Mahomedan Religion, wishing very much to see a book upon it. I shewed him a manuscript, which I had begun writing on the journey, about Mahomet; a copy of which he entreated me much to send him, which I promised him to do.

Now, Lord! manifest Thy powerful grace, in quickening the souls of this people; that the seed sown in this town may spring up to Thy glory!

Shankemareoil is, next to Tritchendoor, the most famous place in this part for Idolatry; and, on the Annual Festival here, the greatest revenue is collected (next to Tritchendoor) from the multitude that come together to worship the idols. It has about 4100 inhabitants.

In the evening, we arrived at a solitary choultry.

Jan. 24, 1823.—We stopped at *Tiroosengadam*, a village of about 50 householders. Five or six Brahmins, with some other people, came, to whom I spoke as usual; they defended idolatry: afterward, they asked me to read to them the Tract "Nganaobadesam," which I had offered them; on which David read it: at the conclusion, I begged them to turn from the vain conversation of their forefathers to the Living God, and to take the book home for further consideration; but they hinted, that they could not take it without permission from their chief govoroo: he should take it, and teach them. I replied, that they might take it, and give it to him; but they said that it would not be right to do so, and went off. Afterward, another number of the inhabitants, with a Brahmin, came together; expressing a desire to know what was contained in our Vadam: I related to them the history of the Creation, Fall, and Redemption of Man; which they listened to with much steadiness and attention, though it lasted long. A Brahmin then asked for a Commandments' Tract, which I gave him: a few others also received Tracts readily.

We proceeded to *Shelvepetty*, a Zemindary. The Zemindar came, and behaved civilly; but worldly cares took up all his thoughts. His people shewed the same character. Late in the evening, David got a few books among them, though they took them secretly for fear of their master.

Jan. 25.—We arrived early at *Sivacasy*, about 60 miles north from Palamecottah: a large mercantile city, chiefly inhabited by Shanars, containing about 10,900 inhabitants. During the day I stopped under a grove, and nothing particular occurred; so that I had time to finish the Moorman Tract. David had an opportunity of speaking to a few persons; but they shewed no reliish for religious reflections, neither would they take a Tract.

Toward the evening, we went into the town near their large temple, where we had soon a large congregation, to whom I preached. They appeared interested, though there was much suspicion about them. Upon the question what profit they had from idolatry, they said, that the officiating persons of the temple had their livelihood thereby, which was all they got by it. They said, likewise, that they had hitherto not thought about their souls and their Creator, but that they wished to be informed on these things; and begged that one of the books which I had offered them might be immediately read aloud. Accordingly, David read the "Nganaobadesam," which I accompanied with explanations and observations: they admitted that they needed a change of mind and conduct. While discoursing, a little boy, who from curiosity had got among the crowd upon the elevation on which my palanquin stood, fell down from it, and instantly there was a cry—"He is dead: he is dead!" I hastened to the spot, with some medicine which I had at hand, imagining that it was only a swooning, and so happily it was: he soon recovered; and

seeing me near him, he had nearly fainted again for fear, and made haste to get away through the crowd; when we went on with our discourse. They asked for Tracts, and a number was distributed among them. When I went down to leave the city, a young man pressed through the crowd, and told me that his father wished to see me: the man came: he was an old pleasing-looking person; and had nothing particular to say, only that he had been pleased at what he heard from a distance, and that he wished to see me near. The crowd collecting again, I told them the parable of the Prodigal Son, and exhorted them to return to their Heavenly Father; which they said they would do. I then went to a place outside the city, to spend the Sabbath there to-morrow.

Jan. 26, 1823. *Sunday*.—Some of the principal persons of the place, with a number of other inhabitants, came early to hear the Word of God. They became convinced that their belief in transmigration and idols was vain, and heard the Word with much attention and apparent pleasure. Tracts, for further consideration at home, were particularly acceptable to them. Afterward, more or less numerous groups of people continued going and coming during the day; hearing the news of the Gospel, and receiving Tracts. The last of our stock were distributed in this place; with the exception of a few, which were laid by for our return. Many asked for such books as would fully instruct them in these things. This desire was expressed also in other places: oh, how often did I wish to have had the Gospels printed! I was glad to have at least the "Nganaobadesam," which contains the principles of religion, mostly in Scriptural language.

During the day, we had our private assembly for our own edification, and the Lord blessed us. How wonderful and pleasing it is, to reflect that this Gospel is now proclaiming in all parts of the world! Surely this is the finger of God!

I had to-day, for the first time, a close sight of the particulars of their idolatrous worship, an Idol being in the back part of the building where I rested. The Brahmin came, brought water from the well, washed the idol with it, anointed it, made it eyes with a white powder, hung a garland of flowers round its neck, rung the bell, put cocoa-nut &c. before it, took the lamp and waved it near its face; then, having put it down, lifted up his clasped hands in adoration, and repeated a formula of praise and prayer, during which the people stood outside in front of the Idol near my palanquin, also making their adoration: they then came near, and he gave to each some ashes, with which they besmeared their forehead, arms, and chest; and thus ended the ceremony. It was an interesting, though sad sight: afterward, I spoke with the Brahmin and the people, who admitted its vanity; but thought that they must follow the customs of their forefathers. The Brahmin accepted a Tract.

Jan. 27.—Our stock of Tracts being nearly exhausted, and other important work at home awaiting me, I resolved to return,

and arrived to-day at *Shippipery*, a village without Brahmins, of about 100 houses, at the foot of a rock, upon which stands a Pe-roomal Temple. We halted under a grove. At first, a number of the inhabitants came together, very shyly: but, after I had informed them of the object of my visit, and shewed them the blessings of the Gospel, they grew more confident; and said, that they had been afraid to come near, but that now all their fear was gone; and they sent immediately messages to other householders and to their schoolmaster, telling them that there was no reason to be afraid, and that they might freely come. I gave them a few books; and told them to go home and consider these things, and afterward come again with the other people: this they did; and a pretty large number came together, with whom I had an interesting conversation, in which I endeavoured to clear up their ideas about FATE being written in their heads, about their souls being God, and about transmigration, and to shew them the nature of the Gospel. They expressed themselves pleased and convinced, and were ready to follow the instructions which I gave them. To their schoolmaster, I gave some directions about managing his school: in the afternoon, he came again, with a few other persons, saying; that the children will not learn these books; but that the principal cause was, that the parents apprehended some violence would afterward be done to their children. As the appearance of a European is new to them, and as they never yet heard such things, we cannot wonder at their apprehensions. I endeavoured to remove them, and left the rest to the Lord. It seems, that, after the return of the people from me, some suggestions had been made to them, which excited their fears. A young Moorman, who had heard my conversation with the Heathens, brought me afterward some fruit: he said he could read Hindoo-stanee; but when I offered him a Gospel in that language, he said that he could not take it—that he read his Vedam—and that my words were enough for him. I think we must refer it to the restriction which the Mahomedan Priests lay upon their people, not to receive books of this kind.

Proceeding on our journey, we passed, toward the evening, through *Pillearnattam*, where we stopped for a while; during which I got a congregation together, to whom I made known the Gospel, and exhorted them to repent. Very few knew how to read: those who could, received Tracts with great pleasure; and the rest appeared very ready to consider these things well, and expressed themselves convinced of the great ignorance in which they had hitherto lived. The men here, and in some other places which we passed through lately, are remarkably stout and tall. In the evening we arrived at *Sattirapetty*, a solitary choultry, where we stopped part of the night: the wind blew so cool from the east, that I was shivering.

Jan. 28.—Arrived at *Kytur*, formerly the residence of a principal Poligar, with a Fort, which was blown up by the English about twenty years ago. We stopped



near the road, under a tree. The Headman of the village came, and I spoke to him about religion; but he seemed little interested in it; and when I offered him a book, he declined to accept it, and said that he would go and bring the other inhabitants together: as I expected, he never came again. This place is on the high road from Trichinopoly to Palamcottah: such places I fear will be last in receiving the benefits of the Gospel. David went to the village; but could not get near any one; the men being mostly busy in the fields.

We had the prospect of being home again this evening; and the nearer we approached it, the greater was the desire to be there. Just so, thought I, it will be with our heavenly home: though our affections be there, yet, while sojourning here at a distance from it, with no prospect of immediate arrival there, the desire for it is as it were quiet and inactive; but, when we shall have to say, "The hour is come to depart, and to see Jesus our Saviour and Redeemer, and to enter into His glory," then our minds will be raised, it may be hoped, with sacred rapture, and cordial willingness to leave every thing behind, and to go to Him. This is a consolatory reflection for such TRUE Christians, as, while engaged in their Redeemer's work, do not always feel the desire to be with Him in heaven active in their souls.

In the evening, I had the happiness to see my dear family and Br. Schmid again. May the seed of the Word, which has thus been scattered, in the compass of about 170 miles, abundantly prosper!

#### *State and Progress of the Schools.*

The Missionaries report on this subject—

The Schools were, at the beginning of the year, still trying our patience; but they have since undergone a happy change. The Masters, with few exceptions, have now more fully entered into the spirit of the System, and are more willing to act according to it. They have also become more convinced of the excellency of our Holy Scriptures, and desirous to teach our religious school-books. The Monthly Schoolmasters' Assemblies, in which the Gospel is explained to them; and the strict watch which we are enabled to have over them through our Native Assistants, who faithfully report the true state of things, and thereby call forth suitable admonitions; have doubtless been rendered conducive to this improvement. Three of the Masters who still would not reform have, of course, been dismissed; and others, that had for some time practised the System of our Central School, have been placed in their stead.

If we had, at the end of last year, reason to be encouraged to carry on the

schools, we have now much more; particularly as there are some appearances of more reconciliation towards them among the people themselves, where they are established. Their prejudices against Christianity and our School-books more and more diminish. In one school, a Heathen Parent was found examining his son, whether he could read well the New Testament, the Scripture History, and Catechism; and, in others, some have freely declared that it is good for their children to learn those books.

Two schools had been discontinued, and four added; making the whole number fifteen. The School-Houses are used as Chapels and Houses of Prayer.

The parents of the children are deriving benefit from the Schools. The following instance of this kind is very encouraging:—

A respectable native, whose son is in one of our schools, came and said that his boy knows more than himself, and reproves him when telling a falsehood, and that the boy himself never tells a falsehood now. The father admitted his own habit of lying, was not displeased at his boy's reproofs, and wondered at him. His mother had lately chastised him: when some persons who were present, seeing that he did not resist her as he used to do, made their remarks upon it, the boy said, that, in the books of the school, it was written *Thou shalt honour thy father and thy mother*, and that he therefore could not scold or behave ill toward his mother, let her beat him ever so much. The boy once remarked, that, in the school, they learnt nothing about besmearing the forehead with ashes, and that it seemed to be a useless thing. The lad is about nine years of age, and pretty regular at school. We have every reason to believe this report to be correct: the case, therefore, is encouraging.

At the School-Houses, discussions frequently take place with the adult natives. Mr. Schmid gives the following instance, among others:—

While I was catechizing the children, the principal persons of the village, mostly Brahmins, were present. With them I had, afterward, a conversation; in which they, as usual, shewed a stubborn and sophisticated mind. I spoke

plain truth to them, and warned them against hardening their hearts, and to flee from the wrath to come. The principal man seemed to treat the matter with great levity. To my exhortation to read our Scriptures, as we read their Vedams and Shasters, he said—"You may have necessity to read our books, but we do not want yours." The science of predicting the eclipses of the sun and moon, contained in their Shasters, he said, was a proof that their Vedams were of divine authority. Any attempt to shew them that this proof was entirely inconclusive, since we can make the same predictions from calculation on account of the regular motion of the heavenly bodies without having recourse to divine revelation, seemed to them very bold and fruitless. They wished to know whether, in case of their rejecting idolatry, they would never die; and to have an ocular demonstration of ours being the True God. They maintained that both good and evil come from God, and condemned the doctrine that God is the source of good only. However, during our conversation, they heard *the truth as it is in Jesus*, and sufficient argument to expose their vain opinions. By the blessing of God, at least some of the crowd, which grew pretty large, may have been benefitted.

#### *Establishment of a Female School.*

The minds of the people are evidently awakening to the care of their female children; as appears from the following passages of Mr. Schmid's Journal, in March of last year:—

—A Roman-Catholic Boy, of the Central School, who can read pretty well, requested a small Tamul Spelling-book (printed at Nagracoil) for his sister, whom he wishes to teach to read, and who knows already the letters. I heard, afterward, from the Schoolmaster, that he himself has been requested by her father to teach her the letters: the father is in the military service, and lives in the camp. There are now, everywhere, little beginnings of Female Education made by the parents themselves, whereby our intended establishment of a Female School will be greatly facilitated.

—Esodian and Christian, two of our Seminarists, came to my room, and asked me, with much hesitation, whether we would not take Girls into our

house for instruction. I asked "Why?" "Our parents have said that they would gladly send our sisters for the purpose."—"How many sisters have you, who would come?" "I have only one," said Christian; "but, in my village, are three girls besides, who wish to come." I told them, that we should be ready to take Girls for instruction as soon as we should find it practicable. We, in fact, wait only for a grant of money from the Committee, to begin building a small house for a Female Seminary.

On this subject the Corresponding Committee state—

They have much pleasure in announcing the establishment of a School at Palamcottah for the instruction of Females. It is sufficiently known that Female Education is generally contemned by the Natives of India, and that the prejudices against it are very powerful. The urgent applications of the Missionaries, however, aided by appearances of their ability to collect scholars, and by the consideration, that, under their fostering care and intelligent superintendence, such an institution would have a fair trial, and might, through the Divine Blessing, be rendered eminently useful to the Native Community, induced the Committee to sanction their proposal; and the facility with which the plan has been commenced, encourages sanguine hopes of ultimate success.

On the state and prospects of this School, the Missionaries write—

We record, with pleasure and gratitude to God, that such a school is beginning to rise in this Mission, by the liberal aid of the Committee. The importance of such an institution is universally acknowledged. The difficulty in India is, to bring it into existence. If funds were even in abundance, the prejudices of the Natives against Female Education are many and mighty; particularly in districts where such a thing has never yet been heard of. Here, Providence has, in a great measure, removed every difficulty. When we first mentioned our intention to the Gentlemen at this station, one of them was pleased to send 10 rupees for the establishment of a Girls' School; and the Committee afterward resolved on defraying the further needful expenses. Accordingly, a building for educating Native Females, on the same principles

as those of the Male Seminarists, is nearly finished in our compound, where in 30 girls will be accommodated.

As for the bringing of girls together, we thought, on account of the prejudices of the Natives (Christians not excepted), that if, at first, we could only get together 8 or 10 girls, it would be remarkable; but on its being made known among the Native Christians, 16 girls were brought together, whom we received immediately. More were offered from other villages, but we have stayed them until the building shall have been finished; so that we have the pleasing prospect of receiving even more girls than we can provide for.

Those, who have already been accepted, learn at present to read and write in the Central School; and are, in the afternoon, employed in manual work. They shew a good understanding, and willingness to learn. When all the needful things shall have been arranged, we intend to get them taught also knitting, spinning, &c. A Native Christian Widow has been engaged to inspect them; and one of our Christian Masters will teach them Tamil reading, writing, &c.

Mr. Schmid writes, in a recent communication—

Our Native Girls give us much satisfaction and encouragement. We have now 23; consisting of one Soodra, four Shanars, and the others of Low-caste: but, as our views respecting the unreasonableness of the distinction of caste have been fully explained to the parents, the little girls eat together in one room without the least hesitation; and they live together, in all respects, like members of one family: and although we have only one Soodra girl, experience has taught us, that, if only a beginning is made with one girl, others will soon overcome their prejudices, and offer themselves, when they see the great advantages of a proper education.

Mrs. Rhenius has them daily several hours with her, and teaches them different female work: which they like so well, that they frequently must be told, more than once, that it is time for them to go; and when, from some hindrance or other, they come later than the time fixed, they beg to be allowed to stay, and work a little longer.

I have them daily, about half-an-hour, when I teach them our First Ca-

tchism, according to the National System. I am often quite pleased with the attention and progress of many, indeed of most of them.

It is astonishing, how quickly they improve. Their very features appear to me to become daily more expressive and pleasing. May only the Lord prosper our endeavours; and shower down His Spirit upon them, that they may become inheritors of His Kingdom, and lead others also into the way of Zion!

#### *State and Progress of the Seminary.*

The Missionaries have, by firmness and perseverance, obtained a signal triumph over the prejudices of the natives with respect to caste. The Seminary was, soon after its formation, broken up, by the Youths refusing to stay unless the distinctions of caste were allowed. The Missionaries thought it their duty to resist this, so far at least as the observance of these distinctions obstructed the order of the Seminary and the improvement of the Scholars. After some time, the Missionaries say—

The eldest of our former Seminarists, who, at the conclusion of our unpleasant discussions with them, had said, "By but not being with you, our souls will not suffer any damage," came, with his mother, and begged to be received again into the Seminary. After he left us, he went into Travancore; and, some time ago, returned to Palamcottah, and begged us for some employment: but as we were entirely unacquainted with his state of mind, and as he had learned too little to be of much service to us, we told him that we could not do any thing for him, unless he returned to the Seminary, which he did the very next day. It is remarkable, that the two boys, who then expressly declared their unwillingness to forsake caste and to conform to our regulations, have been the first humbled by the Lord, and induced to beg for re-admission. The Lord be thanked for the mercy which he shews to us, in carrying us through our difficulties; and to THEM, in giving them a right mind!

The Seminary was speedily replenished, and the Missionaries have been enabled to make the following

report concerning its state and progress :—

The Seminary has continued to give us much satisfaction. There are, at present, Thirty-one Scholars in it. In the study of the Tamul Grammar they have made much progress, according to their respective abilities ; and they have, of late, begun to write compositions for exercise. They are also studying Geography, Universal History, and English ; and we are just going to give to the most advanced of them lessons in the Hebrew Language. In the Scriptures, they have daily exercises ; and they will soon have finished learning by heart a book of Select Sentences out of the Scriptures on the principal topics of religion.

The happy effect which the Gospel has had upon their minds, and their pleasing conduct in conformity to it, are such, that our hopes, expressed in our last Report, namely, of our seeing them in due time qualified to be placed among their respective tribes with the Message of Salvation, have been more and more strengthened.

Mr. Schmid's Journal furnishes some examples of the manner in which he labours to bring these Youths well acquainted with their own hearts and the remedies of the Gospel :—

—In catechizing the Seminarists on the passage *The blood of Jesus Christ the Son of God cleanseth us from all sin*, having explained it, I asked each person present, whether he had made experience of this doctrine in his heart. All but one said, "No." He confessed that he had made some experience of it. When he read, some time since, of Christ in the Gospel, he thought that He was his Saviour ; but of this he had since got deeper impressions. I asked, "Have you, then, felt that you are a sinner ?" "Yes," said he, "a great sinner ; and if Christ were not my Saviour, how should my sins be removed !" After that I turned to one who, I think, has likewise had some experience of this precious truth, but had said "No" with the rest : he now said, "When I formerly felt my sins, I applied to Christ our Lord for pardon ; and I received quietness of conscience : but, afterward"—bursting into tears—"I again sinned. Then I prayed to the Lord

Jesus to forgive me, for the sake of His sufferings and death." With this his mind was quieted ; but his answer discovers that he is not altogether clear on this point yet. I advised and encouraged him, and the other youths, to seek indeed an interest in the blood of Jesus Christ, until they find that it *cleanseth from all sin*.

—One of our eldest youths, whom I believe to have had strong impressions of religion, gives me sorrow now : he seems to have fallen back ; and his whole appearance and conduct shew, that his mind enjoys no peace, nor a state of order : a few days ago, I detected him in a falsehood, for which I thought it my duty to punish him severely. Another youth, also, gives me not satisfactory proofs that he makes such progress in the love of Christ and of holiness as I had expected and wished, although he attends Divine Service quite regularly, of his own accord, and is very attentive. How true and just is that which God says to Moses, Exodus xxxii. 7. *Go, get thee down ; for thy people, which thou broughtest out of the land of Egypt, have corrupted themselves*. Whatever succeeds in our work, we must give God the glory for it, and ascribe the success to the blessing which He has laid upon His words : but whenever we are disappointed, we must ascribe it to our failings or want of faith, and take the shame to ourselves.

—When repeating with the Seminarists the forenoon Sermon on Luke ii. 40—53, I asked them whether they had ever done like Mary—kept some particular passages of Scripture in view, and weighed them in their hearts ; or whether they found in any passage peculiar delight and edification. Several gave very satisfactory answers. One said that he had often considered the passage—*If I dwell in the uttermost parts of the sea, even there shall thy hand lead me, and thy right-hand shall hold me* : adding, that it had often given him comfort, that the Lord would protect him where-soever he should be. I asked, whether no other improvement of the passage could be made : another youth replied, that, as God was everywhere, we could do no ill, but He would see and punish it. This latter youth did not know a letter a year ago. A third youth said that he had considered, sometimes, that verse—*If herewithal shall a young man cleanse his way ? By taking heed thereto :*

according to thy word. Another—*Thy word is a lamp unto my feet, and a light unto my path.* Another—*Herein is love: not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins.* All these verses, except the last, are contained in the tickets for rewards. This is a pleasing instance of their usefulness.

—In the repetition of the Sermon (Luke xiv. 16 &c.) I asked what were the enjoyments of heaven. One Seminarist said, "Faith." I then asked another, who has more knowledge of the Scriptures than the others: he answered, "As we then shall see God and His glory, we want no faith." When going through the pretexts and excuses which those persons made who were bidden to the feast, I asked them, whether they themselves did not often commit faults, and make similar pretences and excuses, when they were bidden to come to the enjoyments of the feast which Christ had prepared for them. One replied—"When we are sick, we think the weakness and pain which we feel a sufficient excuse to omit meditation and prayer:" afterward, when I had done speaking on this subject, he added—"We learn, merely to obtain books for rewards;" and another said, that he wished to learn to write a fine hand, and that he thereby often neglected to care for his more spiritual instruction and advancement. I was much gratified by these proofs of increasing knowledge of themselves, and of the spirituality of the true service of God. Oh may there be always such a heart in them!

—In catechizing on the saying of our Lord, *He, that will be greatest among you, let him be the servant of all*—toward the end of it, I asked whether he had never thought himself higher and better than others. He was silent. I then put the same question to some of the other youths: one said, "Yes:" others found it rather curious, and smiled. Upon this I spoke with great seriousness and affection on the subject of pride and its evil effects—when the youth first mentioned began to weep much, which drew the attention of all the boys upon him, and cast seriousness on their faces. After prayer, I called him into my room privately, and asked him why he wept? He burst again into tears, and replied, "on account of my sins, particularly with respect to pride." I endeavoured to foster these excellent feelings, and encouraged him to apply to

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Christ crucified for comfort and salvation.

The Seminarists occasionally visit their parents. Of one of these visits the Missionaries say—

All the Seminarists from a distance arrived on the very day on which they were directed to return. Such accuracy is quite unknown in this country; and is worthy of notice, as punctuality is no feature in the Hindoo character.

A pleasing instance (alluded to before, at p. 350) is given of the successful endeavours of one of the youths to benefit his parents:—

The parents of one of our best Tamul Writing Boys stated to one of our Schoolmasters their son's endeavour at home to convert them. He had usually read to them our Tamul religious books, and had spoken with them very seriously about their conversion. For the last year, he has not himself worshipped any of their idols, nor besmeared his forehead. His parents had replied to him, that neither he nor his sister were yet married; and that if they became Christians, none of their caste would give them their children in marriage. To this he had said, "I don't care about marriage: if the Minister tell me to marry, I shall; if he say no, I shall not: marriage is not the chief thing." Thus had they gone on in their old way, during which the boy had frequently urged them to repent and forsake the devils' worship; when they would reply—"But they are our Gods." He said, "No: they are not God: they have not made us: they do not protect us: they can do nothing: how, then, can they be God?" Still they hesitated to come to any determination; till their son one day told them—"I have now, for a long time, spoken and read to you these good words; yet you have not repented: how long will you remain stiffnecked, and servants of devils?" They again urged their marriage-matters; when he told them, that they need not be afraid on that point, for the Schoolmaster and others, who are Christians, have yet married; adding, that, unless they decided quickly, he would tell us of it, and beg us to send a person to fetch them, and give them admonition. The father seemed to be convinced of the necessity of conversion; but the mother had still various objections, the greatest of which was the probability of their children not getting married; and they came to the Schoolmaster to tell him, that if

he would give them a hand-writing, promising that their children should certainly be married, they would immediately become Christians. Such are their views on the subject: insufficient as they are, yet it is pleasing to see the efforts of this youth, as a fruit of our labours. He is about 14 years of age, is a clever boy, and has on the whole hitherto given us satisfaction. We sent for the parents, and endeavoured to give them proper ideas on the subject of conversion and on marriage; and advised them to attend our weekly instructions given to Candidates for Baptism, which they have begun to do.

Of another youth, Mr. Schmid writes—

He has been baptized, and walks as a Christian. He has become like an inmate in our house, though he eats and sleeps in his parents' house, and maintains himself by writing. He comes early in the morning, in order to attend, entirely of his own accord, the singing-lessons which the Seminarists receive; and stays till eight o'clock at night, in order to attend our family-prayer; and when Br. Rhenius began, lately, a Hebrew Lesson with the Seminarists, he shewed such a desire to learn our Sacred Language, that, when he received permission to attend, he almost leaped for joy. More than one Seminarist, not found yet eligible for this Class, have shed tears on this account; and one wept and begged for admission three days, until his request was granted him.

Mr. Schmid thus speaks of the spirit and temper of the Seminarists—

Many of them bring forth the genuine fruits of the Gospel of Christ, which none can counterfeit by arts of hypocrisy: and one of these fruits is a decided relinquishment and despising of Caste, even in such as formerly shewed a very hard heart; and extremely strong adherence to this fancied prerogative. Even brothers could not live together in a more lovely unity than our Seminarists do.

An interesting illustration is given of this harmony. On the dismissal of one of the Seminarists to act, in a distant village, as a Catechist and Schoolmaster, it is said—

As we were not provided with any Tamul Prayer and Psalm Books, nor with a Hymn Book, we were obliged to obtain them from our other Seminarists. We, therefore, called them together,

stated the case to them, and asked which of them would give him what he would want in the village. One cheerfully offered his Hymn Book: after some pause, another came forward, and offered his copy of revised Genesis; and a third, his box. But our Catechist was still without a Tamul Prayer Book with the Psalms, and this appeared to be too great a sacrifice for any one to make: after a long silence, however, Sandappen gave his. This is a pleasing evidence of the due appreciation of divine truth in the minds of these young natives.

Of some of the Seminarists of low caste, Mr. Schmid writes—

In these boys we have daily before our eyes, striking proofs of the truth, that *base things of this world, and things which are despised, God hath chosen*. Some of them, who are despised by the world as Parriars, pay remarkable attention to religious instruction; and prove, by their answers, that they not only understand and retain divine truths in memory, but that they experience somewhat of their power, and love them. Two of this class of youths have such unpromising countenances, and their whole appearance was so miserable when they came to us, that we for some time doubted whether we should not send them back, and receive others in their stead: but now they surpass most others, in steadiness and perseverance. May the Lord bless His Word to their souls, that these boys may become chosen instruments, to *confound the wise, and the things which are mighty, and to bring to nought things that are!* Their conduct gives us much joy; and encourages us to hope that most of them are impressed by divine truth, and will become living members of Christ's body, and useful instruments to call sinners to repentance.

*Some Account of one of the Seminarists.*

A Youth is mentioned, under the head of Allepie, at p. 57 of the Survey. This was Sandappen, the Travancore Youth, whose baptism was stated at p. 350 of the present Number. Some particulars of this Young Man are here collected from the communications of the Missionaries.

This youth was employed as a Malayalim Writer by Mr. Norton, at Allepie. In copying the Gospel of St. Mark, the contents struck him so forcibly,

that he thought Jesus must indeed be the Saviour. He was confirmed in his feelings, by the Catechist and other Christians urging on him the folly of Idolatry. He had, however, at this time, no clear idea of the Gospel; but resolved to become secretly a Christian. He did not make his intention known to Mr. Norton; but wrote, first, to his relations who were living at a distance from Allepie. Alarmed at his intention, they endeavoured to dissuade him from his purpose, and wished him to pay them a visit. This he declined. When they found that they could not succeed by their persuasions, they came one day to the neighbourhood of Allepie; and, having got him thither, they at night carried him forcibly away to a strange village, where they told the people, who inquired the cause of his weeping and complaining, that he had run mad. Seeing that he should not be able to attain his end among his relations, he resolved, the next night, to withdraw; and having heard of us, he passed the Ghauts, and came over to Palamcottah.

The Missionaries were not much inclined to credit his story; but Mr. Schmid says—

We thought, however, of trying him; and therefore gave him the choice to stop and attend in our school, or to go away again, as he might please: he felt, however, such aversion to eat with our Christian People, that, after the first evening discourse, he left us.

After staying some weeks in a neighbouring village, he was persuaded, by some respectable Malayala People who were going to Madras, to accompany them, they promising to provide for him. At Madras, however, he saw their wicked course of life; and, in the mean time, became acquainted with our Mission Establishment there, the Catechist of which persuaded him to stop in his house, promising to get him a situation, if he would be baptized—a practice very common among the Catechists and Native Christians connected with Missionaries, but which every Missionary should strenuously counteract: the Missionary seldom knows any thing about such secret transactions, and the Candidate is represented as being sincerely desirous after the Gospel. Sandappen did not like the proposal: he did not wish for baptism on such conditions; but stopping about six weeks with the Catechist, he took leave and came away,

with the view of returning to Palamcottah. On the road, his eyes became so bad, that, at one time, he feared that he should lose his sight: this drove him to more earnest prayer to God, who heard him and had mercy upon him.

Coming thus, a second time, to Palamcottah, the Missionaries, after a satisfactory correspondence with Mr. Norton, offered to receive him into the Seminary. Mr. Schmid continues—

This offer he gladly accepted, and made now no scruple to eat with the Parriar Youths; giving, herein, satisfactory testimony of his advancement in Christianity, and also a strong proof that we have succeeded sooner and more completely than we could expect in breaking through that bulwark of Satan—**CASTE AMONG CHRISTIANS!** Thanks be to the Lord, who has thus blessed the preaching of His Word among us!

Sandappen now diligently attending the reading and preaching of the Word of God, his mind became clearer and clearer as to the knowledge of himself and the Saviour: he saw his sinfulness—was, at different times troubled, on account of it—prayed to the Saviour—and received comfort from the consideration of His sufferings and death; which determined him to delay baptism no longer. I repeatedly exhorted him to count the cost well, as afflictions would not fail him on account of Christ; to consider which I had given him time. He said, among other things, that no worldly consideration prompted him to this step, and that he would rather suffer many things than leave the Saviour. That this was a sincere determination, I was assured from his uniform conduct. After this conversation he came again, and said, that when at Allepie he had often been negligent in his service to Mr. Norton, for which he was sorry, and wished therefore to beg Mr. Norton's pardon; requesting me to send a Letter to him, which he would write to that effect. This, of course, I undertook to do most gladly.

At his baptism, he gave an account of himself, and answered questions which I put to him concerning his faith in the Only True God, and his dependence on Christ. It was a day which will not be soon forgotten. The people were very attentive.

Thus one soul after another becomes a reward to the Saviour for the travail

of His soul. May all the earth be shortly filled with His glory!

This Young Man has since returned to Allepie, to assist Mr. Norton in his labours.

*Native Superstitions.*

Mr. Schmid's Journal affords some illustrations of the Superstitions which prevail among the people.

According to the Shaster of Astrology, they pretend to foretell, by rules laid down therein, the whole life of a person, whether grown up or an infant; only they must know the exact day and hour of birth, and even of conception. The particular star at that hour is then consulted; and, according to it, the man's fate predicted: if events do not happen according to the prediction, the fault is put upon their not having been informed of the exact time of the person's conception or birth, and thus they have always an excuse at hand.

According to another Shaster, they pretend to foresee, from the voice of a crow or a lizard, any evil that will befall a person who, at that moment, happens to be present. The study of the voices of these creatures is, therefore, of great importance among them. If such a soothsayer, while walking in the road, hears the particular voice of a crow which signifies, according to the Shaster, "I will eat him," and if but one person happen to pass at that moment, he explains it with respect to that person, and accordingly warns him not to go further, but to return: if he follow his advice, well; if not, the people believe, from numerous instances, that that person will die suddenly, either by a fall or otherwise: if he returns and yet dies, then the crow is said to have foretold that also, or his death in general.

The Native Christians, themselves, are, from want of true knowledge, still too much persuaded of the reality of many superstitious things among the Heathens. One of them firmly believed that every child had a star by which his fate is pointed out. How needful is an Elementary Book on Astronomy and Physics! to prepare which I have been again urged by this circumstance, particularly for our Seminary.

A wretched Devotee called. Poor creature! He had his mouth locked up, by an iron wire drawn through his cheeks and passing through his mouth: a small chain was hanging out of his

mouth, fastened to the wire within; at the end of which hung a small box of brass: upon one of his shoulders, he had two heavy links of an iron chain; and his face was smeared all over with ashes. He had evidently bid adieu to all earthly enjoyments, for the present; as he could not even smile, or move his mouth in any considerable degree, without pain. On inquiring the reason for this strange dealing with himself, he said that he had been afflicted with an obstinate dysentery, which no medicines would remove: he then applied to a gooroo, a priest of Soopramanien, who advised him to make a vow; according to which he has chained his mouth in the above manner, which he has to endure until he has procured from the charity of others 150 such heavy links of iron as those which he carried, in order to form a chain with which to draw the idol's car. Each link is about six inches in length, and proportionably thick: of these he has already collected one hundred, which he has got made with the money that he gathers from the people. Since he has done so, he says, his sickness has disappeared. I shewed him the vanity of these things; when he replied, "I cannot omit doing what the Swamy orders me." I said that the Swamy (his gooroo) had shewn him a wrong way: he rejoined, "How can the gooroo say any thing wrong?" Thus these poor people are deluded, and led in Satan's chains according to his will. They spend their strength for that which is not bread. He was a young man, of about 21 years of age, and could not read. I made the plan of Salvation known to him: but I nearly despair of such people; as they will naturally oppose every idea which will make them think that they have suffered so many things in vain.

Oh, this people are grievously led captive by Satan, and the dark corners of the earth are full of cruelties! Christian Brethren and Sisters! let us be increasing in our fervent prayers for them, and in diligently doing what we can to spread the Holy Scriptures and Religious Tracts among them! These are the only sure means of rescuing them from Satan's servitude.

I cannot help here expressing my wish, that some of our most stout-hearted philosophers, who deny the existence or influence of Satan, would come and dwell among this people, and enter into their corners of cruelty. I think it would be



a great means of convincing them of their error.

*Distribution and Usefulness of Tracts.*

It will be collected from what has been already stated, that the opportunities for the circulation of the Scriptures and Tracts are abundant. The revised Translation of the Tamul Scriptures, by Mr. Rhenius, is proceeding, and is earnestly desired. In reference to Tracts, the following passage occurs in the Report of the Corresponding Committee:—

Regarding the Distribution of Tracts, the Missionaries make these judicious and gratifying remarks:—

These Tracts have been scattered in all parts of this Province, among Heathens, Moormen, Roman Catholics, and Protestants: and, though some of them have been abused, either from enmity to the cause or from wantonness—for what good thing is not exposed to abuse!—yet there are many proofs, that most of them have been and are well used. They have excited the minds of many to inquire about religion: many have been pleased with the truths contained in them; and, from some places in the most distant corners of the district, persons, having heard of them, have come and requested copies. They have come into the hands of females, as well as males—among the mountains, and on the plains—in public places of resort; and in others, from which superstition and custom have excluded the feet of strangers, or those of different castes. Idiomatically, clearly, and soberly-written Tracts, are well accepted of the people in general; and are an excellent auxiliary to the Preacher of the Gospel, both preparing his way before him, and making his footsteps to be remembered after him. May Providence enable us to do still more, in this department, next year!

## **North-American States.**

### **BIBLE SOCIETY.**

*Progress of the Society, in its Seventh and Eighth Years.*

FROM the Seventh and Eighth Reports, we shall collect a summary view of the Society, and make some extracts.

In the Seventh Year, there were printed 25,500 Bibles and 21,500 Testaments, with 7000 Spanish Testaments; besides 500 Spanish Bibles from the British and Foreign Bible Society, and 1100 German Testaments purchased—making a total of 55,600 copies. In the

Eighth Year, 36,000 Bibles and 42,875 Testaments were printed, and 700 Bibles and Testaments were purchased or procured—making a total of 79,575. The total of the Six Years preceding having been 268,177, that of the Eight Years will be 403,352 Bibles, Testaments, or parts of the Testament, printed or otherwise obtained for circulation.

The Issues of the Seventh Year were 28,448 Bibles and 26,357 Testaments, of which 12,923 were gratuitous; and those of the Eighth, 31,590 Bibles and 28,849 Testaments, 14,729 being gratuitous. In the Six Years preceding, there had been issued 192,926 Bibles and Testaments, besides 892 parts of the New Testament in Delaware and Mohawk—making a total issue, from the Depository, in Eight Years, of 309,062 copies; besides many thousand copies obtained by Auxiliaries from other quarters.

The Income of the Seventh Year was 36,746 dollars; and that of the Eighth, 42,417.

In the Seventh Year, 59 Auxiliaries were added; in the Eighth, 44—making the total, at the end of the Eighth Year, 404.

### *Increasing Circulation of Spanish Scriptures.*

The issues of Scriptures in the Spanish Language have materially increased. The Board have much pleasure in adding, that there are strong reasons to believe, that, in a short time, there will be a far greater demand for the Spanish Scriptures, and more numerous opportunities of diffusing them.

Already, individuals have been found, in many places in South America, and in other quarters, where the Spanish Language is spoken—individuals of undoubted discretion and fidelity—who have undertaken to act as Agents in receiving, and circulating the Scriptures. Already, some, of high standing, holding civil or ecclesiastical offices, have expressed their warm approbation of the design and plans of the Society, and their readiness to co-operate in its foreign transactions. Already, some hundreds of copies of the Scriptures have been confided to such Gentlemen, and are in a course of dis-

tribution: The Managers have been assured, that, in many parts of the Spanish Possessions, the introduction of the Holy Oracles is unattended with difficulty or danger—that the need is very great, even among the Ministers of Religion—that the desire of possessing the precious Volume is manifested to be ardent by multitudes, who are able to read it—that the copies sent to several places have been purchased or received, with much alacrity and gladness, by persons of rank in Church and State, as well as many others—and that numbers, particularly Ladies, have been observed reading the Scriptures placed in their hands, with avidity and with fixed attention.

With such accounts before them, with the prospect of such opportunities of usefulness, and of such assistance from men of respectability, of intelligence, and of piety, the Managers have determined to extend the scale of their labours, as to those countries where the Spanish Language is spoken. The Spanish Bible, in the version approved by the Roman Catholics, is preparing; and so soon as the stereotype-plates are finished, considerable sums will become requisite to pay for them, and for the publication of editions of the Scriptures from

them. The Board feel their hope, expressed in the last Report, very strongly confirmed, that the time is near, when the light of Divine Truth will have dispelled the darkness in which Spanish America has been so long enveloped, and when the inestimable benefits of religious knowledge will be diffused over that interesting section of the world.

#### *Destitute State of the Western Territory.*

The condition of much of the Western section of our country, as to moral and religious knowledge and the means of instruction, is such, as ought to affect most deeply every compassionate heart, and call forth the most active exertions. There, hundreds and thousands are far from Churches, from Ministers, from the privileges of Public Worship. They are scarcely aware of the return of Sabbaths. They grow up, they live, and it is to be feared that many die, ignorant of the Holy Scriptures—neither taught their truths, nor guided by their directions, nor cheered by their promises and consolations. To a very large part of this Western section of our land, the American Bible Society would have it in its power speedily to furnish the Oracles of God, if sufficient funds were poured into its treasury.

### **Recent Miscellaneous Intelligence.**

#### *Baptist Missionary Society.*

Mr. Coultart (see p. 157) arrived at Kingston, Jamaica, on the 6th of April; but, within three weeks afterward, had to mourn the unexpected death of Mr. Knibb, who was taken ill on the 22d of April, and died on the evening of Sunday the 25th. Mr. Knibb arrived in the beginning of 1823. Mr. Coultart writes of his last moments—

He spoke to me with great clearness and strength—told me that his mind was fixed on Jesus—he was confident of safety. Yet it was not a joyous, but a solemn period.—Oh, it was a solemn period!—he saw his widow and fatherless babe: he had previously taken his leave of them—there was now no cordial embrace, no kind adieu, as might have been expected at a parting like this. The first feelings of eternity had come upon him, and all his wishes and his prayers were fixed on his own immortal soul.

#### *British and Foreign Bible Society.*

We stated, at p. 157, Dr. Pinkerton's visit to the Mediterranean, in furtherance of the Society's objects; but regret to announce his premature return. An attack of nervous debility has disabled him from pursuing his purpose. He arrived at Falmouth, in the Salisbury Packet, on the 2d of August, after a voyage of six weeks from Malta.

#### *Church Missionary Society.*

By advices of the 23d of June from Sierra Leone, we learn that Mr. Nylander (see p. 327) was somewhat recovered: but we are grieved to report that Mrs. Schemel, widow

of the late Rev. W. H. Schemel, is no more. She was about to proceed to Regent, to take charge of the Female Schools at that place, when she was seized with fever; her health having been previously much affected by the loss of her husband. Mr. Harte, one of the Wesleyan Missionaries, being resident near her in Freetown, paid her the kindest attentions; which were the more seasonable, as the distance of her Brethren from her prevented them from seeing her so much as they wished. She died, after an illness of nine days, on the evening of Thursday the 17th of June, simply trusting in the Lamb of God whose blood cleanseth from all sin.

#### *London Missionary Society.*

The Directors have just issued the following Official Notice, under date of Aug. 23:—

It is with concern that the Directors of the London Missionary Society have noticed a number of charges preferred against the moral character of their Missionary, Mr. Elliot, of Demerara. These charges Mr. Elliot, in the most solemn manner, denies; and is ready to make his affidavit before a Magistrate to that effect. Considering the quarter in which the charges have originated, that a number of years have elapsed since the crimes are alleged to have been committed, and recollecting the confident manner in which various charges were brought against the late Missionary, Mr. Smith, which were proved to be unfounded—they earnestly request the public to suspend their judgment on the case, until the result of an inquiry, which they have instituted, shall be known.

The Directors have also circulated the

following Notice relative to the Subscription for Mrs. Smith:—

The Directors of the London Missionary Society are desirous to obviate a mistaken impression which they understand to have obtained among the friends of religion, that a large sum has been raised for the benefit of the Widow of the late Rev. John Smith, Missionary at Demerara: they beg to assure the Public, that the amount already received is very small, and to urge upon them the desirableness of making for her a moderate provision for life. With a view to this object, subscriptions will be received at the Society's House, Austin Friars, London; or at Messrs. Hankeys, 7, Fenchurch-street; to be applied at the discretion of the Directors, or in such manner as the contributors thereto shall severally direct, so as to secure the above object.

Various particulars were stated (at pp. 324—326 of our last Number) relative to the death of the King and Queen of the Sandwich Islands. We are now enabled to add the following circumstances, just made public by the Directors:—

Since the death of the King and Queen, a Deputation from the Directors, who had no opportunity of paying their respects to them, waited upon their surviving suite (most of whom had also been seriously ill), and were kindly received. They stated, as well as they were able, (there being no competent interpreter present,) the intention of the Society to have thanked the King and the Chiefs for the kindness which they had shewn to Mr. Ellis, our Missionary, and to our Brethren of the American Mission; for the attention which they had paid to religious instruction, the abolition of idolatry, the observation of the Lord's Day, and the general favour shewn to Christianity. They wished to condole with the survivors, on the great loss that they had sustained, and the grievous disappointment which the people of the Islands would feel when a ship should appear on the coast without the personages whom they so earnestly longed to see; and to urge the duty of submitting to the holy will of the Almighty, without murmuring. The Deputation also expressed their hope, that the King's Successor and the Chiefs would continue to manifest the same attention to the Missionaries, and an increasing regard to the religion of Christ.

We have reason to believe, that Lord Byron, and the Officers of the *Blonde*, will pay peculiar attention to the comfort of the passengers, and encourage every effort for their moral and religious benefit.

Mr. Ellis, in his Letter to the Directors, dated Nov. 22, 1823, gives us the names of these visitors, as follows:—

*Tamohamaka* the Second, king of the Sandwich Islands; *Kamohamara*, his queen; *Boki*, the Governor of Oahu, and *Ririka* his wife; with *Kayika* and *Kahunaosa*, two *Bunahale*, or favourite associates of the king.

"The above interesting company," says Mr. Ellis, "leave the Sandwich Islands on a voyage to the celebrated land of *Beriani*—to visit His Majesty the King—to receive friendly counsel and advice for the government of these far-distant Isles—to increase their acquaintance with the world; enlarge their views of human society; and observe the laws, customs, institutions, religion, and character of the country beneath whose guardian friendship and protection they and their countrymen who remain have chosen with confidence to place themselves.

Mr. Ellis states, that the King's subjects felt great reluctance to his proposed visit—that "they exhausted their powers of persuasion in endeavouring to induce him to relinquish his design—and that many have been weeping ever since they perceived him determined on the enterprising voyage."

He also mentions, that he received a request from the Chiefs that special prayers might be offered

up in the Church, for the preservation of the King across the mighty deep, and for his safe return.

Mr. Ellis says: "They are all able to read the books that have been printed or written in their language. The King and Queen, and Boki and his wife, write a tolerably fair hand, and have some acquaintance with the first elements of arithmetic."

It was the wish of Mr. Ellis to accompany them to England, especially on account of the serious illness of Mrs. Ellis; and it was the wish of the King also: but a passage could not be procured: the Captain said, that he could not accommodate him.

The Rev. G. Pritchard and Mrs. Pritchard (see p. 277) sailed from Gravesend, on the 27th of July, in the *Foxhound*, Capt. Emmments, belonging to A. Birnie, Esq., who has granted them a free passage to Otaheite.

The Rev. S. S. Wilson has lately spent some time on a visit to the Ionian Islands. He returned to Malta on the 15th of June, after having visited and made a considerable stay in each of the three principal islands—Corfu, Cefalonia, and Zante. He distributed many copies of the Scriptures and Religious Tracts; and met with much encouragement in his labours.

#### *Scottish Missionary Society.*

The Rev. J. Stevenson and Mrs. Stevenson arrived at Bombay, in February, after a voyage of five months.

#### *Wesleyan Missionary Society.*

The Rev. William Dodwell, Rector of Welby and Stoke, Lincolnshire, lately deceased, gave to the Society, a few weeks before he died, the sum of Ten Thousand Pounds.

Mr. and Mrs. Lawry have visited Port Jackson from Tongataboo, on account of Mrs. Lawry's health. The two artisans continue to labour among the Natives.

#### *India.*

At the beginning of March, the health of the Rev. Marmaduke Thompson (see p. 278) was so far restored, that he had been enabled to resume his public duties.

The Rev. Henry Harper, one of the Chaplains on the Madras Establishment and a Member of the Church Missionary Corresponding Committee, arrived at Gravesend with his family, for the restoration of their health, on the 9th of August, in the *Hope*, Captain Flint.

Sir Thomas Stamford Raffles has lately suffered an irreparable loss, by fire at sea. He embarked, with his family, on the 2d of February, at Bencoolen, in the *Fame*, for England, after spending many years in the service of his country, richly loaded with the fruits of his ability and zeal. Of the evening of that day, Sir Stamford writes—

About 20 minutes past eight o'clock, an alarm was given that the ship was on fire; and in less than ten minutes, she was in flames: there was not a soul on board at half-past eight; and, in less than ten minutes afterwards, she was one grand mass of fire!

The passengers and crew, in two small boats, pushed off from the ship with all possible haste, as she had gunpowder on board, and no less than 250 tons of saltpetre. Sir Stamford writes—

She continued to burn till about midnight, when the saltpetre took fire, and sent up one of the most splendid and brilliant flames that was ever seen, illuminating the horizon in every direction, to an extent of not less than fifty miles, and casting that kind of blue light over us, which is, of all others,

most luridly horrible. She burst, and continued to flame in this style, for about an hour or two, when we lost sight of the object in a cloud of smoke.

After hard labour during the night, the boats reached Bencoolen in the morning. Sir Stamford says—

About eight or nine o'clock we saw a ship standing to us from the Roads: they had seen the flames on shore, and had sent out vessels in all directions to our relief: and here certainly came a Minister of Providence, in the character of a Minister of the Gospel, for the person whom I recognised was one of our Missionaries. About two o'clock we landed; and no words of mine can do justice to the expression of feeling, sympathy, and kindness with which we were hailed by every one. If any proof had been wanting that my administration had been satisfactory, here we had it unequivocally from all: there was not a dry eye; and as we drove back to our former home, loud was the cry of "God be praised!"

Of the extent of the loss sustained, some judgment may be formed by the following statement:—

The property which I have lost, on the most moderate estimate, cannot be less than 20,000*l.*, I may almost say 30,000*l.* But the loss which I have to regret, beyond all, is my papers and drawings; all my papers, of every description, including my notes and observations, with memoirs and collections, sufficient for a full and ample history, not only of Sumatra, but of Borneo, and every other Island in these Seas; my intended account of the establishment of Singapore; the history of my own Administration; grammars, dictionaries, and voca-

bularies; and last, not least, a grand map of Sumatra, on which I had been employed since my first arrival here, and on which, for the last six months, I had bestowed almost my whole undivided attention: this, however, was not all—all my collections in natural history, and my splendid collection of drawings, upwards of a thousand in number, with all the valuable papers and notes of my friends Arnold and Jack: and, to conclude, I will merely notice, that there was scarce an unknown animal, bird, beast, or fish, or an interesting plant, which we had not on board. A living tapir, a new species of tiger, splendid pheasants, &c., &c., all domesticated for the voyage. We were, in short, in this respect, a perfect Noah's Ark. All—all has perished; but, thank God! our lives have been spared; and we do not repine.

#### Maka.

The Marquis of Hastings, with the Marchioness and family, arrived, to take possession of the government of this Island, on Monday the 7th of June.

#### West Africa.

It has been determined by Government to make such additions to the Military Force in West Africa as will prove adequate, it may be expected, to repress the violence of the Ashantees and their Allies, and to the establishment of peace. The strength of the 2d West-India Regiment and of the Royal African Colonial Corps, now on service, is to be increased; and two Black and two White Regiments added.

### CONTRIBUTIONS TO THE CHURCH MISSIONARY SOCIETY,

From July 21, to August 20, 1824.

ASSOCIATIONS.	Present.			Total.				Present.			Total.								
	L.	s.	d.	L.	s.	d.		L.	s.	d.	L.	s.	d.						
Bedfordshire	-	95	0	0	1155	7	2	Penryn	-	97	0	0	128	13	10				
Bewdley	-	102	16	6	978	4	5	Penzance	-	35	0	0	483	12	9				
Bristol & Batley (Yorkshire)	-	40	0	0	103	5	5	Percy Chapel	-	90	12	0	3303	9	0				
Blackfriars	-	3	0	0	383	2	2	Redruth (Cornwall)	-	92	0	0	75	8	8				
Bradford (Yorkshire)	-	90	0	0	1403	4	2	St. Antholin's, Watling Street,	7	15	5	409	3	2					
Bucks, South (Iver Branch)	-	25	17	6	2631	6	4	Serlby and its Vicinity	-	10	0	0	514	15	5				
Camborne (Cornwall)	-	7	0	0	20	13	0	Sheffield	-	30	0	0	1433	14	11				
Chester & Cheshire (fr. Runcorn)	6	13	6	2215	1	7	Southwark	-	30	0	0	1209	9	6					
Colchester & East Essex	-	200	0	0	4447	19	9	Stafford	-	10	10	0	611	13	7				
Devon & Exeter (including	175	4	3	4912	9	0	Staffordshire, North	-	30	0	0	2926	10	11					
Dawlish 13. 0. 8, Exeter							Staines and its Vicinity	-	45	13	3	666	8	0					
Ladies 25. 4. 3, Ilfracombe							Wellington (Somersetshire)	-	50	0	0	696	14	5					
16. 17. 4, North Tawton							York	-	150	0	0	6976	9	11					
16. 17. 4, Seaton 4. 16. 9,							COLLECTIONS.												
Sidmouth 22. 7. 6)							Retts, Mrs. John, King's Langley,	3	7	0	23	15	0						
Dorchester	-	29	4	6	756	16	9	Brounlie, Mrs. M. E., Madeira,	1	0	0	95	14	2					
Edmonton	-	92	13	3	682	15	1	Brown, Mr. C., Chelmsford	-	6	11	0	41	8	2				
Epsom	-	17	1	6	352	13	4	Caldwell, Mr., Blaenavon	-	1	0	0	28	10	0				
Faringdon	-	32	9	7	247	18	3	Ladies at Hay, Brecon	-	3	10	0	41	3	0				
Gloucestershire (Camden St.)	108	0	0	0	6276	1	10	Pollock, Mr., Stamford	-	1	0	0	7	5	6				
Guernsey	-	147	12	8	2641	15	2	Raymond, Mr. J., Rochford	-	0	18	6	6	2	4				
Halifax (Nova Scotia)	-	13	16	0	28	10	0	Scott, Mrs., Chelmsford	-	0	10	6	35	8	0				
Henstridge (Somersetshire)	-	5	0	0	78	9	9	Williams, Miss, Abergavenny,	2	15	6	28	7	5					
Hereford	-	36	4	6	2973	14	8	BENEFACTIONS.											
Hertfordshire	-	100	0	0	46	9	7	Friend, for promoting education in India,	50	0	0								
Huddersfield	-	145	4	9	295	16	5	Friend	-	-	-	5	0	0					
Kent (Foot's Cray St., Brom-	103	0	0	3078	2	2	Laicus	-	-	-	10	0	0						
ley & Beckenham, 1001.)							Needham, Miss, Raithby Hall, Lincoln-	5	0	0									
Knarborough	-	30	0	0	1230	10	9	shire, for Female schools in India											
Leicestershire (School Fund)	30	0	0	7243	19	0	Wontner, Thomas, Islington	-	-	-	10	10	0						
Lincoln	-	25	0	0	953	19	11	CONGREGATIONAL COLLECTION.											
Liverpool & West Lancashire	101	13	9	6041	13	2	Runcorn (Cheshire), by Rev. John Babn	5	12	6									
Morden (Surrey)	-	15	4	3	205	0	4	(Rev. F. Master, Vicar)											
Norfolk & Norwich	-	25	0	0	2328	11	2	SCHOOL FUND.											
Northamptonshire (North-	26	13	8	3590	9	4	Leicestershire Association, by G. E. A.												
ampton)							For Martha Trinder Dent, for Six Years,	30	0	0									
North-East London (Hack-	3	17	6	2905	16	5	LEGACY.												
ney Br.)							Mrs. Anne Ogle, late of King's Lynn	25	0	0									
Nottingham	-	122	18	3	2416	17	6												

# Missionary Register.

SEPTEMBER, 1824.

## Biography.

### OBITUARY AND CHARACTER OF THE REV. T. C. DEININGER,

(ONE OF THE CHURCH MISSIONARIES IN THE MEDITERRANEAN,)

WHO DIED AT MALTA, APRIL 22, 1824, IN HIS TWENTY-FIFTH YEAR.

OUR Readers have been already informed of the disappointment of the Society's hopes, by the death of Mr. Deininger, of his assistance in its Mediterranean Mission. We shall now give some account of the closing days of this worthy Missionary.

Mr. Deininger was born at Bein-stein, in the kingdom of Wuerttemberg, on the 31st of May, 1799; and was prepared for Missionary Labour in the Seminary at Basle. After some years' study in that Institution, he came over to this country in February, 1822. It was intended that he should proceed, with some of his countrymen, to the Mission in West-Africa: but, in consequence of the state of his health, he was appointed, at a Meeting held in September 1822, to the Mediterranean Mission; and arrived at Malta in the early part of December. The following extract from the Instructions of the Committee disclose their views and hopes respecting him:—

It had been designed that you should accompany your Brethren to Africa. Educated with them at Basle for Missionary Labour, you have cherished the expectation, during your residence in this country, of proceeding thither with them; but you have been called, by the Providence of God, to an exercise of faith and patience, in submitting to His will. As your state of health is considered by the medical friends of the Society to be unfit for Sierra Leone, and to require a more genial climate, the Committee have resolved to direct your course to the Mediterranean: and they the more readily adopt this change of your destination, as your acquisitions have prepared you to enter with pleasure into the objects of that Mission, and to relieve Mr. Jowett of a part of

*Sept. 1824.*

that burden which presses too heavily upon him.

The Committee have long wished to enlarge the plans of that Mission; and they doubt not but you will, by the grace of God, cordially assist Mr. Jowett, and open the way for some of your Brethren from Basle to follow you. The employment of the Press, and the practice of travelling for the purpose of disseminating Christian Truth, appear to be the two great means of usefulness to those most interesting regions which surround the Mediterranean. In these, and in the pursuit of other means so ably developed in Mr. Jowett's "Christian Researches," you will rejoice, we doubt not, as God shall give you opportunity, to promote the ends of the Society.

On his arrival at Malta, Mr. Deininger assiduously devoted himself to the preparatory studies necessary for his future labour: but being obliged to seek a retreat, during the summer months of last year, in a cooler part of the Mediterranean, he spent about four months, from the early part of July to that of November, in a residence at Leghorn, and the voyage to and from that city. At his return to Malta, Mr. Jowett had been absent nearly three months on a visit to Syria, and did not return till within a few weeks before Mr. Deininger's death. Mrs. Jowett has, however, furnished particulars of the interesting interval between Mr. Deininger's return in the early part of November,

and Mr. Jowett's arrival from Syria in the latter part of March.

Mrs. Jowett writes—

Nov. 8, 1823—Mr. Deininger returned to Malta, having been a fortnight on his voyage from Leghorn. He was stronger than when he left us in July; but not essentially better. He seems quite aware of the nature of his complaint, and calmly talks of the probability of his days here being few.

Dec. 20—This evening, at and after supper, Mr. Deininger's conversation has been on heavenly delights. At our Family Prayers, I read, at his suggestion, the Seventeenth Chapter of St. John's Gospel, and he prayed. This chapter was the key to his subsequent conversation: his heart seemed to be filled with the subject. He said it was an infinite mystery of love, the depth of love, that our Saviour in this chapter prays for us—for all who shall believe. It is also a most dreadful punishment to the world, which should make their heart ache—I pray not for the world. Then, leaving the chapter, he conversed about himself, or rather about his feelings. He said—"I think in heaven we shall be continually learning; and that the Apostles will be great Masters. When I meditate on these things, I often fancy myself with Abraham, Isaac, and Jacob, and Adam and Eve—asking of every one, as I may have fitness to approach each, of the dealings of God with them in their days, and they will tell me: and all will be marvellous, and all will add to His glory—THE GLORY OF GOD! And oh! what a glorious supper! It is said, you know, OUR LORD HIMSELF shall gird himself, . . . and come forth and serve them (Luke xii. 37.). I am often quite full of joy when I think of these things, and longing for heaven. Oh they will be such delights! For, if it is said, *here we see through a glass darkly*, and yet these thoughts that I have are so delightful, what must it be when we see *face to face*? Indeed these things make me strive after holiness—I would be always praising God!"

Dec. 29—To-day Mr. Deininger has felt more unwell than usual: his cough and expectoration have been troublesome and exhausting to him. His conversation in the evening proved, that, as his outward man is perishing, the inward man is renewed day by day. He said, "I remember the time when I had no pity for the sick, and thought

they complained of trifles, and that no one ought to complain; and, indeed, I desire not to complain, and I hope and pray the Almighty to help me patiently to endure my sickness." At Family Prayers he had found himself too weak to expound as usual: he asked me, afterwards, "What thought you of the Psalm to-night?" I replied, that I felt much the loss of his exposition of it; though, knowing his present weakness, I could not wish him to exert himself. "Ah," he said, "I thank you." He has formerly thanked me for allowing him, in Family Prayers, to make some remarks on the portion of Scripture read, for his own benefit; for he says he thinks that he cannot profit me—so truly humble is the state of his mind. His heart seemed pained for the state of Malta (he had been attending the meeting of the School Society). "Oh," he said, "I am often VERY SORRY! God has a Church on earth, but it is scarcely visible; and it will remain so till His few people pray more earnestly, for God will not do these things without being prayed to for them."

He often talked of his former life; and spoke, with expressions of great regret, of the sins of his childhood and youth. On one occasion he said, "I have nothing against any body: indeed it is a bad thing to think and speak against our fellow-creatures. I remember the time when I and another looked at every one to find evil in him. Oh, it was very bad! I have been very sorry, and I am very sorry for it whenever I think of it. But now it is no more so with me: I forget every evil; and endeavour to feel kindly toward all: but I remember every one who has shewn me love and kindness."

Jan. 30, 1824—In the evening, just after Philip (our servant) had gone home, and the boy had gone to bed, Mr. Deininger came up stairs, and told me, that, in the act of stooping to take off his boot, without the least pain, he felt blood come into his mouth, and had expectorated a considerable quantity of blood. I told him I would send for Mr. Iliff: he said he could wait till the morning, but I thought it too serious a thing to defer. I immediately called the boy up, and sent him for Philip (it was a very rainy night); and when he came, I sent him with a calise for Mr. Iliff, who arrived about ten o'clock, and bled him considerably. Mr. Iliff told

me afterward, that, had I delayed sending for him, very serious consequences might have ensued during the night, as his blood was in an inflamed state. I felt very thankful that it happened before the gate was shut.

*Feb. 1, 1824, Sunday*—Mr. Deininger felt extreme weakness, and was very depressed in his spirits, which are generally cheerful. In the evening he told me that he felt that the seat of life had been touched, and talked of himself as a man soon to die. It had grieved him much during the day, he said, to feel himself cut off, before he had done any thing in the Mission. "It is," he added, "the work of the Lord; and we are indeed ~~xxx~~ instruments." He compared himself with a friend of his, who, by over-exertion, had been afflicted; and had said, "I desired to bring others to Christ: but God designed to bring me nearer to HIMSELF."

An extract from a Letter written to the Secretary, dated Feb. 5, 1824, will further manifest the state of Mr. Deininger's mind at this period:—

Since my arrival from Italy, I have commenced and continued the study of Modern Greek, although not under the most favourable circumstances of bodily health; inasmuch that I felt it even necessary to leave the reading and speaking at our Morning and Evening Family-Prayers, finding it too much exertion to continue it without great injury to me.

In this state of things, Mr. Andrews and his Wife found me on their arrival at our house, where they are lodged till the return of Mr. Jowett; who will first have to make arrangements for a new house, the present one being too small for a suitable printing-establishment. I am glad to observe a well-qualified printer in Mr. Andrews, whose heart seems attached to your Society and to his office.

In reference to his attack he says—

It is a satisfaction to me, that Mr. Iliff has not discovered any internal injury. I therefore still hope that our good Lord may restore me to such a degree of health as to be useful in this Mission, according to my qualifications. May our Lord Jesus Christ grant this according to His mercy!

I have every reason to be very grateful to our gracious God, that the debilitated state of my health has not yet prevented me so far as to put off my study entirely, although I cannot press

it in a vigorous manner: once only I have been compelled to send my Teacher away. With the help of God, I am now so far advanced in the philology of Modern Greek, as to have a pretty good view of it: I intend, therefore, with the ensuing week, to commence a translation of a short German Tract into Modern Greek, with the assistance of my Teacher. As I cannot know what measure of bodily health I shall regain in future, I wish at this time to become at least a helper's helper for our printing-establishment.

My own Mother, who died in North America, and six out of eighteen dear Brethren who studied with me for three full years, and in whose joys and sorrows I partook, have, in one year, been removed from this earthly to an eternal abode! This is the Lord's doing, and who may hinder it? He moves in a mysterious way; and His voice we acknowledge in all such mournful dispensations, calling for our watchfulness. It is true, our days are like the declining shadow, and we wither like grass; but quite otherwise it is with the Lord Jehovah, who sitteth on His throne for ever, and whose remembrance shall endure from generation to generation. He will rise—He will have compassion on Zion; for it is time to shew mercy to her, yea the set time is come, because His servants take pleasure in her stones, and shew mercy to the dust thereof. And the consequence of all this will be, that then the Heathen shall revere the name of Jehovah, and all the kings of the earth His glory. This prophecy, fulfilling every day, refreshes my spirits, even after so much distressing intelligence as we have heard of late. How far more compassionate will the Lord be, when even His servants have compassion, being but sinful men! The Missionary Work will therefore not decrease, although our brethren may fall on our right-hand and on our left!

Mrs. Jowett proceeds:—

*Feb. 24*—Mr. Deininger's health has been considerably declining since he broke the blood-vessel. He has never recovered his former strength: his pulse has varied from about 80 to 105; and he frequently has a recurrence of spitting blood, but slightly: his cough also has increased, and his languor and weariness of body are a great trial to him; especially because they shew, what he is reluctant to yield to, that study is not good

for him. He still has his Greek Teacher, and has just completed the translation into Italian and Modern Greek of a small German Tract on the "Profitable Reading of the Holy Scriptures." He has now undertaken another small work; observing, when he selected it from the larger works, "Life is short." The interests of the Mission are deeply felt by him. Till the occurrence above mentioned, he performed our Family Prayers, and expounded to us the Scriptures, in a very profitable and interesting manner: but, since then, he has not been able to continue this service.

March 6, 1824.—In the evening, Mr. Deininger said, "I feel myself quite like an old man." "Are you tired?" I asked. "Oh, so tired," he said, "I have no strength scarcely at all." He pointed to the particular part of his side where he had pain, and said, "This pain is always here; and from it I might forebode something—but I will not. God has not told us when he will take us away; and I will leave it to him."

"Well," he said, "a worldly man has no comfort when he is afflicted, and death he fears; but a Christian can pray in his afflictions, and he knows that all will be for good: and what a happiness it must be, to be sure that, when you die, you go to heaven! *In my Father's house are many mansions: I go to prepare a place for you: so then all things are ready prepared! But,*" he added, "I wish to be more weaned from the world. I am, indeed, far less earthly-minded than I was. I think I can acknowledge this with gratitude to God; but, still, there is a lingering. I think I could like to live a little longer: this shews that I am not, as I ought to be, quite resigned to the will of God. I want patience; and pray that I may have more given me, to carry me through all that is before me.

"I think, sometimes, what a life mine has been—left studies at home, to go to Basle to study—went to England, to study English—came to Malta, to study Italian and Greek—and *now!* What a life is this!" "Well, if this should be the will of God," I said, "it will no doubt be happy for you; but such things are very trying; and we pray for you, that, if it please Him, your days may be prolonged." "Ah," he said, "this I never prayed for, for myself: health, and long life, that my eyes may be spared, and all

other such things, as I know some people do, I never thought it necessary to pray for; but now I sometimes think it might have been right." I said, "God has given you much spiritual enjoyment in your affliction." "Yes," he said, "and especially when I have been alone." "And much longer," I said, "for heavenly delights." "Yes, I often wish I could always feel as David did, in the sixteenth Psalm. What a rich Psalm is that!"

To me he said, "I rejoice to see you keep so long well." I said, "Yes: I feel it a great mercy that my health is so preserved during Mr. Jowett's absence: once, soon after he left, I was for a short time very feverish, and thought I was going to be ill. I then felt the value of my health for my children and family's sake, and it has been most mercifully granted me. I have often proved the truth of that text, *As thy days are so shall thy strength be.*" "Ah," he said, "I have often heard that text, and always like it very much; but have never remembered it"—meaning that he had not applied it to himself. Several other texts were mentioned during the conversation, *Whom He loveth He chasteneth* &c.—the latter chapters of St. John, &c.; which comforted him. It was now time for prayers, and rather later than usual. He said, "Well, it is late; but my mind is far more comfortable than it was—such is the benefit of Christian Communion."

March 9.—Mr. Deininger has had two very bad nights. I advised him to take a ride in a calishe, which he did for two hours: and, afterwards, he worked an hour at Greek—but still very ill. In the evening he coughed very hard. He said, "What an uncomfortable life mine is. I sometimes wonder that I have any patience." His cough was so hard, that it obliged him to stamp with his feet for relief.

Speaking of having no Letter from Mr. Jowett, though four vessels had arrived from Alexandria, I asked Mr. Deininger if he was disappointed. He replied, "No: I have no expectations at all in this world, but in another." I said, "Your expectations, then, are more sure: they will not be disappointed, but more than fulfilled." "Yes," he said, "will be; but I should like to have more faith and assurance than I have." "Many," I said, "are much



tried in this way; but God gives them their desire." "Yes," he said, "all must pass this Jordan. I have nothing to look back upon in my life, but much evil." I quoted to him the Thirty-second Psalm, *Blessed is the man whose iniquities are forgiven, whose sin is covered.* "Yes," he said, "a soldier must not appear before his King in his own dress, but in the King's dress."

March 14, 1824—Mr. Deininger has been getting weaker and weaker every day. His great weakness, and the irritation of his cough, are very trying to him: his cheerful spirits have left him. He said this evening, that he could not laugh now—his laughing was over. He feels a repugnance to take any medicine; and complains of suffering much from cold in the day and heat in the night, and is much troubled with dreams. This evening he seemed uncomfortable in his mind, and not disposed or able to converse much.

March 15—Much the same. In the afternoon, Mr. Temple called upon him. In the evening, after tea, Mr. Deininger was more conversable with me than he has been for some time. He spoke of Mr. Temple's visit to him. "Mr. Temple, when he comes, speaks comfort to me: he is so sincere, he does not hide the truth; and, after he has talked with me, he says 'Shall we pray?' For this he came; and his visits are very refreshing to me. Such men as he I like to visit me. Before he began to pray, he asked, 'What shall we pray for?' I said, 'Neither for life nor for death, but that God's will may be done.' I always feel happy and comfortable in Mr. Temple's company."

He told me how much Greek he had written to-day (three pages) with his Teacher. Yesterday he should have paid his Master. "Mine," he said, "are dear books. Well—no matter—I think I must labour while I can go on in my Missionary Work. I know not what is the will of God concerning me."

To these particulars by Mrs. Jowett, we add the following communication from Mr. Jowett:—

It was a peculiar mercy of God, to my family, and in reference to my own feelings and to those also of our departed Brother, that I was permitted to reach Malta previously to his death. After performing the usual quarantine, I landed on the 4th of April, and was thus

able to relieve the family, in attending to his wants during the last eighteen days of his earthly existence. Being greatly occupied with business belonging to the Mission, I did not keep any record of his sayings; but the following notes will serve to complete the preceding account of a friend who had so much endeared himself to us.

A fortnight before his death, I administered to him the Sacrament of the Lord's Supper. After receiving the bread and wine, he was quite overwhelmed by his feelings; weeping much, and declaring himself to be entirely Christ's. "Jesus," he said, "is mine, and I am His: I am sure He will take me to Himself"—with several expressions of the same kind. He told me that he had had a great desire for this ordinance; and he found it the means of strengthening and refreshing his soul.

He continued to the last to take the liveliest interest in the affairs of the Mission; and I found great benefit and encouragement in consulting with him on several matters of consequence. He read my Letters, and gave me what I felt to be very seasonable counsel. His judgment was naturally good; but it was greatly improved by the singleness of eye, with which he desired to do every thing to the glory of God.

On the Sunday before his death, being Easter-day, I again administered to him the Holy Communion. His affections were, on this occasion, less excited: he felt, however, peace with God; not, as he said, joy, but peace.

The Friday preceding was the last day that he ever sat up stairs with the family: we had early Family Prayers on his account: he greatly enjoyed, as he always did, the singing; and attempted to join in the hymn.

The day after, as I was sitting with him, he gave me some excellent and encouraging remarks relative to our Mission; and concluded with saying, "I pray daily for you."

On the Tuesday preceding his death, in the evening, I read part of the cxxxth Psalm to him: we dwelt particularly on the words, *There is forgiveness with Thee.* "That," he said, "is a word of comfort." He seemed to be quite in the frame of the penitent Publican, saying, *God be merciful to me a sinner!* At the conclusion of my prayer, he frequently and fervently repeated, "Amen!" The subject of the prayer had been that he

might wait for the Lord. He then went to his bed, which he kept all the following day: he was, however, very cheerful and pleasant, when I conversed and prayed with him, especially in the evening.

On the next morning, the 22d of April, I went down to him about half-past-nine o'clock, little supposing it was the last interview that I was to have with him. To my questions about his sleep and food, he replied in a perfectly collected manner; and when I asked if I should pray with him, he signified his desire that I should. I commended him particularly to our suffering, but now glorified and sympathizing Redeemer. Using a passage of Scripture, of which he was fond, and praying, that he might love the *appearing of our Lord Jesus Christ*—he, by the motion of his head assented, as though he thought the prayer was finished. I paused for a moment, and then resumed my prayer; but seeing him disturbed by my going on (for he was a lover of few words), I concluded. I then asked him some questions, which he answered; and on quitting him, I said, "Now I am going to my work; pray for me in my work." This was the last scene that passed between us. Rather less than an hour after, the servant (who had gone every quarter of an hour into his room to inquire when he would take some food, which had been, as usual, prepared for him) came to me, and said he thought that he had expired. I was greatly amazed, and went down immediately. It was true. He was resting in the same tranquil posture in which I had left him. His countenance was perfectly placid. His happy spirit had taken its flight, apparently, without occasioning any distressing sensations: he might truly be said to have slept in Jesus!

Thus was our daily prayer for him answered. We were wont to pray, *The Lord comfort him upon the bed of languishing! Make Thou all his bed in his sickness!*" He was a pattern to us to the last; and, perhaps, some of his last thoughts were a prayer for me, which I had just before asked of him.

Mr. Jowett adds the following view of the character of his departed friend:

If I were desired to point out some of the principal excellencies of his character, I should certainly dwell, first, on his devotedness to his Master's service. He had naturally a determined

spirit; and this shone bright in him, having been sanctified by the grace of God. It was impossible to be long with him, without seeing that he desired constantly to be about his Master's business: he would put aside every thing which stood in the way of the work which he had to do!

While his mind eagerly reached forward to the hope of being closely engaged in preaching the Gospel in the Levant, he was, in the mean time, very anxious for his German Countrymen in Malta; and he felt, about a year ago, previously to his going to Italy, the deepest pain at some difficulties which he found to be in his way, from the unwillingness of those, with whom he conversed, to hear of spiritual things.

His industry was very great. He had a natural dislike of idle men and indolent tempers. His application to study had, indeed, at one period, been too great; and probably laid the foundation of the illness of which he died. The papers which he has left behind him shew the fruit of unceasing diligence.

But the trait in his character with which I was always the most struck, was his CHRISTIAN HUMILITY: and this was the more remarkable, as it was evident to me, who knew him intimately, and had learnt from him particulars of his earlier days, that he had had a very vehement and self-confident nature to contend with. But it was his experience of this, and his humbling knowledge of himself, which had led him to seek for the aid of the Holy Spirit, who alone can cast down the high imaginations of a proud man. They were indeed in him cast down; and laid so low by a true evangelical humility, that very few would have suspected him of a leaning to pride. One expression of his, at a very early period of his residence in Malta, I cannot, and I desire never to be able to forget. We were speaking of the different talents and graces conferred on various characters in the Church of Christ; and when we came to this conclusion—that whatever abilities the servants of God may possess, they are all as nothing, unless accompanied by an humble spirit—he briefly remarked, "The Lord always knows how to make use of humility." This I think was the grace for which he especially prayed; and in it he excelled. He took the lowest place; waiting patiently till the Lord, who "always knows how to make use of

humility," should say, FRIEND, COME UP HIGHER; and admit him to that company of the redeemed, who will in heaven cast their crowns at the feet of their Saviour and their Lord.

I have indeed lost a friend and a brother. But when I meditate on these words, *Blessed are the poor in spirit, for theirs is the kingdom of heaven—Blessed are the pure in heart, for they shall see God*—and then reflect that this blessedness is now unalterably his, I am more than resigned. But I would desire all my friends, under a sense of our loss, to increase in the fervour and fervency of

their prayers to the Lord of the Harvest, that He would send forth more such Labourers into his Harvest.

Mr. Jowett, accompanied by a number of friends, performed the last office to the remains of his beloved associate, on the day succeeding that of his death. He writes—

I intend to have a simple inscription set over his grave, with this motto, OCCUPY TILL I COME (Luke xix. 13.). It illustrates his character, and will be suitable counsel to all Missionaries who shall visit this Island.

## Proceedings and Intelligence.

### United Kingdom.

#### CHURCH MISSIONARY SOCIETY.

##### PROCEEDINGS OF ASSOCIATIONS.

##### *Sermons at Brighton.*

The Secretary met the Collectors of the Ladies' Association, with the Contributors, on Saturday, August the 14th; and, on Sunday the 15th, preached twice at St. James's Chapel. The day was extremely unfavourable. The Collections were 67l.

FROM the middle of August to the middle of September, the Secretary was assisted, at the request of the Committee, in some of the Midland Counties, by the Rev. John Hartley, the Rev. Joseph Parson, the Rev. John Raban, and the Rev. R. W. Sibthorp.

##### *Seventh Anniversary of the Tamworth, and*

##### *Fourth of the Yoxall &c.*

Sermons were preached, on Sunday, August the 15th, by the Rev. John Hartley, at Tamworth, Austrey, and Packington.

The First Anniversary of the *Atherstone Branch* was held on the 18th. The Annual Meeting of the *Tamworth Association* took place on the 19th; the Rev. Francis Blick, Vicar, in the Chair: a Meeting of the Labouring Class was held in the evening. The Fourth Anniversary of the *Yoxall, Barton, and Hamstall Association* was held on the 21st; the Rev. Edward Cooper in the Chair. The Deputation were assisted also by the following Gentlemen:—

Rev. Edward Blick—Rev. T. J. Crakelt—Lieut. Col. Dickenson—Rev. T. C. Fell—Rev. Thomas Gisborne—Rev. James Gisborne—Rev. S. Holworthy—Rev. T. P. Lammin—Rev. Mr. Oliver—Rev. John Riland—Rev. F. Smith—Rev. Cyprian Thompson—and Rev. W. Thompson.

On Sunday, the 22d, Sermons were preached—by the Secretary, at Man-cetter, Atherstone, and Sweptstone; by the Rev. John Hartley, at Yoxall, Abbots-Bromley, and Hamstall-Ridware; and, by the Rev. R. W. Sibthorp, at Barton, Croxall, and Tamworth: and, on Sunday, the 29th, by the Rev. John Raban, at Clifton, Sheepy, and Grendon.

These Associations continue to flourish, and have been the means of exciting a Missionary Spirit in the vicinity. The Collections amounted to nearly 240l.

##### *Fourth Anniversary of the Dudley.*

The Annual Meeting was held, in the Large Room at the Hotel, on Monday, August the 23d; T. Wainwright, Esq. in the Chair. A Meeting was also held in the Girls' School Room.

##### Movers and Seconders.

Rev. Samuel Low of Darlestone, and the Secretary—Rev. G. Steward, and Rev. John Hartley—Rev. R. W. Sibthorp, and Rev. T. Theodosius—and Rev. John Howells, and Rev. I. Jones.

##### *Ninth Anniversary of the Bewdley.*

The Annual Meeting was held on Tuesday, Aug. the 24th, in the Church-of-England Sunday-School Room; the Rev. John Cawood in the Chair. The Rev. John Hartley preached, in the evening, at the Chapel.—Collections, about 20l.

##### Movers and Seconders.

Rev. Edward Burn, and Rev. Edward Wheldon—the Secretary, and Mr. J. A. Latrobe—Rev. John Davies, and Rev. R. W. Sibthorp and Rev. John Hartley, and Rev. W. H. Havergal.

*Seventh Anniversary of the Shropshire.*

The Rev. Joseph Parson having preached, at St. Chad's, Shrewsbury, on Wednesday, the 25th of August, the Annual Meeting was afterward held, in the Town Hall; William Cludde, Esq. President, in the Chair.

*Movers and Secondors.*

Rev. Edward Williams, and the Secretary—E. Cludde, Esq., and T. Whitmore, Esq. M.P.—Rev. Edward Bather, and Rev. Joseph Parson—Rev. Brian Hill, and Rev. R. W. Sibthorp—Rev. John Richards, and Rev. John Hartley—and Rev. C. Lloyd, and Rev. C. R. Cameron.

The Secretary preached at St. Chad's, on the evening of the 26th. The Anniversary of the *Whittington Branch* was held on the 29th; the Rev. C. Lloyd in the Chair. Sermons were preached, on Sunday the 29th, by the Rev. R. W. Sibthorp, at Whittington, and at St. Alkmund's, Shrewsbury; by the Rev. John Hartley, at Bridgnorth and at Madeley; and, by the Rev. Jas. Connor and the Rev. G. Lloyd, at Sytlatin.

The Association continues to increase. The Collections were upward of 100l.

*First Anniversary of the Montgomeryshire.*

This Association was formed, among some friends of the Society, last year. The first Public Meeting was held, at Welshpool, on Friday the 27th of August; the Rev. W. Clive, Vicar, in the Chair. Twelve Clergymen of the County were present.

*Movers and Secondors.*

Rev. John Jenkins, and the Secretary—Rev. David Hughes, and Richard Griffiths, Esq.—Rev. T. Richards, and Rev. R. W. Sibthorp—Rev. Lewis Rowlands, and Rev. John Hartley—Rev. R. Williams, and Rev. John Langley—and W. Innes, Esq. and Rev. Evan Evans.

The Secretary preached, on Sunday the 29th, at Welshpool in the morning, and at Montgomery in the afternoon.

Collections, about 24l. Many Subscribers were added.

*First Anniversary of the Wrexham Ladies.*

The first Public Meeting was held, on Monday Evening the 30th of August, in the Town Hall; the Rev. F. Parry in the Chair.

*Movers and Secondors.*

The Secretary, and S. L. Pope, Esq.—Rev. R. W. Sibthorp, and Edward Jones, Esq.—Rev. John Langley, and T. Griffiths, Esq.—and Rev. T. Roberts, and the Secretary.

*Tenth Anniversary of the Birmingham.*

A Meeting of the Ladies' Association was held on Tuesday Evening, August 31st; Rev. Edward Burn in the Chair.

The Annual Meeting was held on Wednesday, September the 1st, in the Concert Room at the Hotel; the Right Hon. Lord Calthorpe, President, in the Chair.

*Movers and Secondors.*

Rev. W. Harding, and the Secretary—Rev. C. Simmon, and Rev. John Hartley—Rev. R. W. Sibthorp, and Rev. S. Lowe—Rev. W. Spooner, and Rev. John Howells—Rev. C. Townsend, and A. S. Lillingstone, Esq.—and G. Simcox, Esq. and Rev. Edward Burn.

*Meeting at Cheltenham.*

An Association at Cheltenham has contributed to the Society, for several years, as a Branch of the Gloucestershire. The first Public Meeting was held on Thursday, the 2d of September, in the Assembly Room, when the Association was regularly organized. In the absence of the Vicar, the Rev. Francis Close, at his request, took the Chair.

Collection, 24l.

*Movers and Secondors.*

Rev. D. R. L. Moxon, and the Secretary—Dr. Thomas, and Rev. R. W. Sibthorp—Rev. John Riland, and Rev. John Hartley—Joseph Wilson, Esq. and Rev. S. C. E. Neville—and Rev. Dr. Williams, and Rev. G. Hodson.

Rev. C. Jervis, *President*—Rev. Francis Close, *Treasurer*—Rev. D. R. L. Moxon, *Secretary*.

*Second Anniversary of the Faringdon.*

On Friday, the 3d of September, two Meetings were held, morning and evening, in the Town Hall; the Rev. John Pridham in the Chair. The Association raised in the last year, through the unwearied exertions of its Secretary, about 150l.

*Movers and Secondors.*

Rev. J. M. Butt, and the Secretary—Rev. John Edmead, and Rev. John Hartley—Rev. John Blackmore, and Rev. Roland Cooper—Rev. M. Geneste, and Rev. W. Jennings—and Rev. G. Knight, and the Secretary.

*Third Anniversary of the South-Bucks.*

The Annual Meeting was held, on Tuesday September the 7th, in the Town Hall at High Wycombe; the Right Hon. Lord Gambier in the Chair.

*Movers and Secondors.*

Rev. W. Stephen, and the Secretary—Rev. H. C. Ridley, and John Carter, Esq.—Rev. John Raban, and Rev. C. Williams—Edward Bird, Esq. and Rev. Richard Marks—Rev. R. M. Mainwaring, and Rev. H. Farish—and Rev. James Knollis, and Rev. W. Edelman.

*Sixth Anniversary of the Berkshire.*

The Annual Meeting was held, in the Town Hall, on Tuesday September 14th; Sir Claudius Stephen Hunter, Bart. in the Chair. A Meeting of the Ladies' Association was held in the evening. The Collections were 50l.

## Movers and Secondors.

Major-Gen. Orde, and the Secretary—Rev. C. Bird, and Rev. John Raban—Rev. J. Whitlock, and Rev. C. Davy—Rev. W. Hancock, and Rev. Allen Cornwall—Rev. J. Campbell, and Rev. Edward Wauhall—and Rev. R. B. Fisher, and T. Ring, Esq.

## BAPTIST MISSIONARY SOCIETY.

## ANNUAL REPORT 1823—4.

## Receipts of the Year.

Missions:—	£.	s.	d.	£.	s.	d.
Contributions, 9232	9	9				
Legacies ....	891	14	3			
Publications .	113	14	10			
				9737	18	9
Translations, &c. ....	1391	8	11			
Schools .....	258	6	1			
Female Education .....	765	12	6			
Total....	12,153	6	2			

The Edinburgh Bible Society gave 300*l.*, the Netherlands' Auxiliary 200*l.*, and the Mennonite Congregation at Hamburgh and Altona nearly 60*l.*

Donations to the amount of 2500*l.* have been granted by the British and Foreign Bible Society in aid of the Serampore Translations.

## Payments of the Year.

	£.	s.	d.
Serampore Translations ....	1408	12	2
Continental India .....	3541	10	4
Ceylon .....	607	10	0
Sumatra .....	1243	14	5
Java .....	392	4	9
Jamaica .....	1706	15	3
Honduras .....	90	1	4
Mosquito Shore .....	148	3	11
New Brunswick .....	50	0	0
Students and Books .....	508	12	4
Widows and Orphans .....	332	10	0
Paper and Printing .....	419	7	0
Sundry Expenses .....	1390	4	2
Total ....	11,839	5	8

## Missionaries sent out in the Year.

The number of individuals sent out to foreign stations has, this year, been greater than usual. Besides the return of Mr. Coultart to Jamaica, ten individuals have sailed to their respective destinations, to enter on the arduous labours of a Missionary Life:—Mr. and Mrs. Leslie, for Monghyr—Messrs. Phillips, Philippo, and Burchell, with their wives, for Jamaica—and Mr. and Mrs. Fleming, for the Mosquito Shore. Mr. James Thomas, student in the Academy at Bradford, under the care

of Dr. Steadman, is the only candidate remaining at present under the patronage of the Society; but some addition, it is expected, will soon be made to the number.

## Remarks on the Funds.

The Receipts of the Society have not been quite equal to those of the year preceding. It was anticipated, that such a result might follow the generous and successful effort then made to remove the debt incurred by the Society: but the Committee will not allow themselves for a moment to imagine, that the Mission has reached the extent of its income, or that they shall be constrained to circumscribe their exertions within the limits which now confine them. The same reasons, which prompted the formation of the Society, exist in all their force to the present day; or, rather, they have become more powerful with each revolving year. More light has been thrown on the gloomy and polluted recesses of the Heathen World—the forms of misery and of wretchedness which people them are more distinctly discerned—and experience now points to many a cheering instance, that the Gospel, which it is equally our privilege and our duty to impart, is adapted to penetrate those dark recesses, to scatter the deadly contagion which infects them, and to bestow peace and purity and joy on their benighted inhabitants. Nor must it be forgotten that our earlier Labourers are fast retiring from the scene of toil—that several Stations have long demanded a reinforcement of Missionary Strength—and that new scenes of promising appearance are continually inviting our occupation. To considerations like these the Committee feel assured that the friends of the Society will not be insensible; and they indulge the hope, that, by the increased contributions at this Anniversary, a pledge will be given that the funds of the Mission shall, in the year now commenced, be rendered more adequate to the magnitude of the work to which they are devoted.

The Foreign Proceedings, in *India*, *Ceylon*, the *Indian Archipelago*, and the *West Indies*, will appear, under those heads, in the next Survey.

## Daily Words and Doctrinal Texts, for the Year 1825.

JANUARY.			JUNE.		
Day.	Daily Words.	Doct. Texts.	Day.	Daily Words.	Doct. Texts.
1	Gen. 19. 21.	Heb. 12. 8.	1	Pa. 35. 7.	1 Cor. 4. 7.
2	Ps. 31. 16.	1 John 2. 17.	2	Pa. 41. 2.	1 Tim. 1. 12, 14.
3	Mal. 3. 17.	Eph. 1. 10.	3	1 Kings 3. 5.	1 John 1. 3.
4	Is. 58. 7.	Phil. 4. 19.	4	Is. 44. 24.	1 Thess. 4. 8.
5	Ps. 68. 11.	1 Thess. 5. 16.	5	Is. 44. 2.	Rom. 11. 23-25.
6	Is. 41. 17.	Rom. 15. 10.	6	Nehem. 9. 6.	James 4. 8.
7	Jer. 39. 11.	1 Pet. 1. 19.	7	Ps. 35. 9.	1 Pet. 2. 12.
8	Is. 25. 4.	James 1. 22.	8	Exod. 3. 18.	Gal. 1. 8.
9	Ps. 36. 9.	1 Cor. 6. 17.	9	Ps. 50. 17.	1 Thess. 2. 15.
10	Is. 8. 14, 15.	Rom. 8. 2.	10	Is. 58. 12.	1 Cor. 12. 7.
11	Ps. 23. 31.	Phil. 2. 8, 9.	11	Ps. 2. 2.	1 Pet. 2. 12.
12	Jer. 32. 33.	Heb. 2. 13.	12	Is. 48. 1.	Col. 1. 10.
13	Ps. 50. 1.	1 Tim. 1. 5.	13	Is. 60. 11.	Rom. 2. 12.
14	Ps. 68. 2, 9.	Gal. 5. 16.	14	Jonah 2. 7.	1 Cor. 11. 22.
15	Ps. 92. 26.	Eph. 4. 14.	15	Is. 45. 23, 24.	Rom. 2. 8.
16	Zech. 4. 7.	Rom. 8. 17.	16	Gen. 49. 18.	Gal. 4. 6.
17	Prov. 16. 28.	1 Cor. 6. 11.	17	Gen. 3. 15.	Eph. 2. 20, 21.
18	1 Sam. 18. 3.	1 John 5. 16.	18	Ps. 96. 26.	1 Cor. 3. 17.
19	Ps. 75. 18, 19.	Rom. 1. 5.	19	Ps. 97. 8.	1 John 2. 16.
20	Hos. 6. 2.	Col. 2. 7.	20	Jer. 29. 7.	Col. 1. 14.
21	Gen. 25. 3.	1 Pet. 3. 9.	21	Jer. 14. 9.	1 Thess. 3. 6.
22	Zech. 2. 11.	1 Tim. 3. 16, 17.	22	Ps. 45. 7.	Phil. 1. 28.
23	Jer. 30. 12.	1 Cor. 4. 4.	23	Is. 57. 16.	1 Pet. 2. 2.
24	Zech. 3. 16.	Rom. 8. 7.	24	Ps. 36. 6.	1 John 4. 19.
25	Ps. 33. 11.	1 Thess. 4. 7.	25	Exod. 36. 26.	1 Tim. 2. 14.
26	Ps. 46. 5.	Jam. 4. 17.	26	Is. 45. 19.	Rom. 4. 5.
27	Gen. 6. 5.	1 Cor. 7. 29.	27	Is. 53. 5.	Rom. 1. 16.
28	Hag. 2. 23.	Heb. 4. 1.	28	Is. 57. 3.	1 Thess. 4. 4.
29	Joshua 1. 9.	1 Cor. 5. 7.	29	Prov. 20. 22.	Rom. 11. 29.
30	Joel 2. 28.	Rom. 15. 13.	30	Ps. 46. 16.	James 2. 18.
31	1 Chron. 29. 5.	Rom. 16. 19.			

FEBRUARY.			JULY.		
Day.	Daily Words.	Doct. Texts.	Day.	Daily Words.	Doct. Texts.
1	Ps. 110. 1.	Eph. 2. 18.	1	Ps. 51. 17.	Phil. 4. 7.
2	Ps. 146. 2.	1 John 2. 8.	2	Ps. 34. 19.	1 Cor. 1. 2, 3.
3	Ps. 92. 19.	1 Pet. 2. 9.	3	Lament. 3. 24.	Rom. 8. 15.
4	Ps. 30. 17.	1 John 3. 17.	4	Exod. 16. 6.	Gal. 1. 16, 18.
5	Is. 58. 10.	1 Cor. 8. 12.	5	Ps. 18. 36.	Rom. 8. 28.
6	Gen. 28. 2, 3, 4.	Heb. 6. 18, 19.	6	Exod. 37. 12.	1 Tim. 2. 3.
7	Exod. 24. 8.	Col. 1. 28.	7	Ps. 64. 10.	1 Pet. 2. 11.
8	Micah 7. 9.	1 Cor. 10. 31.	8	Deut. 32. 18.	1 Cor. 6. 1.
9	Ps. 69. 13.	1 Pet. 1. 5.	9	Is. 55. 5.	1 Tim. 2. 22.
10	Gen. 28. 13, 14.	Gal. 5. 25.	10	1 Chron. 29. 12.	Rom. 8. 26.
11	Ps. 123. 10.	1 John 2. 10.	11	Exod. 14. 13.	1 John 3. 2.
12	Ps. 126. 6.	Phil. 4. 4.	12	1 Sam. 2. 8.	Eph. 4. 30.
13	Daniel 9. 7.	1 Pet. 1. 13, 19.	13	Ps. 67. 1.	Rom. 1. 2.
14	Exod. 10. 13.	1 Thess. 5. 15, 16.	14	1 Chron. 4. 21.	1 Thess. 2. 13.
15	Ps. 30. 11.	1 Tim. 1. 1.	15	Gen. 32. 26.	James 4. 4.
16	Ps. 36. 7.	James 1. 17.	16	Ps. 110. 4.	1 Cor. 11. 26.
17	Jer. 24. 7.	Phil. 4. 13.	17	1 Sam. 20. 2.	Rom. 14. 17, 18.
18	Micah 2. 7.	Rom. 6. 11.	18	Ps. 57. 6.	1 Cor. 8. 1.
19	Prov. 10. 22.	1 John 2. 6.	19	Is. 51. 7.	Heb. 10. 22.
20	Gen. 3. 10.	1 Pet. 2. 24.	20	Prov. 14. 12.	Col. 1. 12, 13.
21	Ps. 124. 13, 14.	Gal. 1. 10.	21	Micah 6. 5.	Gal. 2. 28.
22	Lament. 3. 20.	Heb. 3. 1.	22	Is. 57. 7.	Rom. 8. 31.
23	Ps. 97. 11.	1 Thess. 1. 10.	23	Is. 2. 5.	1 Thess. 3. 12.
24	1 Chron. 29. 9.	Rom. 8. 22.	24	Ps. 95. 7.	1 Tim. 2. 13.
25	Ps. 34. 2.	1 John 5. 20.	25	Is. 45. 12.	1 Cor. 10. 12.
26	Num. 26. 61.	Heb. 12. 28-29.	26	1 Chron. 17. 27.	Phil. 7. 26, 27.
27	Is. 40. 16.	Rom. 3. 25.	27	Ps. 148. 14.	Heb. 4. 1.
28	1 Kings 10. 8.	1 Tim. 4. 13.	28	Ps. 119. 106.	1 John 4. 19.

MARCH.			AUGUST.		
Day.	Daily Words.	Doct. Texts.	Day.	Daily Words.	Doct. Texts.
1	Joshua 22. 29.	1 Cor. 3. 11.	1	Gen. 32. 9.	Col. 2. 11.
2	Zeph. 3. 17.	Rom. 12. 16.	2	Deut. 4. 24.	1 Cor. 2. 4.
3	Deut. 38. 11, 14.	1 John 4. 10.	3	1 Chron. 22. 2.	1 Pet. 3. 16.
4	Is. 59. 1.	Eph. 1. 2.	4	Ps. 85. 8.	Eph. 4. 16.
5	Ps. 119. 6.	Col. 2. 6.	5	Ps. 73. 26.	Rom. 9. 14.
6	1 Kings 12. 23.	Heb. 12. 2.	6	Jer. 1. 17.	Col. 2. 3, 4.
7	Ps. 47. 5.	1 Cor. 6. 16.	7	Is. 19. 26.	James 1. 5, 6.
8	Ps. 54. 7.	1 Thess. 2. 12.	8	Ps. 111. 4.	Eph. 4. 10.
9	Deut. 28. 6.	James 1. 12.	9	Prov. 16. 25.	1 Cor. 8. 1.
10	Jerem. 23. 12.	1 Pet. 3. 8.	10	Ps. 108. 3.	Rom. 3. 28.
11	Ps. 112. 4.	1 Tim. 1. 8.	11	Ps. 30. 17.	1 Pet. 5. 9.
12	Deut. 30. 6.	Gal. 4. 7.	12	1 Sam. 6. 6.	1 Tim. 2. 12.
13	Ps. 100. 2.	Rom. 1. 8.	13	Deut. 30. 9.	1 John 4. 7, 8.
14	Jerem. 17. 13.	1 Tim. 3. 9.			
15	Ps. 49. 7, 8.	1 Cor. 15. 23.			

APRIL.			MAY.		
Day.	Daily Words.	Doct. Texts.	Day.	Daily Words.	Doct. Texts.
1	Amos 5. 24.	1 Cor. 5. 19.	1	Ps. 1. 1, 2.	Eph. 4. 3.
2	Ps. 145. 4.	1 Cor. 15. 4.	2	Gen. 35. 10.	James 5. 13.
3	Is. 51. 7.	Rom. 6. 4.	3	Exod. 37. 27.	1 John 1. 7.
4	Judges 16. 15, 16.	1 Cor. 4. 10.	4	Is. 66. 6, 7.	1 Cor. 7. 24.
5	Ps. 89. 23.	1 Cor. 15. 58, 59.	5	Gen. 5. 29.	1 Thess. 5. 19.
6	Is. 49. 17.	1 Pet. 2. 3, 4.	6	Hos. 1. 10.	Rom. 8. 1.
7	Hab. 2. 18.	1 John 3. 16.	7	Ps. 2. 6.	1 Tim. 6. 11.
8	Song of Sol. 1. 3.	Phil. 1. 29.	8	Is. 58. 9.	Gal. 4. 2.
9	Ps. 92. 10.	Heb. 3. 6.	9	Levitic. 19. 18.	1 Pet. 4. 14.
10	Ps. 116. 7.	Phil. 1. 6.	10	Jer. 31. 10.	Rom. 11. 22.
11	Jer. 16. 19.	James 4. 11.	11	Dan. 9. 19.	Phil. 4. 3.
12	Ps. 51. 11.	Col. 3. 11.	12	Dan. 2. 28.	Heb. 4. 14.
13	Is. 26. 16.	1 Pet. 3. 14.	13	Micah 7. 18.	Heb. 1. 2.
14	Song of Sol. 6. 3.	Gal. 4. 16.	14	Ps. 102. 23.	Col. 1. 23.
15	Deut. 32. 7.	Rom. 5. 20, 21.	15	Deut. 32. 43.	Rom. 8. 16.
16	1 Chron. 16. 34.	1 Thess. 2. 4.	16	Jer. 20. 12.	1 Thess. 5. 15.
17	Zech. 8. 22.	Eph. 3. 16, 17.	17	Is. 38. 15.	1 Cor. 3. 16.
18	Jer. 33. 11.	1 Tim. 2. 4.	18	Ps. 34. 10.	Jude 21.
19	Ps. 89. 2.	1 John 1. 8.	19	Jer. 31. 23.	Titus 2. 14.
20	Josh. 24. 2.	Rom. 10. 17.	20	Is. 56. 3.	1 Cor. 2. 17.
21	Ps. 68. 25.	1 Cor. 2. 9.	21	Zech. 12. 9.	Heb. 8. 1, 2.
22	Ps. 35. 18.	1 Tim. 1. 15, 19.	22	Exod. 16. 61, 62.	Rom. 8. 9.
23	Jer. 32. 23, 24.	Heb. 10. 12, 13.	23	Ps. 24. 10.	1 Cor. 2. 4, 5.
24	Gen. 2. 16, 17.	Eph. 4. 4, 5, 6.	24	Joshua 3. 10.	John 4. 30.
25	Ps. 130. 7.	Rom. 10. 14, 15.	25	Is. 25. 4.	1 John 3. 18.
26	Deut. 2. 7.	Gal. 5. 13.	26	Is. 43. 16.	Rom. 8. 23.
27	Joel 2. 31.	Heb. 10. 26.	27	Ps. 9. 10.	Phil. 2. 5.
28	Is. 40. 15.	Rom. 8. 18.	28	1 Chron. 22. 16.	Heb. 5. 9.
29	Exod. 2. 23, 24.	Hab. 2. 18.	29	Jer. 15. 11.	1 Pet. 2. 5.
30	Ps. 139. 5.	1 Tim. 1. 12.	30	Is. 45. 6, 7.	Col. 2. 15.

Day.	Daily Words.	Doct. Tests.
xiv	Job 15. 10.	Eph. 1. 4.
15	Jer. 31. 24.	1 Cor. 1. 5.
16	Ps. 119. 39.	1 Tim. 4. 2.
17	Ps. 119. 9.	1 Pet. 1. 2.
18	Ezek. 44. 4.	Phil. 4. 9.
19	1 Chron. 25. 16.	Rom. 15. 9.
20	Haggai 1. 14.	1 John 3. 3.
xxi	Hosea 6. 3.	Rom. 10. 12.
22	Is. 51. 3.	1 Thess. 5. 10.
23	Hosea 1. 10.	Col. 1. 22.
24	Deut. 33. 29.	Heb. 1. 2.
25	Judges 15. 15.	1 Tim. 6. 8, 9, 10.
26	Jerem. 35. 10.	Rom. 8. 24.
27	Ps. 5. 3.	Rom. 12. 12.
xxviii	Num. 18. 20.	1 John 6. 1. 2.
29	Ps. 69. 8.	1 Phil. 1. 10, 11.
30	Dan. 3. 17, 18.	1 Cor. 9. 25.
31	1 Kings 2. 2, 3.	1 Thess. 3. 16.

## SEPTEMBER.

1	Is. 62. 11.	Gal. 2. 20.
2	Zech. 8. 23.	James 5. 16.
3	Levit. 22. 24.	Eph. 1. 5. 6.
iv	Ps. 67. 5, 7.	1 Cor. 5. 1.
5	Ps. 65. 14.	1 Pet. 1. 25, 27.
6	Ps. 139. 12.	Gal. 6. 4.
7	Ps. 139. 4.	Eph. 5. 32.
8	Ps. 131. 2.	Eph. 6. 4.
9	1 Chron. 28. 9.	Phil. 4. 5, 6.
10	Zech. 14. 9.	Rom. 6. 12.
xi	Micah 7. 8.	1 Cor. 1. 9.
12	Ps. 149. 5.	Rom. 8. 6.
13	Ps. 34. 5.	Heb. 10. 11.
14	Jer. 31. 4.	1 Tim. 1. 10.
15	Ps. 51. 15.	1 John 4. 17.
16	Deut. 32. 35.	1 Cor. 4. 2.
17	1 Sam. 7. 29.	1 Tim. 4. 7.
xviii	Ps. 27. 1.	Heb. 11. 6.
19	Zeph. 3. 9.	1 Cor. 4. 6.
20	Is. 42. 2.	1 Pet. 4. 12.
21	Ps. 93. 3.	Eph. 1. 6.
22	Ps. 105. 4.	Rom. 5. 29.
23	1 Sam. 10. 7.	Rom. 1. 19, 20.
24	Job 12. 12.	Phil. 1. 27.
xxv	Ezek. 37. 24.	Heb. 1. 3.
26	Ps. 72. 13.	Gal. 3. 1.
27	Deut. 32. 25.	1 John 2. 12.
28	1 Kings 19. 15.	1 Cor. 12. 4, 6.
29	Ps. 121. 4.	Heb. 1. 14.

Day.	Daily Words.	Doct. Tests.
30	Is. 27. 6.	Rom. 12. 2.
OCTOBER.		
1	Ps. 8. 6.	Rom. 14. 7, 8.
ii	Ps. 119. 9, 10.	Heb. 6. 12.
3	Ps. 118. 15, 16.	1 Thess. 4. 6.
4	Micah 7. 14.	Rom. 8. 12.
5	Is. 49. 1.	Phil. 2. 1, 2.
6	Ps. 191. 3.	James 1. 9, 2.
7	Is. 28. 5.	1 Tim. 3. 12.
8	Ps. 97. 31.	Eph. 5. 2.
ix	Ps. 38. 9.	1 Cor. 12. 1.
10	Ps. 92. 14.	1 Pet. 2. 1.
11	Ps. 41. 1.	Rom. 14. 18.
12	Mal. 1. 2.	1 John 2. 27.
13	Mal. 3. 10.	Gal. 2. 20.
14	Ps. 69. 6.	Titus 3. 4, 5.
15	Deut. 26. 15.	1 Cor. 2. 15.
xvi	Jer. 1. 18.	1 Tim. 6. 20.
17	Is. 63. 9.	Rom. 11. 22.
18	Ps. 96. 9.	Rom. 3. 28.
19	Ps. 4. 7.	Col. 2. 18.
20	Ps. 145. 9.	Phil. 3. 16.
21	Ps. 2. 1.	Heb. 10. 10.
22	Is. 57. 16.	1 Thess. 5. 5.
xxiii	Num. 24. 17.	Heb. 4. 12.
24	Gen. 31. 29.	Rom. 5. 12.
25	Zech. 10. 12.	1 Pet. 3. 15.
26	Gen. 1. 3.	Gal. 3. 1.
27	Ps. 68. 8.	1 John 1. 5.
28	Is. 48. 18.	Eph. 1. 7.
29	Ps. 33. 4.	1 Cor. 6. 20.
xxx	Jer. 5. 24.	Heb. 2. 3.
31	Ps. 81. 3.	Rom. 1. 17.

## NOVEMBER.

1	Ps. 68. 10.	Heb. 4. 11.
2	Gen. 24. 40.	Phil. 1. 21.
3	Jer. 31. 16.	1 Cor. 14. 20.
4	Zech. 1. 3.	James 5. 8.
5	Ps. 105. 3.	Rom. 6. 8.
vi	Is. 55. 3.	Rom. 12. 1.
7	Is. 55. 20, 21.	Col. 1. 19, 20.
8	Dan. 9. 14.	1 Tim. 6. 17, 18.
9	Ps. 118. 6.	Gal. 3. 9.
10	Is. 6. 1.	Rom. 8. 38, 39.
11	1 Kings 8. 29.	1 Cor. 5. 1.
12	Gen. 29. 3.	Rom. 1. 7.
xiii	Is. 53. 4.	1 Pet. 2. 25.
14	Ps. 17. 6.	1 Pet. 5. 9, 24.

Day.	Daily Words.	Doct. Tests.
15	Is. 1. 18.	1 Tim. 4. 8.
16	Ps. 23. 6.	Eph. 1. 4.
17	Ezek. 6. 9, 3.	Rom. 12. 19.
18	Ezek. 36. 27.	1 Pet. 2. 24.
19	1 Sam. 7. 20.	1 Cor. 16. 24.
xx	Gen. 22. 12.	1 John 2. 4.
21	Ps. 119. 39.	Phil. 3. 21.
22	Nobem. 9. 31.	1 Cor. 3. 18.
23	Ezek. 40. 41.	Heb. 11. 1.
24	Is. 44. 5.	Col. 1. 18.
25	Ps. 149. 10.	Rom. 12. 2.
26	Is. 40. 3.	Col. 1. 15.
27	Is. 40. 3.	1 John 1. 2.
xxviii	Ezek. 34. 7.	1 John 1. 2.
29	Ps. 65. 4.	Col. 1. 16.
30	1 Chron. 26. 20.	Rom. 5. 8, 9.
31	Ps. 143. 23.	1 Thess. 4. 14.

## DECEMBER.

1	Zech. 2. 10.	Heb. 12. 14.
2	Ps. 109. 4.	1 Cor. 1. 21, 22.
3	1 Chron. 29. 10.	Heb. 2. 17.
iv	Gen. 24. 21.	1 Thess. 4. 16.
5	Is. 54. 5, 3.	1 Cor. 15. 20.
6	Ezek. 2. 24, 25.	Gal. 6. 1.
7	Gen. 19. 17.	1 John 4. 2.
8	Ps. 138. 3, 4.	1 Tim. 3. 3, 4.
9	Deut. 4. 39.	1 Tim. 1. 16.
10	Jer. 32. 19.	Rom. 1. 24, 4.
xi	Is. 66. 7.	Heb. 2. 11.
12	Is. 50. 6.	Phil. 3. 7.
13	Nom. 12. 7.	Rom. 8. 30.
14	Jer. 31. 50.	Heb. 1. 10.
15	Ps. 37. 19.	Eph. 1. 14, 15.
16	Nam. 21. 8.	1 Pet. 1. 25.
17	Prov. 25. 13.	Col. 1. 17.
xxviii	Jer. 17. 9.	1 Tim. 1. 25.
19	Ps. 118. 23.	1 John 2. 4.
20	Heb. 2. 20.	Gal. 3. 12.
21	Ps. 50. 23.	Gal. 6. 14.
22	Jer. 22. 19.	1 John 4. 3.
23	Is. 9. 6.	1 Tim. 2. 1, 2, 3.
24	Is. 64. 8.	Heb. 2. 14, 15.
xxv	Ps. 118. 5.	Gal. 4. 2.
26	Ps. 6. 4.	1 Cor. 15. 47.
27	Gen. 9. 8, 9, 11.	Heb. 12. 9.
28	Prov. 3. 6, 6.	Eph. 2. 13.
29	Is. 40. 1.	Phil. 3. 13, 14.
30	Zech. 1. 16.	Heb. 12. 20, 21.
31	Is. 58. 11.	

### NEWFOUNDLAND EDUCATION SOCIETY.

The Formation and Object of this Society, with the Necessity for its establishment, were stated at pp. 295, 296 of our last Volume.

#### First Anniversary.

This was held at the London Coffee-House, Ludgate Hill, on the 13th of July; Sir Rob. Harry Inglis, Bart. M. P. in the Chair.

#### Movers and Secondors.

W. H. Trant, Esq. M.P., and W. Jennery, Esq.—Rev. H. Budd, and John Blacket, Esq. jun.—Rev. John West, and Mr. S. West—G. R. Robinson, Esq., and S. Godner, Esq.—Percival White, Esq., and H. G. Key, Esq.—Rev. J. W. Niblock, and John Cator, Esq.—and Rev. H. Budd, and Percival White, Esq.

We extract the chief Resolutions:—

—That the obligations of the Mother Country to its ancient Colony of Newfoundland, as well on account of the

national wealth derived from its fisheries as of the maritime strength afforded by its trade, demand of us, both in policy and gratitude, the most ample returns of social and religious blessings to the settlers there, which we can extend to them as fellow-subjects and fellow-men.

—That it appearing that the British Settlers in Newfoundland exceed 70,000 souls, and that the provision of Schools already made there is altogether inadequate to the effectual instruction of so large a Population; this Meeting is of opinion, that the greatest benefit would be conferred on the Colony, by the establishment of Schools, and providing suitable means of educating the Poor.

—That this Meeting with gratitude acknowledges the goodness of Divine Providence, in enabling this Society to commence its labours with promise, by sending out, during the present season, two Schoolmasters and one Schoolmistress to Newfoundland; and for whose

passage on board one of His Majesty's Transports, this Society is indebted to the kindness and liberality of His Majesty's Government.

*Progress and Prospects of the Society.*

From the Report delivered at the Meeting we extract the chief particulars on this subject.

In furtherance of the objects of this Society, your Committee have been engaged, during the past year, in circulating information throughout the country, respecting the need of Schools in Newfoundland; and have endeavoured, as opportunities offered, to obtain the necessary patronage and support to their Institution. Whatever success has attended such exertions is very much, if not altogether, to be attributed to the zeal, liberality, and active kindness of Samuel Codner, Esq. the founder of this Society, whose right to this pure triumph of charity your Committee are anxious to acknowledge.

Mr. Codner has advocated the cause of the Society, either personally or by his friends, at those places which are more especially connected with the Newfoundland Trade; viz. Edinburgh, Glasgow, Greenock, Liverpool, Birmingham, Lichfield, Bristol, Hereford, Gloucester, Exeter, Dartmouth, Bridport, Teignmouth, and Torquay. These journeys have opened, to your Committee, prospects, which are sufficiently encouraging to warrant the expectation of extensive future advantage to the Society.

The Receipts of the Year were 1140*l.* 12*s.* 10*d.*, of which 179*l.* consisted of Annual Subscriptions, the rest being Donations. The Expenditure was 391*l.* 0*s.* 1*d.*

The two Schoolmasters and the Schoolmistress sent out by the Society were duly instructed in the National System. On this point the Committee remark:—

It being the object of this Society to supply the moral wants of the uneducated part of the Community of Newfoundland, while it adopts Dr. Bell's System of Instruction, it is cautious of giving offence by insisting on the general introduction of any particular Catechism! The Society intends that all the Children of the Schools should receive instruction in the Holy Scriptures: and that, upon one or more days in the week, the Children of the Estab-

lishment should be instructed in the Church Catechism; and that the attendance of all other Children, at such seasons, should be left to the discretion of their Parents.

His Majesty's Government have liberally given their countenance and support to the Society: not only by a grant of land for the Schools, and by the free passage of the Teachers; but by a Benefaction of 500*l.* toward the expense of the buildings, and by assigning 100*l.* per annum in payment of Salaries.

On another point, in reference to the Colony, the Committee state—

They feel that they should be wanting to His Majesty's Government, as well as to the Members of this Society, did they not explicitly state the improved prospect of general advantage, likely to result to the population of Newfoundland, from the wise and truly British System of Government, lately established by the Legislature in its favour—a system, which, by substituting civil for naval authority, confers at once on our fellow-subjects there an equal participation with ourselves, in the civil and judicial privileges of our common country. It is by thus wisely giving to Newfoundland a Native Government, that a solid foundation is laid, for the gradual rise of those Institutions, which are at once the earnest and the effect of moral improvement and social order.

## Continued.

### FRANCE.

#### *Papish Misrepresentations of Protestant Missions.*

IN some remarks at pp. 287 and 288 of the Number for July, we had occasion to notice the violent manner in which the Papists set themselves against the free circulation of the Scriptures. Many of these have long manifested equal virulence against Protestant Missions. Some of the Romish Periodical Works published in the United Kingdom, have made it a practice to misrepresent those Missions in the grossest manner, and to load them with obloquy and contempt. In France, efforts are making, as is well known, to bring the Jesuits once more for-



ward on the theatre of public affairs; and, among other methods, their Missions are held forth as eclipsing those of all other bodies, whether Protestant or Popish.

A singular paper on this subject appears in the "*Drapeau Blanc*" of the 19th of May, which would amuse by its absurdity, if it did not awaken more painful feelings by its falsehoods and malignity. Of this paper we present our Readers with a translation:—

There is at Paris, among other Protestant Committees, a Mission Establishment; whose object is to prepare persons destined to the Ministry of Religion, for undertaking long voyages in the East, to propagate the light of the Faith. A distinguished personage, of Dutch extraction but naturalised in France, is at the head of this Association, and encourages and superintends its labours. A more noble use of property, certainly, could not be made. While, however, we cannot but tender to him our profound respect, we cannot but question the good effects, and the permanent success, of Protestant Missions, especially in the East.

Of all Christian Associations, the Order of Jesuits is that, which alone has been able, hitherto, to make any real progress in that part of the globe, because they alone have judiciously entered on the work. Long before their suppression, the Protestants, especially the Dutch, whether through religious zeal, or because they thought that the Jesuits, being their rivals, were favourable to Spain and Portugal as Catholic States, had laboured to excite against them powerful enemies, in Japan, in India, in China, and in the vast Malayan Archipelago. To the Native Sovereigns, who often admitted them into their councils, they had described them as intriguers, ever ready to dethrone lawful princes, in order to subject their people to the yoke of Portuguese or Spanish Dominion. Under what yoke those Eastern Nations have passed, who submitted to the authority of the powerful Dutch India Company, is well known.

The English, who had no apprehension of the Portuguese or Spanish Dominion; and who, on the contrary, regarded with distrust and jealousy the growth of the Dutch power; would have left the Jesuits, whose labours they duly appreciated, at liberty to pursue their plans, had they not feared the influence of France, supported also by them as a Catholic Power: without persecuting, or even openly opposing them, they viewed their departure with pleasure.

Denmark, possessed of little influence in the East, opposed the Jesuits in India from the single motive of religion. And it was through this system, that that feeble power, following the steps of the Dutch Protestant Ministers, established a new plan of Mis-

sions among the idolaters; which is now pursued most zealously by the English Dissenters; while the Established Church and the Government take not the smallest part in this measure.

The idea of Missions in the East has evidently been suggested to the Protestant Dissenting Sects, by the example of the rapid progress of the Jesuits. But it was necessary to arrest this progress; and this they have done in so violent and scandalous a manner, as to inflict a mortal blow upon the propagation of Christianity in those countries.

The means employed by the Sectaries to cry down the Order of Jesuits has been, to charge them, not only with the unpardonable crime of political ambition, but with the far more heinous sin of paganism and a return to idolatry. On this point, the Jansenists have joined in chorus with the Methodists: and many Religious Orders even of Catholics, stimulated by a puerile jealousy of the Jesuits' superiority, or swayed by sinister views, have brought forward similar accusations against the Disciples of Loyola. Of all the imputations, however, which envy, hatred, and a narrow mind have heaped upon the Society of Jesus, not one will endure the examination of sober criticism.

In all the Primitive Creeds, however corrupted, and particularly in the Asiatic Doctrines, which are found the nearest to the cradle of mankind, there exists a mass of revealed truths handed down by tradition, which may be denominated "Catholicism antecedent to Catholicism." The wiser Fathers of the Church, in the first rank of whom we must place Clement of Alexandria and Origen, perceived this, with great sagacity of discernment. And this has been honoured, from the earliest antiquity, with the title of Natural Religion. By this expression is not to be understood a vague Deism; but rather a primordial and positive doctrine, having its own dogmas, its own mysteries, rites, forms of worship, and future life, disfigured by the darkness of idolatry, yet still discernible through this obscurity, and forming, according to those Fathers, the basis of the Mission of the Son of God, rendered absolutely necessary by the fall of degenerate man.

As soon as the Catholic Religion was fixed upon solid foundations, and no longer ran the risk of being confounded and amalgamated with Paganism, the Sovereign Pontiffs, with great wisdom and sagacity, using the most mild and imperceptible methods, everywhere substituted the Christian Worship for the Pagan, in such a manner as to discountenance any violent change. This was done, especially in Ireland and Great Britain, with regard to the Celts and Saxons. The Druids disappeared, and made way for the Christian Monks. Customs, originally pagan, pure in their principle, but profane in their application, were again clothed in their primitive beauty, and made to harmonize with Christianity. Ireland, during the barbarous ages, deserved to be entitled the *Isle of Saints or of Sages*.

That which the wisest Fathers of the Church approved, that which the greatest Pontiffs performed, has been practised by the Jesuits in India, with the most exalted and singular skill. Already, in various parts of India, their Order had taken place of the Brahmins, by adopting some usages of that sacred body, and by submitting to the rigorous condition of their caste, and of a life wholly ascetic: already, in China, the Jesuits had taken rank among the literary Mandarins; when Catholic Preachers of narrow views, and Protestant Missionaries of the lowest stamp, infatuated by all the Jansenists and all the Methodistical powers in the universe, came to destroy the achievement of Genius and Catholicism by the most detestable manoeuvres.

The Brahmins, forming a degenerate Priesthood, of the highest antiquity, but still remarkable amid all their corruptions, and capable of the largest conceptions of intellect, as also of the sublimest feelings of virtue, live as a separate people, impressed with a sense of the superiority of their Order above that of other human conditions. The Jesuits had assumed their style of monastic life, in order to have more influence over them; and that they might enter more easily with them into religious controversy, without offending their prejudices. These Fathers had seen, with the intuition of genius, that the establishment of the Catholic Religion in India was impracticable, except through the assistance of men pre-eminent in dignities, in learning, in virtues, and in intelligence. But the opposers of the Society of Jesus, instead of following this path, at once easy and sagacious, not content with decrying it, attached themselves to whatever was alien to this caste, to whatever was most base and common among the populace, in order to transform them into Christians; which was almost as easy as to make a Christian of a Negro or a Greenland. Such conversions are effected, not so often through the aid of divine grace, as by virtue of a glass of brandy.

Wounded in their prejudices, the Brahmins, conceiving that the Jesuits were of the same religion as these other Missionaries, whom they began to despise on account of their empty quarrels and their absurd and even scandalous conduct, would no longer attend to the Disciples of Loyola. Thus Christianity was stifled in its birth in India, where it might have made a progress worthy of itself, through the efforts of the only Order qualified to propagate it.

Well-instructed persons in England, and the Ministers of Government, are so convinced of the truth of this fact, that they are the first to blame their Missionaries, and to acknowledge, that the Jesuits alone have taken the best means of extending the Faith in the East. The Methodists, of late, have attempted to invade, like the Jesuits, the domains of Oriental Literature. They have established a press at Canton, and another at Serampore in India. The world is indebted to them for some Grammars and several Dictionaries, not destitute of merit;

but far inferior to all the labours of the Jesuits in that line.

The work of a Jesuit, it must be acknowledged, is not necessarily excellent, through the mere circumstance of his being a Jesuit. In the literature and learning of the Members of the Society there are many weak points: this cannot be denied. But, setting aside whatever may be referred to human frailty, to antiquated methods, or to the feeble perception of one or another Member of the Order taken individually, what a mass of solid instruction and discernment—in short, of religion, philosophy, history, and all the sciences, is presented to us by the imposing mass of the labours of this Society!

Not to mention the Jesuits of China, the best known of all, we will call the attention of our readers to Robert de Nobili alone, in contrast with the Methodist Ward, whom M. Schlegel has so well characterized in his "Indian Library."

Father Nobili had succeeded in acquiring the language of the Brahmins, the most perfect and the most learned in the universe. Living as a pontiff on the banks of the Ganges, having renounced all animal nourishment, and spending his life in the most rigorous austerities, he wrote some works in Sanscrit, in defence of Christianity against the Brahmins. He borrowed the style of the Vedas, and compiled the "Yayourveda," in order to transform the contents into a doctrine half-Christian, with the view of gliding from thence into pure Christianity. This book, having fallen into ignorant hands, and found its way to Europe, was known there under the name of the "Exour-Vedam"—a work, with which Voltaire was in extacies, thinking it a production of the ancient Brahmins, and not being aware that it was written by a Disciple of Loyola. Such habits, such a faculty of throwing his mind into an order of ideas so different from all that we behold in Europe, are a strong testimony in favour of the deep capacity, the superior talents, and lofty virtue of this Jesuit.

Let us now compare with him Mr. Ward. This very acrimonious Missionary is the author of a work on the Mythology, History, and Literature of the Indians, printed at Serampore in two volumes; and reprinted, with some alterations and abridgement, in London. Never was a more violent libel published against the poor Indians; who remain deaf to the eloquent voice of the Methodist Doctor, resolved upon condemning them. The Reverend Gentleman, instead of taking pains to penetrate, in some small degree, into the mythology and religious doctrines of India, almost always confines himself to the surface; and amuses himself with contemptuous remarks on the ideas suggested by symbols, which he takes in their most material, direct, and absurd meaning. In general, Mr. Ward seldom cites his authorities; and when he cites them, it is done in so vague a manner, as to make no addition to science. But as he appears to know the Sanscrit, he should have had the honesty to produce the sources of the various philosophical doctrines which he exposes. Instead of this,

he translates modern commentaries, which is much the same as if a person should aim at making us acquainted with Aristotle, not by means of his own writings, but through some commentator of the middle age. This is what Mr. Ward has done, particularly with respect to Gautama, the Indian Aristotle.

The Methodists hope to be more successful in the Islands of the Southern Archipelago, inhabited by a Malay Race, than upon the Continent of Asia. They have effected rapid conversions among this interesting people; and Otaheite especially, as we are told, has been transformed into a Puritan Church. We will take more time for crediting this; and were it true, we know not whether the inhabitants of Otaheite are likely to gain by the change. For what, in truth, is Puritanism?

The sting in the tail of this virulent piece is taken out pretty effectually in the following article in the "Archives du Christianisme" for June, a periodical work published in Paris.

The Editors first print from the *Moniteur* of the 1st of April the following extract of a Letter, addressed to the French Minister of Marine, by Mons. Duperrey, Lieutenant, commanding the Royal Corvette *Côquille*, dated Bay of Matavai, Island of Taheite, 15th May, 1823:—

On the 3d of May, at sunrise, the sky cleared up, the dark fogs which had for several days confined our horizon dispersed, and all at once the Island of Taheite offered to our view the rich and tempting productions, which nature brings forth so abundantly upon its soil.

At four o'clock in the afternoon, we anchored in the bay of Matavai; without having a single sick person on board, notwithstanding the dangerous passage which we had experienced.

When Wallis, Bougainville, Cook, and Vancouver formerly approached this island, they were boarded by a great number of canoes. We were, therefore, very much surprised, at not beholding a single one coming towards us. We soon learned the cause. All were then gone to Public Worship: but, the next morning, the islanders, in great numbers, brought us provisions of every kind.

The Missionaries every year convoke the whole population, which consists of 7000 souls, in the Church of Papahoa. This happened to be the time of the annual convocation. They discuss the several articles of a code of Laws, pro-

posed by the Mission; and the Taheitan Chiefs ascend the tribunal, and speak with much vehemence for hours together.

The Island of Taheite, about two months ago, declared itself independent. The English Flag, which had waved upon the island since the voyage of Wallis, is exchanged for a red flag, upon which we remark a white star in the upper angle.

The Missionaries, for whom the Natives preserve a great veneration, have nevertheless maintained their influence. We were most cordially received; and the inhabitants furnished us with provisions in abundance, and gave us many curious objects in exchange for a few trifles.

The Island of Taheite is now very different from what it was in the time of Cook. The Missionaries of the Royal Society of London have totally changed the manners and the customs of the inhabitants. Idolatry no longer exists among them, and they universally profess the Christian Religion. The women no longer abide on board the ships; they even manifest an extreme reserve, when we meet them on shore. Marriages are celebrated among them, as in Europe; and the King has subjected himself to one wife. The women are admitted to the tables of their husbands.

The abominable prostitution formerly practised among them no longer exists. The bloody wars in which they engaged, and the human sacrifices which they offered, have ceased since 1816.

The Natives can all read and write: they have religious books in their hands, translated into their language, and printed at Taheite or Eimeo. Fine Churches have been erected; and the people all resort to them twice in the week, with great devotion, to hear preaching. Several individuals take notes of the most interesting passages of the Discourse.

On this Letter the Editors of the "Archives" remark—

Such is the Christianity of Otaheite, which some fear not to denominate a vitiated Christianity—such are the fruits, which certain persons, imbued with prejudice, and little acquainted with the actual state of Evangelical Missions, call fruits of intolerance and superstition! We pray God, from the bottom of our hearts, to multiply these fruits—

• The London Missionary Society.

to cause this tree of life to grow and prosper more and more, which has been transplanted by magnanimous Brethren, filled with zeal, into distant regions. We congratulate those Brethren, that they have afforded the friends of this glorious and holy cause an undeniable testimony to the labours and success of PROTESTANT Missionaries, from a CATHOLIC, in an authentic despatch, sent to a CATHOLIC Government. We admire the ways of Providence, which furnish us, through our Political Journals, with a better answer to imprudent friends, who do not perceive that they injure the cause which they think to serve; and, without pretending to find in Missions among Pagans a perfection incompatible with every work performed by human instruments, we bless those Christians who devote themselves with a faith, zeal, and self-denial, so admirable; and we call upon all the friends of the Gospel to second their labours, by their contributions and their prayers.

We wish to refute vague objections and unfounded allegations only by facts. The Letter which we have just transcribed speaks more than volumes.

We are happy to find that there are publications in France, the Editors of which will counteract these misrepresentations; and that the pretensions of the Jesuits and their friends are freely treated by other bodies in their own communion. We have now before us a Volume recently published in Paris, entitled "The Jesuits—Merchants, Usurers, and Usurpers." The object of this Volume is, to prevent the Jesuits from regaining that power which they lost by their principles and proceedings. With this view, the Compiler gives a series of extracts from a work published nearly a century ago, in eight volumes, which contains a fearful exposition of the selfish, oppressive, and ambitious views, with which the Jesuits conducted themselves, more particularly in their Missions; and abundantly proves them to be the last community to be entrusted with propagating the Holy Faith of the Gospel.

The exposition, indeed, which the writer in the "Drapeau Blanc" has given of the scheme of the Jesuits for making the Gospel palatable to the Heathen, will, at once, carry its own condemnation to every enlightened Christian. Not content with tracing the leading facts of the Heathen Systems, when stripped of fiction, to the grand events of the Creation and the Deluge, plainly recorded in the Holy Scriptures, and embodied in the early systems of the Heathen in a vast variety of forms, the Jesuits flattered the Heathen of their day with the pretence, that the fabulous and monstrous absurdities, which successive generations have grafted on the primeval traditions of their fathers, had their counterparts in Christianity! And they received the due reward of their deeds.

Any attempt (says Mr. Cecil) to sophisticate and adulterate the Gospel will deprive it of its efficacy; and will often recoil on the man who makes the attempt, to his shame and confusion. The Jesuits tried to render Christianity palatable to the Chinese, by adulterating it; but the Jesuits were driven with abhorrence from the empire. *Remains.* 8vo. 1811. pp. 54, 55.

In this spirit, Father Nobili is praised, though he adulterated the Gospel so as to render it utterly unintelligible and ineffective; and the inestimable Mr. Ward is censured for not entering into explanations of all the puerilities which have been grafted by craft or folly on the creed of the Hindoos. But this writer's remarks on Mr. Ward are so unfounded, that it is probable he never saw his writings, and has taken up the calumnies of others who were themselves ignorant of the chief part of those writings.

But intelligent men in England, and men in authority there, urge, we are told by this writer, the adoption in Missions of the methods of the Jesuits: while it is notorious, that the methods pursued, under

the highest sanction, by British Missionaries are directly opposed to those of the Jesuits! The Gospel is not, by them, mutilated and deformed, to accommodate it to the taste of the Heathen; but is exhibited in all its simplicity and glory. The translation of the Sacred Scriptures into the languages of the Heathen is one chief means by which they are attempting to bring them to Christ; and Colleges are founded with a principal design of procuring such translations in the greatest perfection. The whole body of Protestants—British, Continental, and American—are bending their strength to this object.

But the Brahmins, it seems, were the only Order of Hindoos worth evangelizing! The contempt with which this writer speaks of a Negro and a Greenlander sufficiently shews how little capable he is of appreciating the Gospel. In the mean while, these very Brahmins are continually subdued by the Gospel, when held forth to them in its simplicity; and the most conspicuous of his admired Jesuits of modern times, the Abbé Dubois, after labouring five-and-twenty years, gives up the whole race of Hindoos in despair, as utterly irreclaimable, and under divine dereliction!

It is scarcely to be credited that a writer should commit himself in a Public Journal as this has done. Neither the English Church nor the Government takes, according to him, the least share in the Missionary Exertions in the East!—and yet one Society in the English Church supported Missions on the Coast of Coromandel, for a long course of years before any other body in our country established Missions in India; and two other Societies in the Church have joined their efforts to those of the Christian Knowledge Society: while the Bishop of Calcutta has been vested with the power of ordaining Missionaries and promoting

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Missions; and His Majesty has given His Royal Sanction to a general application for benevolent contributions in support of these efforts in India!

The next article will, however, shew that there are men in France, and these consist of Roman Catholics as well as Protestants, and have among them a Prince of the Blood and the first Scholars of the Continent, who heartily co-operate with British Christians in transfusing into Heathen Tongues those Sacred Scriptures whereby alone men can be made wise unto Salvation.

#### ASIATIC SOCIETY OF PARIS.

THE Report of the Society, delivered, by M. Abel-Rémusat, at its First Anniversary, held under the presidency of His Serene Highness the Duke of Orléans, contains the following passage on the

#### *Co-operation of the Society with Bible Societies.*

I cannot but remind you, Gentlemen, of the very particular and repeated tokens of good-will, received by us from that religious and philanthropic Society, which labours with zeal for the accomplishment of one only design—the highest social advancement of all nations, by means of a single Book, THE BIBLE.

Not to speak of the interest which every Christian, and we may say every Philosopher, cannot avoid feeling in this vast enterprise, it is incumbent on the Members of the Asiatic Society, more particularly, to take a share therein. With Bible Societies, you have natural bonds of alliance; and, if I may so speak, a kind of identity. The immense resources at their disposal enable them to maintain relations with the most secluded parts of the East, and to procure translations of the Sacred Books into idioms of which sometimes the very names are unknown to us.

On the other hand, many of these translations, undertaken by persons who have not always enjoyed opportunities of acquiring a thorough knowledge of the languages, require careful revision; and may be greatly improved by passing under the eyes of skilful linguists, such

as those who are united with the Asiatic Society.

Far from concealing from itself this beneficial dependence on others, the Bible Society receives, with a candour deserving the highest eulogium, such observations as may be made on the works which it publishes; and its good-will appears to be the reward of the criticisms addressed to it. Scarcely had your Institution become known to its conductors, when they hastened to present to you a valuable collection of Versions of the Scripture in different languages of the East: and I have no apprehension of going too far, if I should say that their object, in sending them to you, has not been merely to enrich your Library with works which may assist your labours, and of which they alone are in possession; but still more to call your attention to these Versions, and to solicit at your hands the means of improving them. Noble and rare example!—worthy of being offered to learned men. Admirable love of truth!—elevated, by pious intentions, above the vain rivalries of national or literary ambition.

#### GERMANY.

##### FRANKFORT BIBLE SOCIETY.

THE Secretary of the Society gives the following pleasing account of the

##### *Eagerness of Roman-Catholic Pilgrims for the Bible.*

A few weeks ago, we distributed New Testaments among sundry Roman Catholics engaged in a pilgrimage to Waldieren. They passed through Frankfort, on two successive days, at certain appointed hours; and were, this year, particularly numerous. The first day, fixed for the entry of the inhabitants belonging to the districts of the Rhine, the Moselle, and the Lahn, we conveyed 600 copies of the New Testament to the place of distribution; supposing that, as formerly, they would pass through in companies of 20 or 30 persons only: but what was our surprise, when we found ourselves suddenly surrounded by nearly 1000 people at once, all anxious to obtain copies of the New Testament! They had relinquished those scruples, which, in former years, they entertained; and many testified, with a degree of exultation, of what they had read in the Sacred Volume,

and how convinced they were of the excellency of its contents. One female made the remark, that the book which we distributed was precisely the same as that used by the Clergyman, when taking the text for his sermon; and that, as he quoted chapter and verse, it was of great advantage to possess a New Testament, in order to be able to read it again at home. Indeed, such was the gratitude and cordiality of these poor pilgrims, that it took up no small portion of our time in shaking hands with them; and, after all, nearly 300, at the very least, were obliged to go away without a copy. It will afford you pleasure to learn, that the total number of copies disposed of in both days amounts to 1139; and, from opportunities which we have had of observing the class of people among whom they were circulated, we have great reason to hope that the Lord will more and more cause the morning-star of light and truth to arise and shine in their hearts.

#### Western Africa.

##### Sierra Leone.

##### FRIENDS' AFRICAN COMMITTEE.

##### VISIT OF FRIENDS TO THE COLONY.

THE intention of Mrs. Kilham to pay a short visit to Sierra Leone from the Gambia was stated at p. 226. Accompanied by Mr. John Thompson, she arrived, accordingly, at Freetown, on the 15th of February, after a week's passage from St. Mary's. They staid a very short time in the Colony. Mrs. Kilham speaks, therefore, under first impressions, without the advantage of reviewing and comparing information derived from various quarters; but the remarks of a sensible and pious person always deserve attention, and especially on forms of society so new and so interesting as those of this Colony. We shall collect, therefore, her chief remarks under appropriate heads; and shall connect with them a few of her companion's.

##### *Good Capacity of Africans.*

I am fully convinced that it is not any inferiority in the African Mind or natural capacity that has kept them in so

depressed a state in the scale of society ; but the lack of those advantages, which are, in the usual order of Providence, made use of as instruments for the advancement and improvement of human beings. Those disadvantages, which they, in common with other uncivilized nations, have suffered, have with them been cruelly increased, by that oppression, which, wherever exercised, has a natural tendency to fetter, to depress, and to blunt the powers of the mind ; and it is very unfair, and a great aggravation of the cruelty, to reflect on the victims of it, as LACKING ABILITY for any other station than that which they have been suffered to fill.

—The Wives of the Missionaries find no insurmountable difficulty in teaching the African Girls to be clever cooks, house-maids, and laundresses. I had the gratification to see one of the poor girls who was rescued from the iron-hearted slave-dealer, who had confined his two remaining victims in a cask on board. One of the girls is now married : the other is a chief monitor in the Church Missionary School, at Leopold, which consists of from 80 to 90 boys and girls ; and is conducted with much attention, by Phebe Davey, the Wife of the Superintendent of that village. Her Husband is occupied in the care of the labourers, and general charge of the concerns of the place. The Superintendants act as a kind of general Parent, Master, and Magistrate, each for his own village : and, in each village, there is a Court of Requests, for the recovery of small debts ; to assist in which Courts, the Superintendants of the villages meet, and act as Commissioners.

—The Missionaries have succeeded, better than most others that we have seen, in training young people to manage domestic business well ; and their houses exhibit more of domestic order and comfort, than we have generally met with.

—There is one thing particularly pleasant in the Schools: the children generally look clean, and healthy, and cheerful.

—In the School at Leopold was a little boy, who, in the course of six months, had learned to read in the Testament ; and, in the neighbouring town of Charlotte, was a very little girl, apparently not more than five or six years of age, who read to me the account of the sick of the palsy restored, very agreeably, and had only had about fifteen months' instruction.

—The European Colonists of Sierra Leone have several times remarked, that people in England are under a great mistake, in supposing that a Native Youth, with very little instruction in the Schools, would be sufficient to teach as a Master, and as an Instructor of the people in the neighbouring villages. They say, on the contrary, that very acute reasoners are found among the Natives, and especially the Mahomedans, who would soon baffle an inexperienced youth in this way.

#### *Remarks on the Education of Africans.*

On the school-instruction which she witnessed in Sierra Leone, Mrs. Kilham observes—

I do not think that, even here, Africans have had a fair trial of what they might be, had they the same advantages in education, and circumstances connected with education, which Europeans have been favoured with. They come here, as to a foreign land, the language of which is quite strange and unknown to them : they are taught in this strange language, (those of them who have school-instruction,) from lists of detached words, spelling-lessons, many of which they never hear but in those lessons ; and their meaning, therefore, remains unknown. Their teachers having no way for the explanation of their lessons, not understanding the languages of their pupils, a broken English is substituted as a medium of conversation, which consists of a very limited number of words ; and this broken English is so widely different from the written language which they see in their books, that their lessons are still as in a foreign tongue, and much of them unintelligible. They have little communication with their teachers, or any Europeans, excepting just to receive directions for work, and the usual routine of school lessons ; and what they hear in their religious meetings, for religious instruction and worship.

—The Interrogative System is very little practised in these schools ; and, for want of it, the attention of the children is not so fixed upon the subject of their lessons as is desirable : and there would be a considerable difficulty in calling forth the observation of the children, to the subjects which they read of, as in some of the public schools in England ; because, from the want of a better opportunity of acquiring a knowledge of

the English Language, and of the meaning of words, it is impossible that they should understand what they read, as well as English Children may. The Teachers in the schools are fully aware of this; and much wish for some easier introductory books, which the children could better understand than those that they have at present.

—An improvement in the system of education is greatly wanted, so as to make the instruction which is given more intelligible, and to unite habits of industry with other parts of education, which might be done without overfatiguing the children.

—The number of Bible and Testament Readers is generally small, in proportion to the number of scholars; and this I do believe must be attributed to the children not well understanding the English Language, for they really appear very lively and zealous in their application; and I long to see that application exercised to more effect, than it can be whilst they are learning mere lists of words, but few of which convey to their minds any definite sense or meaning.

—Every thing which I see here, or in the Gambia, as to school-instruction, confirms the sentiment, that the most facile means of instruction, in letters, to all, must, in the first instance, be the medium of their own native language.

We were unwilling to withhold these remarks, though they are founded on an erroneous view of the case of the Liberated Africans; because they will afford us an opportunity of placing the matter in its true light.

No one can doubt that the readiest way of educating any people must be by the medium of their own language. This is, therefore, the course pursued by all Missionaries, wherever circumstances do not dictate a different practice. For two of the nations on this coast, the Susoos and the Bulloms, the Church Missionary's Society's Labourers have long since prepared Elementary Books and considerable portions of the Scriptures; but until they can re-establish their Missions among those people, these books cannot be brought into the use for which they

were designed. Our Readers are acquainted with the self-denying and persevering efforts of the Missionaries among these people, and the painful circumstances which occasioned their suspension.

But the considerations which led to the preparation of these books for the Susoos and Bulloms; and which induced Mrs. Kilham to follow this example in behalf of the Jaloofs, do not apply to the Liberated Africans of Sierra Leone. Natives are there assembled, who speak from twenty to thirty different languages or dialects: and both sound policy and true benevolence would lead to as speedy an amalgamation as possible of all these people into one body, speaking one tongue, and that the tongue of their Friends and Liberators—the vehicle to their children, if not to themselves, of the most enlarged instruction. Measures will be adopted, indeed, when the instruction of the natives assembled in the Colony shall have been sufficiently provided for, to acquire from the most intelligent of the people a knowledge of the chief tongues spoken by them, in order to the preparation of future Teachers from among them of their respective tribes; but, under the depressing difficulties to Europeans of all labour in this climate, such a plan can be accomplished but by very slow degrees.

Whether the Liberated Africans of Sierra Leone could, under the peculiar circumstances of the Colony and the Teachers, have made more rapid advances than they appear to have done in acquiring the English Language, can be ascertained only by a consideration of those circumstances—the short time in which the Schools have been in operation; the continual drawbacks to improvement in English, by the accession of new-comers, not only totally ignorant of the language, but requiring that tender treatment described by Mrs. Kilham under a subsequent



head; and, even still more, the incessant interruptions to all plans and efforts, by the successive deaths of more than half the Teachers, and the debility and incapacity of labour which the survivors have had to endure.

Under such a complication of difficulties, and at a juncture when the principal Schools had lost their old and beloved Guides and Teachers, the wonder is, not that they would not bear a comparison with Schools in England, but that they should draw forth, as they did, a few months before, the following warm encomium from an Officer of the British Navy, in a confidential Letter to a friend—

The Children's improvement astonished me much. I passed four days in the mountains. Regent was my headquarters, and I did all in my power to elicit truth; and you may judge what delight I experienced from finding every thing so much to surpass my expectations.

*Manners of the Liberated Africans.*

There is an air of friendly confidence in the people, when we meet with them in the villages and in their own cottages, which is pleasant to see. Some have built themselves firm stone-houses, with piazzas to them, and gardens behind. They have them neatly furnished—tents, beds and sofas, and all kept in nice order. These are some of the superior mechanics. The great lack here is good agriculturists.

Four of us took a walk from Regent to Leicester Mountain, one evening; and, having to return to Regent to lodge, we set out while the sun was yet shining rather strongly: we rested on an old tree, on the side of a hill, as the ascent was long and steep. From a hut which was near, the people came out to speak to us, with very lively, pleasant countenances; and brought two little wooden benches for us to sit down upon, and a very fine pine-apple for our refreshment: we thought it was the finest we had tasted in Africa; and, perhaps, it was not merely our weariness that led us to think so. Most pine-apples which we have seen, grow wild; and this, I think, was from their own little garden. They offered us a second, but the first was sufficient for us; and, after staying a little while there, we proceeded on our way.

*Visit to Wellington.*

At Wellington, we saw much to interest us in the family that we visited, which was that of T. and M. Macfoy. The first is a West Indian; his wife the daughter of an African, but well educated in America, where she was sent young for instruction. They are both intelligent and agreeable. T. M. is placed by the Governor as Superintendent of a village, and they have also a number of children under their care; but are not members of the Church Missionary Society. They have a fine garden, in good cultivation, though only planted one season. T. M. is likely, I think, to set a valuable example in this department. His amiable wife is skilful in domestic arrangements, and in the management of her school of 52 girls. We spent a day there, going in from Kisey before breakfast; and were received with that affectionate attention and kindness, which reminded us of the pleasure often experienced in arriving at our post in the morning of a Monthly-meeting Day; and meeting the kind welcome from dear friends, which is so grateful on such occasions. M. Macfoy's servants are, of course, Africans, as all are that we have seen in this Colony. It was evident that they had been well instructed; and, in the whole order of the domestic concerns, there was evident that kind of skilful machinery, which can effect its object without noise or stir. Maria Macfoy spoke to her attendant, who takes the principal charge of the house business, with RESPECT; and this is not every day seen, in speaking to African Servants. I wish it were otherwise.

*Climate and Health.*

Much of the mortality here, and in the Gambia, which is attributed to climate, should, I believe, rather be attributed to circumstances not NECESSARILY connected with the climate; but rather arising from these settlements being in a state of comparative infancy, in which those every-day accommodations, that are requisite to a European who has been accustomed to them at home, cannot be commanded or obtained. The animal food, in general, is inferior to that of England; the cattle and poultry not so well managed, and, consequently, more thin and poor; the cooks inexperienced, and, in many families, left quite to themselves, and not furnished with any time-piece, whereby to regulate

what they might have to do: so that, even in the boiling of an egg or a potatoe, there are mistakes, first on the one hand and then on the other; and very young practitioners in these arts, who have never received any INSTRUCTIONS, receive, instead of these, abundance of reproaches. In the houses of the Missionaries whom we have visited, we have seen a very different order of things: their habitations, as to neatness and accommodation, are as pleasant and as much like England, as could be desired, or at least expected, where the style of building does not admit of things being in every respect as commodious for a family, as an English House of the same size would be. So much room is taken up in piazzas, that houses are often deficient, as to the number and size of lodging-rooms; and this, in a time of sickness, is no doubt a great disadvantage.

—I doubt not, that it may be said here, as has been said in the Gambia; that many young men, when sick, are lost from want of proper care in nursing.

—I have no doubt, in my own mind, that many of the Missionaries, both male and female, have lost their lives, from being so circumstanced as not to be able to transfer their cares and labours soon enough, when failing from sickness: and it would be a great advantage, if, in every Station, each could be training a young person, as a kind of right-hand helper, whether African or English; and this might, I have no doubt, be done to good purpose, without either the Missionaries or the Female School-teachers improperly casting off their cares into the hands of junior agents.

This is, indeed, it must be allowed, a climate in which life seems to hang by a more slender thread than we feel sensible of in some other places, if we are much exposed to the heat of the sun, or dwell in situations in which its rays are peculiarly concentrated; and this is peculiarly the situation of Freetown. The heat seems to be collected there as in a focus; and I cannot myself spend a day in that town, without greatly feeling its relaxing effects. In the villages, I am perfectly well; and feel as much prepared for any exertion, mental or otherwise, as when in England.

—The chief difficulty with respect to climate, I think, is in the situation of the chief town; and no doubt, after a

time, those who take up their residence there, will, if they can, have country-houses, to return to in the evenings; as the merchants and others, many of them, have in the British Metropolis. Against such an arrangement, is the circumstance of persons who reside here mostly looking forward to return to England, and two houses would be more than they would like to build or to purchase; and, important as it is, that trade should be freely carried on here, for the good of the natives, it would be a great advantage, if a few country-houses, not far from Freetown, were built, and let for an annual rent.

—There is one additional disadvantage which Europeans suffer here, which I forgot to mention, in speaking of the climate not being the sole cause of unhealthiness here. The windows are mostly without glass; and many without any blind, or defence against rain, except the shutters: so that, in the rainy seasons, to exclude the wet, the inhabitants have often had to sit all day, enclosed, without any light but that of lamps or candles; and, in the course of residence of some now living here, it is remembered, that there were very few houses which did not admit rain through the warped shingles in the roof; and not a dry spot to be found in the house, even for their bed. These and many other circumstances prove, that much of the sickness and mortality that has been known here has resulted from circumstances connected with a NEW SETTLEMENT, rather than that all should be attributed to insurmountable difficulties from the climate. Even from the little experience which we have had in the Gambia, I have felt convinced that more is suffered by persons who, engaged in other pursuits, cannot act as cooks and domestics for themselves, (from the lack of their wonted accommodations, and the services of intelligent and well-instructed domestics,) than what is suffered from the change of climate alone; yet, doubtless, the relaxing effects of a hot climate make it more difficult to bear the want of customary accommodations, without suffering. Neither can as much labour be expected from Europeans here, as they might engage in in England; and if they are not so circumstanced as to be able to rest, when on the verge of exhaustion, health may soon be undermined, and life give way.

—We had got over our first difficulties in the Gambia; and our habit of living was such as we prefer to any that we have yet seen, as to our own choice: boiled rice and milk, for breakfast, with French chocolate and bread and butter for those who chose. I took eggs sometimes, but the rest did not. At dinner (about two) we had often soup and stewed meat; as the meat is not like that in England, but hard, and best cooked in this way. In the evening, at six, on coming from the King's Boys' School, we found the table spread for tea and French chocolate: and often some of our neighbours came in and partook with us; and we offered them, in addition, our English gingerbread, or bread with honey and carawayseeds, or with butter, if they chose it.

It has been a great advantage to us to have had always pleasant society in our own family; whilst in the greatest number of families, both here and in the Gambia, there has been but one single European, unless, perhaps, some junior helpers as clerks.

But I must not now proceed further, either on large subjects or small—African Instruction, or the manner of recruiting the weary by chocolate and bread, with honey and seeds. But, really, people cannot get on well in Africa, unless they will attend to little things, as well as to those of a more weighty nature. We are told, that so diminutive creatures as the travelling ants will devour a man, if they come upon him at a time when he is too weak to put them away.

#### *State of Agriculture.*

They greatly want here some one who would pay an almost undivided attention to agricultural improvement. The residents here being much occupied in other concerns, this important business is greatly neglected; and some of the common comforts of European Life, which might, by good management, be abundant here, are now very scarce and dear. Butter is generally had from England, and often very rancid—eggs, at Sierra Leone, half-a-crown a dozen—milk, 2d. or 3d. a wine-glass full—mutton, 1s. a pound.

Even here, abundant as are the powers of production, the industry of man is wanting to give to the country that freshness and beauty which enrich the scenery of an English Prospect. The

dead trees remain bare and cheerless among the living; and some of the beautiful plants, that are found among the deep ravines, are never transferred to stations in which the eye could oftener partake of the enjoyment of their beauty, while the heart was reminded of the kind beneficence of Creative Power. It is, doubtless, an appointment intended for the good of mankind, that all vegetation should be improved by culture. This Colony has many fine vegetables, which might much promote the health of the people, as articles of daily food; and particularly several of a nutritious quality, which in this climate would, to Europeans, be very valuable.

The Ocro, the kerring-kerring, the paw-paw, and some other native vegetables, have an excellent gelatinous quality, when used either in soups or as a vegetable alone. The African sorrel has a considerable pulp in the blossom, from which either tarts, or a mess like green gooseberries, when mixed with sugar, may be made, and which, in this climate, is grateful and refreshing; yet milk is scarce in this Colony, and seldom obtained but from the goats. Eggs I mentioned as being half-a-crown a dozen, and these not much larger than pigeons' eggs. There is a scarcity of suitable provision for the cattle here: a great many die; and I cannot but think, with regard to these, as well as to human beings, that attention to suitable provision, and care in some other respects, might be a great means of prolonging life.

On this subject, Mr. Thompson remarks—

The land in general, up the river, is of a very superior quality; and, if cleared and cultivated, I have no doubt would produce very abundantly: but, in the mountain villages about Sierra Leone, the soil is quite of a different kind, with the exception of one or two places; being, for the most part, of a red gravelly nature. In fact, the trees on the mountains plainly show that the soil is much inferior to that up the river, being generally of a poorer and more stunted appearance: but they are, notwithstanding, covered to their very summits with evergreen trees and shrubs; and the scenery, in many places, is exceedingly picturesque and beautiful. But this gravelly soil answers well for the growth of coffee; and, latterly, the mer-

chants are turning their attention to its cultivation. Arrow-root and ginger likewise thrive remarkably well, and require but little attention. The Liberated Africans, in all the villages, grow cassada, cocoa, and rice; but the latter not to any great extent. But the natives up the river grow it in great quantities; boiled rice and palm-oil being almost their whole subsistence: and, from the quantity which they grow, they can supply the Liberated Africans and others with it at a very moderate price.

*Mortality among Seamen.*

I heard, in the Gambia, a very sad account of the mortality among British Seamen near Sierra Leone, from the hard exactions of the Captains, in requiring them to bring up timber, often saturated with damp, putrid, vegetable matter. These poor men, employed in unremitting labour, in this way, through the heat of the day, often were attacked with fever: and, in many instances, were still compelled to work, when they should have been brought to the Hospital; and the Hospital received them only to die and be buried. I have heard here, that while many British Sailors have evidently been lost and destroyed by the neglect and the hard treatment which they have received from their Captains, that there are other Masters of Vessels pursuing a different conduct toward their men, the result of which has been striking. One Captain, who is well known as a respectable and conscientious man, lost only one sailor in the course of thirty years.

*Dreadful Effects of the Slave Trade.*

It seems very evident, from what we hear, that civilization is prevented, or has been prevented, along the coast, by the prevalence of the horrid traffic in men; and the interior, north of the Line, is much more civilized than near the coast. The interior of the south appears to be little known. I wish the sceptics as to African Capacity could have seen a Foulah Man, of striking and intelligent countenance, who was here the other day, and have heard his melodious reading of Arabic Manuscripts. I am informed, both here and in the Gambia, that the Mahomedans of Western Africa are the most orderly and well-conducted part of the African Population: their zeal in the promotion of Arabic Schools should stimulate Europeans of higher profession. The Mahomedans in the

North are considered as proud and cruel: yet some European Travellers on a journey of research, whom a medical man here was speaking of a few days ago, met with friendly reception and safe guidance among them. If persons be suitably introduced, so as that their designs are fully known, I believe intercourse, where only good is intended, would, in most places, be made more easy than some are willing to believe it could be.

—J. R. says, it is impossible for any but an eye-witness to conceive the wretched state in which the poor victims of slavery are brought in from the captured vessels: and, indeed, in a school in this Colony, which has been formed since the rest, chiefly from new importations of these poor little slaves, it makes one's heart droop to see the state of impoverishment, from sickness, in which some of them still remain. When I pointed out the healthier-looking girls, and asked where they came from, they were all either found to be the children of soldiers, or born in the Colony. The great girls in the schools have to carry these poor sick children about on their backs for a long time: many are six months before their strength can be restored, and many die. Dr. Ritchie told me, in the Gambia, that a person seeing them landed here from the slave-vessels, (he had himself resided here,) would pronounce at once, from their state, that half of them could not live. I am told, that the distressing sickness and weakness of the children, who are thus brought in, is sometimes such, that they do not want to live, but desire only to die.

—Oh! how do the abominations of the Slave Trade strike the heart, when we see here poor little emaciated creatures, little more than human skeletons, who, although they have been three months in the Colony, and carefully nursed, have not recovered the effects of the inhuman bondage which they have suffered in the Slave Ships!

Mr. Thompson communicates the following fact in reference to the Slave Trade:—

A merchant of the name of Mac Cormack very kindly offered to take me with him to Tombo, an island about 25 miles up the river, for which he pays the natives, who are of a nation called Timmanees, an annual rent, and on which he has erected a very good dwelling-house, &c. after the African fashion.

He is very extensively engaged in the timber trade, and the natives float it down the river a considerable way from his settlement. Since he began the timber trade, which I think he mentioned was within the last seven years, the natives up this river are very much changed for the better, and have quite given up the idea of selling each other for slaves. He thinks that, at present, there may be six or seven thousand natives employed in the cutting and floating down of timber to the different shipping-stations in this river. What a pleasant contrast to the time when slavery existed here, with all its attendant sufferings!

Mrs. Kilham concludes her communication with the following impressive remarks on the

*True Use of Life.*

I cannot, my Dear Friend, conceive, that the continuance of life, in this world, is so much to be desired, as to authorise all the fears and apprehensions that have been urged, to prevent any persons from settling here, except from a very clear conviction that it was their duty to make such a sacrifice. We may be like the Israelites, looking for signs, when sufficient evidence had already been imparted. I am far from being disposed to put any individuals upon engagements, that should rather result from their own feelings; but I do not think that the length or shortness of life is of so much consequence as to prevent our encountering even a dangerous climate, where good is to be done. Are not people exposed to dangers, in many occupations, in which there is less to be placed in the opposite scale, as inducements to engage in them, than there would be in forming schools and farms in the Gambia and Sierra Leone? Let it not be said, "Ah, these are H.K.'s sentiments, with her prepossessions!" but let it be fairly considered, whether the prospect of doing good should not be as powerful a stimulus to encountering danger or difficulty, as the merchants or official men have in the colonies to induce a residence here on their own account. Do not say we are to judge and act for ourselves, and leave others to do the same. I am not pleading on this subject, as pointing out what any individual should do; but only in general terms, that our principle of action should rather be a conformity to the

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divine law of love to God and man, than any consideration how life may be longest preserved, or our own accommodations the best secured. It is not outward accommodations that can give the highest enjoyments. These may be partaken of in a ship, or in a barbarous land, as well as by our own winter's fire, or in our summer's garden.

I cannot but sincerely desire and hope that a Friends' Settlement may one day be formed in Sierra Leone. How gladly would I return to it for a season, should the way appear as plain before me as it appeared to be previous to this visit; which, although it be a time rather for silent thought and feeling, than for the accomplishment of any thing that could serve either the dear children or the people, yet I am satisfied in having moved at the season that seemed best, so far as I could see; and I feel this place, for the present, quite like home to me: so much so, that even if I should never return, my heart will be often here, as in a scene that cannot be forgotten. The accommodations, or the enjoyments, or the continuance of life, have never, I think, appeared, since I came to Africa, of so little value in comparison of the pursuit of the one great object, the humble endeavour, through Divine Assistance, to follow the path that may be appointed to us by the Great Parent of the Universe. And, truly, when we look on the fields that call for labourers in the present critical state of things, and how very wide these fields really are, how shall we think otherwise, than that Self should be lost sight of, excepting so far as the claims of duty and of kindred shall demand from us? And these obligations are doubtless as sacred, at least, as those which relate to more distant objects ever can be. But there is a Light that can surely guide in all places and in all circumstances.

## India within the Ganges.

### CALCUTTA.

#### BAPTIST MISSIONARY SOCIETY.

#### *Sermon by a Native Preacher.*

THE following Sermon was delivered, in Bengalee, by Paunchoo, one of the Society's Native Preachers, at Doorgapore, near Calcutta. It will shew the manner in which an

intelligent Native Christian endeavours to make the Gospel plain and interesting to his countrymen.

MY BELOVED BRETHREN—

In taking a view of our fellow-creatures, we behold, with feelings of pity and astonishment, immortal, reasonable, and accountable beings, floating down the stream in an ocean of wickedness; and, by being forcibly carried into its tremendous whirlpools, they expose themselves to innumerable evils, and ultimately to eternal destruction! And what is still more astonishing, that we should thus be borne away when God in his mercy hath prepared salvation, (figuratively speaking,) an ark on these destructive waves; and he hath appointed His Own Son to be the pilot, who became incarnate, to save without money and without price those who are perishing in this ocean of sin.

Look to this ark, swim to it, and catch with eagerness the ropes of mercy, which are thrown out for your salvation. Should you refuse the salvation offered to you from this ark, and fly to your gods and goddesses, and other inventions of mankind, you will resemble drowning men catching at straws, and floating upon crazy and leaky barks, which can never buoy you up on these mighty waters; but you will be continually subject to innumerable perils in crossing this wide sea. It is madness to make such a choice; to prefer the creature before the Creator, with whom we can make no allowed comparison. Can that small insect, the fire-fly, supply the place of the moon? Can a taper be compared to the sun? No more can the creature stand in the place of the Creator; therefore to confide in the creature, in preference to the Creator, must at all times meet with the contempt and pity of the wise, and with the fierce anger of the Almighty, who will doom all such to eternal misery.

You declare, in defence of idolatry, that all your gods bear the likeness of the True God; and that it is not the idol itself which you adore, but the image or similitude which you pretend to say that they bear to the True God; thus confessing that the idol is not God, but only some faint resemblance of him: which is altogether contrary to what is declared in the Shasters, for it is written, that "Whosoever esteems an idol to be dust is damned;" therefore, if you persist in such conduct, you must from your own Shasters stand condemned.

Further, you are not only dissatisfied with the image itself, but with the very characters who are represented by them. Are you not always ashamed to recite, and to hear recited, the enormous crimes of Shree Krishna, Indra, Chundra, and others, who cannot save from sin, because they themselves were notorious sinners? and you know, that, if they existed in the present day, they would be called to account and punished by the authorities of the land. You acknowledge Shree Krishna committed adultery with milk-maids! Indra with the wife of Brahmins! Chundra with the wife of his Gooroo! therefore,

Brethren, how is it possible that they, who are thus defiled, can cleanse and purify us? Such things are opposed to what is TRUE in your Shasters, and likewise to REASON: for according to the seed, so will be the tree and its fruits. Do men gather grapes from brambles? Does the jack-tree produce mangoes? Will the worship of impure gods lead to holiness of life? No. There is no Name given under heaven whereby we can be saved, but the Name of Jesus, who is the only Saviour; for he saves his people from their sins, as it is written in the

First chapter of Matt. 21st verse :  
*And she shall bring forth a son, and thou shalt call his name Jesus; for he shall save his people from their sins.*

Do you, my Brethren, inquire Who is Jesus, and what are the proofs of his being the Saviour, and the Incarnate Son of God? We reply, that in his Birth, his Works, his Words, his Death, his triumphant Resurrection, his Love, and his Attributes, we have a full and satisfactory display that he was the only-begotten of the Father, full of grace and truth.

I. Respecting his BIRTH, it is declared, that he was not born of the will of the flesh, but by the Holy Spirit. The nature of his Birth was altogether contrary to the nature of our birth, and to that of your gods—for we were all born in sin, and shapen in iniquity—the merciful, all-powerful, and eternal Saviour, that he might take away the immense load of our guilt, condescending to take on him, not the nature of angels, but OUR nature; for without a holy and prepared body in our nature, there could neither be an acceptable sacrifice, nor any instructive communication from heaven. *The Word was made flesh, and dwelt among us.* Who can atone for the guilt of man, if what is commonly said among you be true, that "according to the sin, so of necessity must be the atonement!" We reply, that for this end was Christ born into the world, that he might offer himself an acceptable sacrifice for his people.

Do any of you think, that, as Christ offered himself for the sins of men, all men will be saved without the painful necessity of parting with our beloved sins and pleasing customs, which have been handed down to us from generation to generation?

To prove the necessity of faith in Christ, and of a personal application to him, I need only inform you that fire has the property of heat, and of driving away cold; but, to experience the fact, and to have a knowledge of the truth, or to derive advantage from it, we must approach it: so, in the same manner, the virtue of Jesus, as a sacrifice, depends entirely on the degree of confidence which we place in Him. Again, suppose that in a dry and desert land, where no water is, you should be invited, free of all expense, to everlasting springs and fountains to quench a burning thirst, would you suppose that the invitation alone would cure your raging thirst, and satisfy your longing desire? no: you would rejoice in the invitation; and, believing in the virtues of the waters, would arise, hasten to the place, and drink of their streams. Again, the same may be said of any particular medi-

cine, which is powerful in destroying various disorders; but unless the patient receives the medicine, how can it be effectual in removing the disorder? Christ is the physician, who can heal our souls, and pardon our sins. *They shall call his name JESUS, for he shall save His people from their sins.*

II. Respecting the WORKS of Christ, we read, that by Him, and for Him, all things were created, whether in heaven, or on earth. He hath fixed the bounds of the ocean: He ordereth the rising and the setting of the sun; and He hath decreed the fate of kings and nations.

The astonishing miracles which he wrought when on earth claim our attention; miracles, which gods or angels have never accomplished. He turned water into wine: He gave sight to the blind, ears to the deaf: He opened the mouths of the dumb, gave feet to the lame, and life to the dead. In Matt. xiv. 14 &c., we read of his feeding five thousand people, and satisfying them with five barley loaves, and two small fishes; after which his disciples gathered of the fragments which remained twelve baskets, at which all the people wondered, and said, *This is the prophet that should come.* He walked on the sea: He commanded the raging of the sea to cease, and it obeyed his voice; so that his disciples exclaimed, *What manner of person is this, even the winds and the sea obey him?* Who can doubt of his ability to save sinners? *They shall call his name JESUS, for he shall save his people from their sins.*

III. Respecting the WORDS of Christ, from whose mouth proceeded holy instruction—through his Words we have life: by them the heart is purified and made tender: through his Word the mind centres upon God, remembers God, worships God, and has a fear of sin. The words of Christ destroy sin, and give true knowledge. His enemies declare that never man spake like this man: (John vii. 46.) From his own mouth proceeded the following words, which are full of love and mercy: *Come unto me, all ye that are heavy laden, and I will give you rest: yoke my yoke upon you, for my yoke is easy, and my burden is light. Learn of me, for I am meek and lowly of heart, and ye shall find rest to your souls.—Blessed are the poor in spirit, for theirs is the kingdom of heaven, &c. The Word was made flesh, and dwelt among us.* In what Shasters, or in what book, can be found a command like the following, which was spoken by Jesus Christ? *Therefore, all things whatsoever ye would that men should do unto you, do ye even so to them, for this is the law and the prophets.* We have an account, also, that a certain lawyer asked him a question, tempting him, saying, *Which is the first commandment?* to which Jesus replied, *Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment; and the second is like unto it, namely this, Thou shalt love thy neighbour as thyself: there is none other command greater than these.* The people were astonished at his doctrine. His enemies were confounded, so that they durst not ask him any more questions. It is said

by you, and by your fathers, "Thou shalt love thy neighbour, and hate thine enemy;" but Christ said, *I say unto you, LOVE YOUR ENEMIES, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you.—They shall call his name JESUS, for he shall save his people from their sins.*

IV. Respecting his DEATH, my Brethren, how shall I relate to you the wonders of that which has no bounds? At the time he was suspended on the Cross by the hands of wicked men, he prayed for sinners, even for his murderers. He gave himself up as a substitute to bear our sins, and to be a sacrifice for transgressors. Behold the astonishing love of the all-merciful Saviour, that he should submit to die for the salvation of sinners, who, through their iniquities, have justly merited the eternal wrath and vengeance of a Holy God! Behold Him, who is eternal in his nature, subjecting himself to death, that he might be a perfect and an acceptable sacrifice for the sins of men! Do you say, my Brethren, that God is eternal, and can never die; and that you cannot see any extraordinary advantage in his experiencing death? We reply, that he died to publish his love and mercy; and that, as death was our enemy, it became necessary for him to submit to it, that he might destroy it, and HIM that had the power of it. For example, he, who wishes to conquer a tiger or to destroy a venomous serpent, must necessarily engage with them, and suffer in the conflict: thus Christ, by His death, hath destroyed this last enemy; so that, through His death, we have life. Verily, it may be said, *they shall call his name JESUS, for he shall save his people from their sins.*

V. Respecting the RESURRECTION of Christ, who, after having laid in the grave two nights and a day, rose triumphant over death. Do you ask the reason of his rising from the dead? In reply, we say, that if Christ had not risen from the dead, we should not have had a certain proof of his Godhead: there have been many deceivers in the world, whom men have acknowledged as incarnate gods, but they lie in their graves to this day—Shree Ram, Chundra, Shree Krishna, and others, have all become subject to death; but, to rise from the dead, belongs only to Christ. Another reason why Christ rose from the dead, is, to prove to us the truth of the doctrine of the resurrection; that we shall all be called from the grave at the last trump, and be judged according to our works, whether they have been good or evil: by the resurrection of Christ, we have strong faith in Him; believing that we also shall be changed and fitted for glory: by the resurrection of Christ, we have a dread of sin; knowing that Christ will come again to judge the world in righteousness. By his resurrection have we not great faith in the words before us, that *his name shall be called JESUS, for he redeems both from sin and death?*

VI. Respecting the ASCENSION of Christ. After Jesus had remained forty days with his disciples, appearing at different times to them for their comfort and edification, he ascended

to glory. Before he ascended to glory, he said to his disciples, *I go to prepare a place for you, that where I am ye may be also; and commanded them to Go into all the world, and preach the Gospel to every creature: he, that believeth and is baptized, shall be saved; but he, that believeth not, shall be damned.* We may compare Christ to a king, who, after having with great difficulty overcome his fierce foes, returns in peace and glory to his city, to rule and to reward his subjects who have both fought and suffered in the warfare. Christ, having subdued his enemies, viz. Death and Satan, is now seated at the right-hand of God, preparing mansions for His disciples: *In my Father's house there are many mansions.* Christ's being in heaven qualifies Him as a Mediator, as he is present before God, and intercedes on our behalf; praying, not that we should be taken out of the world, but kept from the EVIL of the world. *His name shall be called JESUS, for he shall save his people from sin.* But if we cry to God in the name of Ram, Krishna, and Seeb, how will our petitions be offered in heaven, seeing they are dead and in their graves, and will not rise until the resurrection?

VII. Respecting the amazing LOVE of Christ.—That Christ is the sea of love, has been evidently set forth in the particulars before stated, viz. in his Birth, Works, Words, Death, Resurrection, and Ascension. That He, who is the great Judge and Lord of the three worlds, should submit to be judged, tried, and condemned by his enemies, to redeem them from destruction, is love indeed; for He Himself was the Almighty God, and all men in his sight are like unto ants. Notwithstanding this vast difference between Christ and men, yet, through his infinite mercy, he took on him our nature to die for the redemption of sinners. He, who was rich, became poor and despised. Behold, what manner of love is this! What parent would for an only and beloved son give his life? Such love is not to be found among men. Amazing love, that He, who is God, not esteeming his own life, gave it up for the worms of the earth, on account of the love which he bore toward them. All this unbounded and incomparable love was exhibited in the incarnation of Christ. What more can be said of this love? for, after he had risen from the dead and ascended to glory, he sent his Holy Spirit as his substitute, that, by his gracious influence, his disciples may be led to acknowledge and repent of their iniquities—pursue holiness—believe in his death, so that their minds should be completely changed—that they should be created anew—born again—having the mind turned from sin, and devoted to holiness: therefore, my Brethren, love Christ with all your mind, and you will then love God—by watering the root, you will nourish the branches, and the leaves of the trees—by honouring Christ, who is the root, you honour God; as it is written, *He, who loveth the Son, loveth the Father also. The Father loveth the Son, and hath given all things into his hand: therefore, love him, because his name is called JESUS, and he will save you from your sins.*

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COTYM.

CHURCH MISSIONARY SOCIETY.

From the Sixth Report of the Madras Committee we shall extract the latest accounts of the Mission among the Syrians.

#### State of the Schools.

In the course of this year, the Committee were induced, on an urgent application from the Superintendent, to double the allowance granted for the Parochial Schools connected with this Mission, the expense of which is now 400 rupees per quarter. How well this extension of the Society's bounty was bestowed will be judged by the following Report of the present State of the Schools from the Rev. Mr. Baker.

On an examination of the Boys in the Grammar School there is abundant cause for gratitude and praise to God, for the blessing which He continues to bestow on the instructions given them. The improvement during the last year has been considerable, and not at all less than what was anticipated at this season of the former year. Two only of the boys who were then present have left us; and this was owing solely to ill-health: while several others have come; and caused us joy, by their diligent application to study, and by the exertions which they have made and are still making to overtake the younger boys who came before them and still rank above them. The present number of pupils is 43; most of whom are learning English and Sanscrit, as well as Malayalim. The First Class are translating Fables and short Stories from English into Malayalim: they have a tolerably good knowledge of English Grammar, and are reading parts of the Bible which they readily understand; and this is the more interesting to them, as they have no Bible in their own language. The Second Class are parsing the sentences of Murray's Grammar, which they are on the eve of finishing; and are committing the words of a small vocabulary to memory. The rest are merely learning to read and spell from the cards and school-books used in Dr. Bell's Schools. The report which the Sanscrit Teacher gives of their progress, under his instructions, is likewise favourable.

We have just completed the number of Parochial Schools which we think at present called for among the Syrians. There is not, strictly speaking, a school to every parish; but there is not a place where 15 children can be brought together to which a Schoolmaster has not been appointed. These Schools are 51 in number; and contain, according to the latest returns, 1333 Children.

We wish it were in our power to give all these children a truly Christian Education: but this is not, at present, the case; for we have no Bible to put into their hands: until we have, though we do what we can by



means of Catechisms and other small Tracts, we shall be able to give them little better than a Heathen Education. We have not so much as a single Gospel printed for our use; and if we had, it would be but little: we want, at least, the whole New Testament freely circulated and read in our schools, that the minds of the children may be well stored with its blessed contents, instead of being filled with abominable stories contained in Heathen Books. And it is not in the Schools only, that we need the Scriptures for our youth: for experience has already proved, that those, who have received a tolerably good education, when they return home soon forget nearly all that they have previously acquired; because they have no books which they understand without great labour, and none at all that they can derive instruction and profit from in the most important things.\* The Bible is the great instrument for doing good; and until this is freely circulated and read both in the schools and among our people generally, it seems hardly reasonable to expect the peculiar blessing of Heaven upon our labours.

Besides a great part of the Scriptures, we have Catechisms and other books for the Schools ready for the press; which we shall print as soon as we are able. Until this can be done, a writer is employed to make copies of the several little books translated, for distribution. Many copies, both on ollas and on paper, have been thus given away.

In reference to the above observation concerning the want of the Scriptures for the Syrian Church, the Committee have the satisfaction to announce, that the Madras Auxiliary Bible Society have resolved to take the measure of printing the Revised Version of the Gospels into the Malayalam Language, by the Rev. Mr. Bailey, the Senior Missionary at Cotym, into immediate consideration.

#### *Syrian College.*

The Committee regret to state, that the Rev. Mr. Fenn, whose valuable services in the superintendence of this important Institution have been so often acknowledged, has suffered severely in his health during the current year. It is impossible not to connect this circumstance with his unassisted and indefatigable exertions in the various duties of the College and Mission, and the afflictive occurrences that have befallen the College in the events which are noticed in the following Report lately received of his department of the Mission. The Corresponding Committee lament ex-

ceedingly, that the non-arrival of additional Missionaries from England renders it impracticable for them to afford to the excellent men engaged in this most interesting and important sphere of Missionary Labour, the assistance which the extent of their work and the debilitated state of the health of two of them render so urgently necessary.

The College now consists of 45 Students. Their attendance is punctual; allowing of interruption, only by their own illness, or the illness and decease of near relatives. Their application, since the last Report, has, upon the whole, been good and deserving of praise.

Their progress, generally, has been slower than was anticipated. The principal cause is the want of proper instruction. As long as the College continues in its present destitute condition, the progress of the Students must continue sadly deficient.

Besides this constant hindrance to the success of the College, it met with another drawback in the months of December and January last, when I was necessarily absent at Quilon, on account of Mrs Fenn's illness: and, in the month of May, an afflictive providence occurred, which deprived the College of its most efficient aid; I mean the death of Thomas Woodroffe, who died by the bite of a snake. He was a youth of no ordinary talents; which were accompanied by great perseverance and energy. He had the complete direction of the studies of Students under me. Excepting Marcus and the First Latin Class, the rest I entrusted entirely to him. He had been attached to the Mission a little more than three years; during which time he had acquired a very grammatical and thorough knowledge of his own language, in which he had read Robertson's Histories, Locke's smaller Essay on the Conduct of the Understanding, Barrow's Lectures on Belles Lettres and Logic, a considerable part of Bishop Hopkins's Works, Cowper, and Milton, besides many smaller works: he had also made himself a very fair Latin Scholar, and had just begun Greek, and was reading *Æsop's* Fables in the Græca Minora, translating them into Latin and English: he had read Algebra, as far as Quadratic Equations; and a few of the problems of the First Book of Euclid. With his conduct while with me, I have abundant cause to be satisfied. I believe him to have been a strictly upright and conscientious youth, and under the decided influence of the love and fear of God. Marcus now fills his place; but, in some things, as for instance in English Literature, is, of course, much inferior: in other respects he has the advantage of him: as, thank God, his mortal course is not yet terminated, I would say no more than that he grows in my affection and esteem daily. That I have been, in any way, contributory to the comfort of two such youths, is one of the highest pleasures which I enjoy.

The Committee will, I hope, excuse me for mentioning once again, that the College at Cotym is the only establishment of the

\* Those, who are acquainted with the history of this people, will remember, that one of the earliest measures of Meneses the Archbishop of Goë, in subjugating the Syrian Church, was to seize and destroy all the books discoverable in the country. — See La Croze.

kind in the Diocese of Travancore, belonging to this ancient branch of an ancient Church—that the Diocese is an extensive one, reaching in length 150 or 200 miles, and in breadth 40 or 50 miles—that the Metropolitan is very anxious, even to a degree that it is difficult to express in writing, for the cultivation of sound learning, and especially sound Biblical Learning, among his people; and more particularly among the Clergy, and those destined for the Clerical Office—that the College is an object of considerable interest, both among the Syrians themselves and the other classes of the inhabitants of the country—that, after a trial of four years, it is clearly proved, that, with proper support, an establishment of this kind will succeed; but that the support at present afforded the Metropolitan herein is wholly insufficient for the purpose.

*Syrian Churches, and Translations.*

Under this head, the Rev. Mr. Bailey writes as follows:—

In reviewing the proceedings of the past year, it is not in my power to furnish the Corresponding Committee with a report of much having been done, in that department of the Mission which falls to me.

I much wished for some Homilies of our Church, and some short Sermons, to have been translated into Malayalim, and distributed among the Syrian Clergy, in order that they might read them to the people; but this has not been done, for want of a person capable of translating from English into Malayalim: were I to commence translating these works myself, I should be greatly impeded in the revision of the Malayalim Translation of the Sacred Scriptures; and I should be sorry for this, as I consider the translation and distribution of the Scriptures of primary importance, and consequently continue to devote much of my time to them.

When the Scriptures, or some parts of them, are printed, we can get the Catanars to read them regularly to the people, on the Sabbath Day at least: and this I doubt not will be attended with blessed effects, as the people in general are very anxious to have the Scriptures among them; and nothing can exceed the desire of the Metropolitan for the Scriptures to be printed and circulated among his people.

During the past year, three of the most respectable Catanars have been removed by death, and six Students have been ordained from the College to the sacred office of Priesthood.

In the revision of the Malayalim Translation of the New Testament, I have proceeded as far as the Eleventh Chapter of the Epistle to the Hebrews. I was in hopes that I should have finished the New Testament, by this time; but have not been able to accomplish my wishes. Of some parts of the Epistles which I have gone through, I have been obliged to make a fresh translation; which has, in a great measure, prevented me from making the progress which I had anticipated. Sickness also, with which it has pleased the Lord to visit me and my family lately, has

retarded my progress in the revision of the translation, and prevented me from visiting the Churches so much as is desirable.

During the past year, some of the Syrian Churches have been repaired, and others are now under repair. Two new ones are in a state of great forwardness; one at Edattotte in the Parish of Neranam, and the other in the Parish of Mamalicheri: and we hope they will be finished in the course of six months. The Committee will probably recollect, that, against the erection of the latter Church, great opposition was raised by the Brahmins and Nairs of the place, who wrote many false statements to the Travancore Government: but, after a full investigation was made by order of Government, it was proved that there was no reasonable objection to the erection of the Church; and Government was pleased to issue an order to that effect. This, together with the opening of a direct road, also by order of Government, to the Church at Chenganur, to which also great opposition was made by the people attached to the petty Rajah of that place, we consider of great importance to the interests of the Syrian Christians; and we trust they will consider themselves greatly indebted to the present British Resident, for his kind interference in their behalf.

To superintend the repairs and building of Churches, &c. a very active and trusty person is much required, as I cannot take this work upon myself; and no such person is procurable in this part of the country. We shall be able to obtain a little assistance from the Syrians themselves toward the repairing of Churches, &c., but we cannot expect much. We shall, therefore, be much rejoiced, if a considerable fund should be raised, by means of the subscription now in progress, for carrying into effect the objects in view for the general benefit of the Syrians.

The Subscription here referred to, was set on foot at the instance of Colonel Newall, the British Resident in Travancore, whose kindness is acknowledged above, as on many other occasions, by the Missionaries at Cotym. At his suggestion, an Address was drawn up by the Missionaries, explanatory of the measures in progress for the benefit of the Syrian Church, with a view to obtain pecuniary assistance for those specific objects; and Colonel Newall was pleased to contribute a Donation of 500 Rupees to the List of Benefactors. The subject will require no further recommendation to the liberality of the friends of Christianity in India.

The Establishment of a Printing Press at the College was announced in the preceding Report, and the transmission of a fount of Malayalim Type from the foundry of the College of Fort St. George. Unfortunately, however, that fount proved to be very defective, both in point

of form, of number, and of construction; and has, in consequence, been nearly useless: 600 copies of a Pastoral Letter, addressed by the Metropolitan of the Syrian Church to his Clergy, and 400 copies of the Sermon on the Mount, and some small works for the use of the Students in the College, have been struck off: but a fresh fount of types is required to render the press effective; and it is feared that much time will elapse, from the delays incidental to all business of this nature in India, and from the uncertainty still attaching to the form of the characters, before a new and perfect fount can be supplied.

Mr. Bailey thus concludes his Report:—

In a short tour, which I made a few months ago, to some of the Churches south of Cotym, I was gratified to see a little activity excited among some of the Catanars; as well as to hear that the congregations on the Sabbath Days had considerably increased. This was the effect produced by the distribution of the Pastoral Letter of the Metropolitan among the different Churches, and its being read to the people on the Sabbath: and we trust, that, through the blessing of God, that Letter will be the means of much good among the whole body of Syrians.

It is gratifying, as well as encouraging to us, to see the increasing desire evinced by the Metropolitan, for every possible means to be adopted for the melioration of the people over whom it has pleased God to make him overseer. May the Lord pour down abundantly the sacred influences of His Holy Spirit upon the Metropolitan, his Clergy, and all his people; and make them a blessing to the Heathen around them!

### ALLEPIE.

#### CHURCH MISSIONARY SOCIETY.

THE Madras Committee, in their Sixth Report, give the following view of the

#### *State of the Mission.*

From Allepie Mr. Norton writes—

I am thankful to observe, that, notwithstanding my excessive depression of spirits in consequence of my severe loss, I have been enabled to continue my usual labours with but little abatement; and I hope that He, who has hitherto supported me, will graciously give me to experience, that, as my day is, so shall my strength be.

The two converts from Heathenism, Daniel and Sandappen, continue to afford satisfactory evidence of the reality of their conversion. Of the latter, Mr. Norton says—

As a Heathen, he is of a high caste, a Nair; and I can assure you, that his embracing the Christian Religion could not be for

the gain of this world, neither has he had it, but has gone on patiently, both at Palamcottah and here, with bare supplies for rice and clothing.

The state of the Schools is pleasing, both as to the numbers in attendance and the progress of the Scholars.

Several Roman-Catholic Children have recommenced attendance at the Schools, notwithstanding the opposition which they have met with from their Parents. Mr. Norton writes—

I should have observed, that now I have Public Worship every Feast Day, as appointed by our Church, and think it is likely to have a good effect. It, in a measure, disarms the Clergy of the Church of Rome in speaking against us, and wears away the prejudices of their people. The other day I was pleased by seeing almost all the children of that persuasion at Church, which, here, is a circumstance scarcely to be looked for.

In compliance with the usages of the country, Mr. Norton has deemed it expedient to compose a Form of Abjuration for the use of converts from Popery.

I find, that, unless something of the kind were done, neither party and no persons would consider the persons as decided in leaving one Church and joining another; and that they might recant when they pleased, without being considered as having violated conscience or any thing else: therefore I drew up a short simple form, which is translated into Malayalim, Tamul, and Portuguese. It is done at the Communion Table, where the person publicly renounces the Church of Rome, with all its idolatrous worship; and promises in future to worship God agreeably to the Sacred Scriptures. He is formally received into the Protestant Church; and the whole is accompanied with prayer and a short suitable exhortation: and this is considered as sacred and most binding on all sides.

The numbers of the English Congregation are about the same as those of last year: the Native Congregation has experienced a small increase: but Mr. Norton does not expect many additions from among the Natives, until the Scriptures in Malayalim shall have been distributed more largely.

### Australasia.

#### New Zealand.

#### CHURCH MISSIONARY SOCIETY.

#### *State and Prospects of the Mission.*

RECENT intelligence from New Zealand gives an encouraging view of the Mission; after all the difficulties which it has had to encounter. The arrival of the Rev. Samuel

Marsden, on his Fourth Visit to New Zealand, accompanied by the Rev. Henry Williams and his family, was stated at p. 277 of the present Volume; with the return to New South Wales of the Rev. John Butler and his family, and Mr. and Mrs. Cowell. Circumstances had rendered this last step necessary. Mr. Butler will be able, it is hoped, to turn his knowledge of New Zealand to good account, in the care of a Seminary of Youths from those islands, which Mr. Marsden was about to re-establish, at some distance from Parramatta.

We are happy to announce the establishment of an Archdeaconry in New South Wales, and the appointment of the Rev. T. H. Scott to that Dignity. Mr. Scott, having accompanied Mr. Commissioner Bigge throughout the whole of his late laborious investigation into the state of the Colony of New South Wales, is well acquainted with the circumstances of the Mission, and is very desirous of rendering it every help that may be in his power.

Mr. Justice Field, who has been for seven years Chief Judge in the Civil Court of the Colony, has lately returned home; and has given the Committee, by a detail of facts and circumstances, the best reason to hope, that, under the Divine Blessing, the Mission will prosper.

The following extracts of a Letter from the Rev. Henry Williams to the Secretary, dated in November, at Marsden's Vale, Bay of Islands, will be read with pleasure:—

The time is fast approaching when our valued friend, Mr. Marsden, will leave us to rejoin his family. Numerous and varied have been the scenes which have presented themselves before us: and though I know it would be your wish to possess as many particulars as possible, yet, from the unsettled state in which we have been, and our numberless calls and occupations, I shall be unable to mention minute circumstances.

On Sunday, the 3d of August, we worked into the Bay of Islands; and

narrowly escaped shipwreck, by striking with considerable force against a sunken rock; but the blow being in an oblique direction, we did not sustain much damage.

The sensations of our minds were great, on beholding the canoes with our new countrymen, with their reddled bodies and bushy hair. They manifested great joy when the ship drew near any of them; but none were on board till we came to an anchor. About two o'clock we were in sight of Rangheehoo—a singularly looking place, one house above another; it being built directly upon the side of a high hill. It was, however, exceedingly pleasing to view English Dwellings, also, near so rude a spot, with the banner flying, as a signal of the Sacred Day.

About sunset we anchored directly between Rangheehoo and Kiddeekiddee; and, though the whole day had been occupied by the working of the ship and in the greatest confusion and bustle, yet we had the satisfaction of assembling in Mr. Marsden's cabin, for prayer and the celebration of the Holy Communion—in all, seven in number. In the evening, we collected the Seamen, as had been the case every evening during the passage; and addressed them on the importance of eternal things. Their attention was very great on these occasions, and they came with apparent cheerfulness.

The first news which we heard, was, that all the Chiefs were gone to the war to the River Thames.

The following morning, the deck was crowded with Natives, friends of Mr. Marsden; among whom we were glad to discover several Chiefs. We afterward went to Rangheehoo, where we saw Mr. Hall, Mr. King, and Mr. Cowell.

On returning to the ship, we met Mr. Butler, who kindly proposed that Mrs. Williams and the children should go the following morning to his house, which was thankfully accepted.

It became my next thought and care, what Station we should select for ourselves. This is a case of much serious consideration, as an individual cannot remove from one place to another.

Some proposed one Station, and some another, till we were obliged to explore for ourselves.

The first place to which we went was a beautiful situation, on the bank of a fine river. On approaching it, we were struck with the appearance of, as we then thought, vast quantities of wild-ducks,

which had been reported to be in this quarter; but, on drawing nearer, we discovered that it was a considerable quantity of children in the water, collecting cockles; and, on landing, we were surrounded by great numbers. The place seemed to be a very desirable one; but was afterward objected to, on account of there not being any stated Chiefs, and the Natives being disposed to plunder.

After much consultation with different Chiefs on the subject, Mr. Marsden and myself went again to another district, close to the former place, under a Chief of great authority, but absent at the war: he is well known to Mr. Marsden, having been at Parramatta. The spot was, in every respect, desirable; having several acres upon a flat, and being surrounded by high hills, with children in every direction.

Having concluded these steps, we immediately proceeded to land the stores. The weather was much against us—raining and blowing nearly the whole time; and no place in which to deposit the stores. However, by the assistance of Mr. Hall, Mr. Butler, and Mr. King, we had a store walled round in one day, in which we collected all the property. Here Mr. Fairburn and myself took up our station at night, under a tarpaulin; and reposed as quietly as ever we had done: and although the wall was but eight feet high, without a covering, yet none attempted to disturb us, or any thing belonging to us. The Natives always retired at sunset, and returned at daylight; and manifested every disposition to serve us, but always looked for the “hootoo” (payment).

We took our repast and held our devotions in the centre of the village; and it was very pleasing to see with what attention the people observed all our proceedings. We sat in a semicircle on one side of a fire, and they in a semicircle on the other; and did not express any desire to possess any thing which they saw with us. A Chief, who accompanied us, tabooed one of their huts for the use of the White People, in which were deposited all our articles for present use: no one was observed so much as to look into it.

While we were engaged in arranging our things, the Natives were busy in building a rush-house for me; 40 feet long, and 18 wide; having four apartments in it. We are in all eleven persons at this Station—Mr. Fairburn, his wife,

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and three children; Mrs. Williams, myself, and our three children; and a man sent by Mr. Marsden to assist us: we are daily expecting another to join us, and Mrs. Williams is expecting to be confined hourly.

Mr. Fairburn came over, formerly, to assist in building Mr. Butler's house; but returned, some months since, to the Colony. With Mr. Marsden's approbation, he has accompanied us. The buildings here will not occupy much time, nor stand at great expense; and, after that, I think Mr. Fairburn would be most successfully engaged in teaching the Native Youths the civil arts. He is a wheelwright by trade, and will readily, I am assured, turn his hand to any thing for the advantage of the Mission. Mrs. Fairburn has expressed a wish to take part in the School, which we shall establish immediately, upon having a building for the children to sleep in, and provisions for them; which will be in a very short time.

Several Committees have been held, and the affairs of the Mission look much better. Mr. Marsden will give you the full particulars.

On Saturday, the 6th of September, I took leave of Mr. Marsden on board the Brampton. He had embarked, with Mr. Kendall and his family, Mr. and Mrs. Cowell, and Mr. and Mrs. Leigh (Wesleyan Missionary); and they were to sail the following day—which was the day twelvemonth from our embarking on board the Lord Sidmouth in the Thames.

Toward evening, it came on to blow fresh from the eastward, which is directly into the Bay. The following morning it was still blowing fresh, with every appearance of a gale. With this wind, a heavy sea generally sets into the Bay. We considered that it would be impossible for the ship to move from the anchorage. The latter part of Sunday, it blew hard with heavy rain; and so on Monday: and, on Tuesday Morning (it being more moderate), while engaged in family prayer, the Natives ran in, in great consternation, calling out, in their language, that the ship was broke, the ship was broke! At first I knew not but that all were lost, as must certainly have been the case had they got out of the Bay; but, in a short time, we made out that Mr. Marsden and Mr. and Mrs. Leigh were safely landed at Kiddeekiddee. This was a catastrophe which we did not look for, nor had we then

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time to reflect upon it; but, jumping into the boats, three of which were then there, we went down the river, to render what assistance we could to those on board, and to restrain the natives from any acts of violence.

The ship had run between two reefs, and the breakers appeared all round her; and, as it still blew strong, with a heavy sea, it was not prudent to run alongside; nor did it seem necessary, as she could not fall to pieces. Mr. Butler, with two boats, remained under the lee of an island. I was obliged to pass the wreck, though a heavy sea was running; my own Station being left without any responsible person at it. As soon as the weather was abated, the boats were on board, and assistance given as long as necessary. When canoes could approach her, she was surrounded; but several Chiefs being on board, the plundering disposition of the natives was restrained: scarcely one was allowed by them to ascend the sides; and the Captain and Crew were enabled to clear the ship of all her stores, and to ugrig the two remaining masts, as quietly as if she had been in any port of England. Mr. Cowell returned to Rangheehoo, and Mr. Kendall to his late residence.

In the course of a fortnight, Shunghee returned from the war, and immediately paid his respects to Mr. Marsden. He spoke of Mr. Kendall, but did not oppose his retiring to the Colony. Mr. Marsden has had much conversation with him. He appears well disposed toward the Missionaries; and none of those sanguinary deeds have been practised as heretofore. Great numbers were killed in their fights, but I have not heard of any sacrifices since their return. Shunghee narrowly escaped: he was struck thrice: his helmet preserved him once: he lost a very considerable force, and had all his canoes burnt. He has asked for Mr. Clarke; and has given Mr. Marsden every reason to believe that he will not be asked to make or mend muskets; but if he comes, he is to go to the Kid-deekiddee. Mr. Marsden, I believe, will send him, but without working implements.

Mr. Marsden and myself have thought much upon the benefit of having a sailing-boat, for the purpose of visiting the coast in the summer season. At present, but very little is known beyond the Bay of Islands; and, even within it, hundreds of Natives but seldom see any of

us. Were we to extend our intercourse, it would prepare the way for Missionaries being placed among them in time, which could not be accomplished without it, but by a gradual advance from these Stations. The great difficulty, expense, and loss in conveying stores from ships, when they arrive with them, to the several Stations, seem also to call for a vessel of this kind. Mr. Marsden has, therefore, authorised us to build a large boat, about 30 feet keel.

But we have still more extensive nautical views. In considering the wishes of the Committee in the re-establishment of the Seminary in New South Wales for New-Zealand Youths, it is evident that their conveyance must be uncertain, limited, and expensive. The Natives are, moreover, increasing daily in their desire of seeing the Colony; and, being an enterprising people, they prevail with some Captain to take them on board: sad examples can be produced of the pernicious effects of their intercourse with the seamen.

In order to counteract these evils, we have seriously considered the expediency of having a vessel of 100 tons, to be built here by the present carpenters Puckey and Fairburn, with the assistance of the Natives. Timber is brought to the spot for less than an axe a log. Timbers and knees may be cut by Mr. Puckey: she may be iron-fastened, and built for comparatively a small sum. I would undertake to navigate her to the Colony and back, once a year; which need not occupy more than six weeks or two months. Two English Seamen would be sufficient; and when she might be in this harbour, one of the men or both might be engaged in some public duty: the remaining complement of her crew should be composed of Natives, who make the best of seamen. The privilege, also, of the Missionaries visiting the Colony, occasionally, is very great; and would be a considerable relief to them: for a man to remain here six or seven years, without seeing civil society, requires more than ordinary strength of mind, and an abundance of the grace of God.

Since Shunghee's return, Mr. Kendall has shewn a determination not to quit the island. He is now opposite to our place, two miles across the water. Mr. Butler, with his son and their wives, and Mr. and Mrs. Cowell, are expected to sail in the course of two or three days, with Mr. Marsden. Mr. and Mrs. Leigh,

and Mr. White, Wesleyan Missionaries, will return in the same vessel.

I hope the blessing of the Lord will descend among us, and preserve us in peace, union, and brotherly affection. Mr. Marsden has taken effectual steps to break off that intercourse with the shipping, which has long existed, and has been the foundation of the mischiefs which have arisen.

When I consider the Natives, their noble and dignified appearance, their pertinent remarks and questions, their obliging disposition, with the high sense of honour which they possess, I cannot but view them as a people of great interest, and one which our Almighty Father will ere long adopt for His own. They are desirous of Missionaries: they will receive instruction: both men, women, and children have the utmost confidence in us; and there are many who wish to leave their little ones with us, but, for the reason above stated, I am obliged to decline for the present. Their observance of the Sabbath is, for them, very great: they know when it arrives as well as we do; and distinguish the day by wearing their European clothes, and abstaining from work: our Settlement, on that day, is perfectly quiet: the Head Chief, with his wife and many others, generally attends our Services, and frequently Family Prayer. There are certainly a few trying circumstances, and they are painful for a time: but, by letting the matter rest, the evil will remedy itself in a general way; and if it should not, we must bear with it. When a Chief expresses a desire that a Missionary should be established in his district, he will usually say that he wants a man who is not fond of fighting, who does not scold and make a noise; for though the New Zealander in war is as ferocious as a human being can be, yet at home he is another man.

As our numbers here are now greatly reduced, I hope you will see, as Mr. Marsden and myself do, the necessity of my brother William joining us; instead of proceeding to another part of the world, as you appeared inclined to think that he should when we parted. It is, to my mind, of high importance that a firm stand should be made here; and the various qualifications which he possesses, clearly point out New Zealand as the country to which he should be directed. The language requires great attention, to bring it to proper order; but, on this

subject, Mr. Marsden will also address you.

It has been considered by us, though it has not been brought before the Committee, that a small Printing Press would be of considerable benefit; and, as the quantity of writing now in the Mission is on the increase, we should feel thankful for a Copying Press, which would enable us to supply more minute details than at present.

The Cooking-apparatus which you provided for me has proved of very great use. It has saved considerable labour, and has been highly approved by all who have seen it: the Natives are greatly delighted with it.

Mr. Williams writes at a subsequent period—

Two days since Mrs. Williams was safely delivered of a boy. This is the second birth since we have been here. Mrs. Fairburn was confined three weeks since, when Mrs. Williams attended upon her and gave all requisite aid. She was so far recovered as to perform the same office for Mrs. Williams, who is now greatly recovered, and with the infant is as well as it is possible for a person to be after such an event: her health has been of the best; the children's also; and we have great cause for praise and thanksgiving each succeeding day. We were never more comfortable in our lives; nay, I will say happy: nothing interrupts our happiness but the knowledge of our own unworthiness. That we may walk in the fear of the Lord, is our constant desire and prayer; and to be made useful to these particularly interesting people. Fear has never once entered our minds. The children are constantly among the Natives: and, from the first of our coming here to the present time, notwithstanding the great exposure of property at the landing, we know not of the loss of the value of a single nail; though, for a considerable time, we were obliged to sleep without either door or window.

The Natives never think of obtruding themselves into the private apartments. Mr. Marsden will furnish you with many interesting particulars. His trials and vexations have been great indeed, and his services have not been less. He will have more to encounter on his return to the Colony; but his strength of mind is great, and will bear him up beyond all.

We are much comforted by the late Regulations, and begin to hope.

Remember us, my Dear Sir, we beseech you; for we stand in jeopardy very frequently—not in person, but in mind.

You must let my Brother come hither, and help us: he will greatly strengthen our hands.

## Greenland.

### UNITED BRETHERN.

*Devotional Spirit cherished by the use of the New Hymn-Book.*

ON this subject, one of the Missionaries writes—

We see already what great benefit accrues to us from the printing and distribution of such precious works, by the blessing laid upon the use of the New Hymn-Book, printed in Germany. The Hymn-Book has been enlarged, by the introduction of many new hymns. The use of it has brought new life into that beautiful part of our worship. Our Greenlanders spend many an evening, even till midnight, with reading, and learning, and singing the new hymns and verses; by which they have made themselves able at Church to join in the singing of the new as well as the old hymns, without hesitation. They have frequently expressed their ideas respecting the use of them in a striking and affecting manner. To give you some account of it, I will let one of the Assistants speak for himself, having taken down his discourse:—

What am I! how poor and deficient! I can do nothing without our Saviour. Every day I must go to Him for strength. And Oh, what encouragement and comfort do I daily find in communion with Him! If I am at a loss for subjects for prayer or meditation, I turn to our New Hymn-Book. There I find verses, containing such a rich store of them, that they tell me just what I want, and have to pray for. There is one verse, more than others, suited to my case. It is this:—

My Soul before Thee prostrate lies;  
To Thee, its source, my spirit flies:  
Oh, turn to me Thy cheering face;  
I'm poor, enrich me with Thy grace!

Yes, my Brethren, we may learn a great deal from the New Hymn-Book; for we Greenlanders have, when left to ourselves, too few ideas; but these beautiful verses lead us to ideas, both about ourselves, and about the great love and mercy of our Saviour toward us poor creatures.

Among the School-Children, likewise, there was uncommon joy excited by this valuable present. Some, who saw how much those who could read delighted in it, while they could not use it, began

with the greatest diligence and zeal to learn their letters, that they might soon get a book, and read for themselves. Many of our Youth, of both sexes, who had been indifferent, and even often fell into deviations, have been awakened by its contents, and led to cry for mercy, and to seek and find their Saviour, and ever since walk steadily in the path of life.

Another Missionary adds—

The introduction of the New Greenland Hymn-Book has been attended with great benefit. At their family devotions, in their tents, the people have made good use of it. Those who cannot read, get others to read the hymns and verses to them; and it is surprising with what facility they learn them by heart. If we begin a verse, the whole Congregation immediately join in it. I entered one evening a Greenlander's house, and saw an Assistant sitting with his book in his hand, and a number of Boys sitting before him, each with his book, employed in learning the verses and singing delightfully; the other inmates quietly listening to them. In another house, some Sisters were teaching the Girls to sing the new tunes, and we have had a general meeting for singing every week. They find a particular pleasure in singing hymns.

An affecting instance is given of the devotional spirit of the pious Greenlanders.

A party of them came, of their own accord; and, placing themselves before our house, began to sing hymns of praise and thanksgiving, accompanied by musical instruments, upon which they have learnt to play hymn-tunes very decently. They did it with such devotion, that it affected us deeply; and not one within the house could refrain from tears. The company of singers seemed quite enraptured; and their voices were so sweet and harmonious, that they appeared to us truly angelic, particularly during the last verse—

Should not I for gladness leap,  
Led by Jesus as His sheep?  
For, when these blest days are over,  
To the arms of my dear Saviour  
I shall be convey'd to rest.  
Amen! yea my lot is blest!

It was to them, as they afterward expressed themselves, as if they already stood before the Throne of the Lamb, singing the new song in praise of their redemption by His blood. One of them said afterward—  
I hardly knew where I was. I have often



attended and assisted at such solemnities, but I have never felt what I felt on this occasion. Surely our Saviour was present with us to-day! We have, anew, made a total surrender of our hearts to Him, and He has graciously accepted them. Oh, that we might shew our thankfulness, keep the promises which we have made, and live more to his honour!

*Delight of the Greenlanders in the Scriptures.*

The British and Foreign Bible Society having printed the Greenland New-Testament, for the instruction and salvation of the dwellers in these dreary regions, one of the Missionaries thus writes to Mr. Latrobe—

Most valuable and acceptable is the present made to us and our dear people, by the British and Foreign Bible Society, of the Greenland New-Testament, printed at their expense; nor can we sufficiently express our grateful feelings toward that venerable Institution. We beg you to do it; and likewise to receive our thanks for the correcting of the press, which to you and others must have been a laborious work. The few printing-faults that remain may easily be corrected, as the paper is so good that it will bear the ink: we much admire the beauty of the printing, and the whole arrangement.

Of the ability of the Missionaries to execute the translation, it is said—

After an experience of nearly ninety years, they are perfectly well acquainted with that singular and difficult language. Some have resided there, and been in the habit of conversing in no other with the Natives, for 30, 40, and 50 years; and we may, therefore, rely upon their translation being as correct as possible.

Of the pains taken in the preparation of the Version, Br. Kleinschmidt wrote, on forwarding it for printing—

We wish to state, for the satisfaction of the British and Foreign Bible Society, that the work now presented to them is a literal translation from Luther's Version; and that, to insure its being correct and intelligible to the Greenlanders, the Manuscript has been communicated to four of our ablest Greenland Assistants, of whose observations we have diligently availed ourselves.

Two of the Assistants, Benjamin and Shem, have, in the fulness of their hearts' joy, written Letters to the So-

ciety; which I send you in their own handwriting, with a German translation; and beg you to translate them into English, and deliver them to the Society, with expressions of our cordial esteem and great gratitude for their kind promise to print the Greenland New-Testament for the use of our Congregations here.

The Letter of Benjamin is as follows:—

Beloved and highly respected—

We have this winter had an employ, which has given us great pleasure; namely, the revision of the Books of the New Testament, written with our own words [translated into Greenlandish]: and as they are now made perfectly useful to all, we are very thankful, and have with earnestness considered well of it; and that they might be quite intelligible, we let our ears be always open to them [we listened to the reading of them very attentively].

And now we beg of you, that you would cause them to be printed, being well translated; that we may hereafter be able to read the very glorious Word of God, which has administered so much joy and comfort to us. As our words, being those of us Greenlanders, are every way deficient in spiritual things, it was on that account very difficult especially to translate the Epistles of St. Paul: we shall, therefore, very greatly rejoice, when these books reach us; and whenever they appear in our country, we shall feel great gratitude. I, who am a Greenland Assistant in the Congregation here, have written this: my name is Benjamin. The Greenlanders, who love you much, wish that it may be always well with you.

Shem thus writes—

Beloved and highly respected—

Every day, during this winter, I have had matter for thanksgiving: because our Teachers have brought in order for our use, those words which are so delightful to hear; and taken pains to make them intelligible to us, which to us is a most important service. We, therefore, thank our Teachers, that they have made them so exact; because we could not have done it ourselves. We shall now await with great desire, that, being so well translated, they may come back to us; and, therefore, humbly request that you would cause them to be printed.

We also hear frequently that you are constantly praying to our Saviour on

our behalf; and, whenever this is told us, we feel great gratitude: continue to do so until death.

We, who live here together as a Congregation, are a great number; and as often as we come together to hear the Gospel of our Saviour, our Church is crowded, though it is large. It is very pleasant that it is so with us. Every year some new people are added to us from among the Heathen: and we perceive, by their conduct, that their hearts and ears are opened, and that our Saviour reveals Himself to them; and because this is done for them, we rejoice over them, but particularly because we are bound together in brotherly love.

I write these few lines to you; and hope it will be pleasant to you to hear what I write out of gratitude, on account of the New Testament, and that you will have it printed. I wish that this Letter may go the right way, and arrive at the place to which it is sent, even to our beloved and united with each other [whom we love, and to whom we are united]. I wish you every good, and am the Greenlander  
SHEM.

#### *Watchfulness over the People.*

Br. Gorcke, writing from Lichtenfels, gives the following example of ministerial vigilance:—

Though we have, in general, the

greatest satisfaction in observing the Christian Walk and Conversation of our Greenlanders, and their growth in grace at home, we sometimes feel much uneasiness respecting those of our Young People of both sexes, who are obliged to attend the seal-catching of the Colonists in the out-places; where they are too apt to get familiar with persons, by whom they are seduced to sin. It is out of our power to prevent such connexions: partly, because by that work they must earn their livelihood; and, partly, because we are expected by Government to encourage our people to serve the merchants in every possible way, to promote the traffic of the Colony. We therefore can do nothing but pray for such poor people; and remind them, as often as opportunity offers, of what they have heard of the Way of Salvation—warning them against the snares laid for them by the enemy—and representing to them the danger of forfeiting the privileges which they are invited to enjoy, by turning a deaf ear to the voice of the Holy Spirit in their hearts. Some, who had deviated, have returned with contrition and true repentance unto the Good Shepherd; who faithfully follows His poor straying sheep, and brings them back to the fold. Such instances of His goodness prove always a great encouragement to us.

### **Recent Miscellaneous Intelligence.**

#### *American Baptist Missions.*

A Gentleman in one of the Western States has bequeathed to the Board nearly the whole of his property, estimated at 15,000 dollars; one half to be appropriated to the support of the Missions, and the other to the education of pious Young Men for the Ministry.

#### *American Ministerial Education Societies.*

From the Eighth Report of the American Education Society, delivered on the 1st of October 1823, we extract some particulars relative to Education for the Ministry in the United States.

This Society received, in its first year, 5000 dollars; in the second, 7000; in the third, 6000; in the fourth, 19,000; in the fifth, 9000; in the sixth, 13,000; in the seventh, 17,000; and in the eighth, 17,000—making a total of 93,000 dollars.

It has received and assisted at different Colleges, 413 Students: and other Societies, formed chiefly since the Education Society, have received and assisted 307—making a total of 720 Students for the Ministry assisted by benevolent contributions.

There are now 100 under the care of the Education Society. The number of weeks annually appointed for study at the different Colleges is 39. The Beneficiary Students employ themselves, at all convenient oppor-

tunities, in teaching and in labour: those of the Education Society earned, last year, by teaching 2520 dollars, and by labour 880: the average expense of each of these above his earnings was 116 dollars per annum.

In a Note to the Report, an enumeration is made of sums given and bequeathed within the preceding 18 months, principally for the purpose of educating pious Young Men for the Ministry, amounting to 221,500 dollars. Of this sum, the late Mr. Sherard, of New York, bequeathed 57,000 dollars which have been appropriated to the General Theological Seminary of the Episcopal Church.

#### *American Religious Tract Society.*

The American Tract Society printed, during its Tenth Year, 770,000 Tracts; making a total, in the Ten Years, of 4,217,500. The Society has 112 Depositories, of which 14 are beyond the Alleghany Mountains.

#### *Church Missionary Society.*

The Rev. John Raban is about to proceed to Sierra Leone, with several Schoolmasters—Mr. James Cone, Mr. John Pierce, and Mr. John Weeks. Their passage has been taken in the Margaret, Captain Wilson.

At the Monthly Meeting of the Committee, held on the 13th of September, Major Phipps in the Chair, the Rev. John Hartley, Missionary to the Mediterranean, received his In-

structions; and was addressed by the Rev. E. G. Marsh. His passage is taken in the New Albion, Captain Powell.

We have reason to apprehend some delay of the Society's plans in the Mediterranean, by the indisposition and probable return of Mr. Andrews, the printer, lately sent out to Malta. He had been affected with a spitting of blood, which returned in the beginning of July; and it is feared that the climate will be found unsuitable to his constitution.

*Friends' African Committee.*

Mrs. Kilham and Mr. Thompson (see p. 394) left Sierra Leone on the 16th of March, and arrived in the Gambia on the 7th of April. On the 24th of June they embarked, with Ann Thompson, in the Sarah, Captain Grove, on their return home; Mr. Smith being left in charge of the concerns at Birkow. Soon after going on board, Mr. Thompson took cold, which was succeeded by inflammatory fever, and terminated in his death on the 6th of July. The survivors landed at Dartmouth, on the 3d of August.

*Jews' Society.*

Dr. Clarke (see p. 30) left Gibraltar on the 11th of January; and reached Leghorn, after a stormy and tedious passage of 27 days. Mr. Neat was left at Gibraltar: but, finding the Jews generally indisposed to communicate with him, he was, at the beginning of April, about to follow Dr. Clarke to Leghorn.

At a Special Meeting of the Committee, Dr. Edward Dalton, with the Rev. J. G. G. Wermelskirck and the Rev. J. C. Reichardt of the German Reformed Church, were addressed, by the Rev. J. H. Stewart, preparatory to their proceeding on foreign service. The German Missionaries were originally students under the Rev. John Jænick, of Berlin; and, since, for about two years, in the Society's Seminary at Stansiedt: they have proceeded to Poland. Dr. Dalton, with Mrs. Dalton, sailed for the Mediterranean on the 4th of June: he is not in Holy Orders; but will possess great advantages, in his medical character, for promoting the Cause to which he has devoted himself. Mr. Jowett writes from Malta, on the 14th of July—

Dr. Dalton, with his Wife, arrived here on Sunday June the 27th. They will stay in Malta till after Mrs. Dalton's confinement; and then, toward the close of the year, proceed to Mount Lebanon, their destination. "*Luke, the beloved Physician*"—will now be on our modern Apostolic List.

*London Missionary Society.*

The Missionary Museum is open every Wednesday. Tickets of Admission may be procured from any Director, each admitting the person whose name is written upon it, with adult friends not exceeding five, the limitation not extending to children.

*Wesleyan Missionary Society.*

Mr. and Mrs. Hawkins (see p. 157) have joined Mr. Morgan, in the Gambia, in safety; and have entered on their work with much encouragement.

Mr. Pigott and Mr. Harte (see p. 157) have arrived at Sierra Leone, and were heartily welcomed by the Members of the Society.

Mr. Threlfall, who was to remove from Delagoa Bay to Madagascar, has arrived at the Cape in very ill health.

Mr. Cook (see p. 119) had reached Beirut, at the date of his last Letters; and was about to proceed to Jerusalem.

*Ceylon.*

The memory of the late Mr. Tolfrey is endeared to the friends of Missions, by his zealous devotion of his talents and acquirements to the benefit of the Heathen. A mural monument has been erected by subscription, in the Church of Colombo: it represents an altar composed of a pile of manuscripts; the uppermost of which is the Second Epistle to Timothy: it lies open or unrolled; and is cut short by a scythe, proceeding from the back of the altar, at the passage where Mr. Tolfrey's labours as a Translator closed. A lamp, a cock, an hour-glass, and a rising sun, emblematic of his unwearied labours for the diffusion of the light of the Scriptures in the East, ornament the angles of the Tablet, which bears the following Epitaph:—

*In Memory of*

William Tolfrey, Esquire,

Of His Majesty's Civil Service,

Who devoted his Oriental Learning to the propagation of the Gospel, by rendering the Holy Scriptures into the Singhalese and Pali Languages. He had, with intense application, nearly completed a Translation of the New Testament; and the last labour of his hand well describes, in the language of Saint Paul, his benignant character, and the great object of his pious zeal:—"And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient; in meekness instructing those that oppose themselves; if God, peradventure, will give them repentance to the acknowledging of the truth, and that they may recover themselves out of the snare of the Devil, who are taken captive by him, at his will." 2 Timothy, ii. 24, 25, 26.

He was called from his unfinished task January 4th, 1817, aged 39 years.

This Monument is erected by the grateful Public of Colombo.

*Demerara.*

The Rev. W. S. Austin is arrived from Demerara. We are happy to learn that the representation, copied by us from the public Papers at p. 327, was not quite correct. The Governor did not suspend Mr. Austin, but treated him in the most friendly manner.

*India.*

The King of Oude has compiled and printed a Persian Dictionary, in seven large folio volumes. A magnificent copy of this work, bound in the oriental style, has been presented, by His Majesty, to the Rev. Professor Lee.

*Persia.*

The Rev. Professor Lee has just published a Volume, containing a series of Controversial Tracts, on Christianity and Mahomedanism; written in Persia, by the late Rev. Henry Martyn and several of the most-distinguished Mahomedans, and translated from the Persian. The Professor has subjoined an additional Tract, to complete the series; and has given, in the Preface, some account of a former Controversy on this subject, with ample extracts: so that the Volume exhibits a full view of the question between Christians and Mahomedans.

*Sandwich Islands.*

On Tuesday night, the 7th of September, at Ten o'clock, the remains of the King and Queen of the Sandwich Islands were re-

moved, in hearses, from the vault in St. Martin's Church in which they had been deposited, to the London Dock, in order to be conveyed to the Frigate which is to carry them to Woahoo. The hearses were followed by two mourning-coaches, containing the attendants. On Thursday, the 9th, the attendants took leave of Mr. Canning, at the Foreign Office, Downing Street: various presents were made to them, among which were boxes of every description of tools for mechanical purposes, with a quantity of agricultural implements.

#### United States.

'We observe on an American Publication the following notice: the adoption of such a regulation in this country would benefit the revenue, while it would greatly facilitate the quick communication of intelligence to the Members of our numerous Societies:—

This Report contains four sheets; and the Postage, therefore, will be, according to Law, for any distance between one and 50 miles, *four cents*—between 50 and 100 miles, *six cents*—any distance over 100 miles, *eight cents*.

The *cent* is about the value of a halfpenny.

## Miscellanies.

SYRIAN COLLEGE AT COTYM.

(With an Engraving.)

OUR Readers are well acquainted with the measures of the Church Missionary Society, for the revival of the Syrian Church of Travancore: the latest intelligence from this quarter has been given in the present Number. From a sketch taken on the spot by the Rev. James Hough, the accompanying Engraving of the College has been made. The building is plain and simple, but handsome for that country. Its form is that of a small square, with an open space in the centre. The front and one side of the square are seen in the Engraving. The detached building, opposite the front gate, is the Chapel of the College. The College stands in a beautiful spot, on the bank of a river. In the foreground are some of the paddy fields, common in the country. The Metropolitan, in the usual dress of the Eastern Christians, is seen in conversation with one of the Society's Missionaries.

### CONTRIBUTIONS TO THE CHURCH MISSIONARY SOCIETY,

From August 21, to Sept. 20, 1824.

ASSOCIATIONS.	Present.	Total.	Present.	Total.
L. s. d.	L. s. d.	L. s. d.	L. s. d.	L. s. d.
Appleby (Westmoreland)	9 2 7	9 2 7		
Atherstone (Warwickshire)	30 8 0	150 1 0		
Bedfordshire	18 10 1	1107 19 3		
Berkshire	10 10 0	3600 0 0		
Birmingham	101 10 0	6097 8 8		
Brighton	80 0 0	280 15 0		
Bristol	3 0 0	24380 15 8		
Bucks, South	130 0 0	9760 6 4		
Devonport & Stonehouse	70 0 0	1256 8 5		
Dudley	17 0 3	381 7 2		
Fowey	2 8 7	1 2 7		
Glasbury (Brecon)	5 5 0	1109 5 8		
Helston	4 1 6	617 16 11		
Hertfordshire	5 0 0	379 9 7		
Jersey	64 0 0	493 11 10		
Kent (Seven Oaks)	16 15 0	3604 18 3		
Kirkby-Lonsdale	80 13 8	768 3 7		
Leicestershire	50 0 0	7993 19 0		
Liskeard	14 14 1	34 0 1		
Lostwithiel	3 17 1	33 9 0		
Malta	3 0 0	40 5 7		
Manchester & East-Lancash.	150 0 0	6093 16 9		
Martock (Somersetshire)	25 14 0	69 8 4		
Meon, West (Hants)	1 0 0	13 9 6		
Norfolk (Little Dunham)	25 0 0	9353 11 8		
Northamptonshire (Kettering)	40 0 0	3630 9 4		
Nottingham (Hawkesworth)	40 1 1	2465 8 7		
Ossett (Yorkshire)	5 16 6	203 6 8		
Padstow	1 6 6	118 15 5		
Sudbury	35 0 0	695 16 8		
Sunderland & Bishop-Wearmouth	190 0 0	911 0 0		
Tamworth	116 7 3	998 4 4		
Taunton & West Somerset	70 0 0	490 0 0		
Yeovil	150 0 0	1085 14 2		
York	100 0 0	7076 9 11		
Yoxall & Hamstall	50 0 0	504 17 0		

#### COLLECTIONS.

Agg, Mr. John, Evesham	6 10 4	84 10 10
Byard, Miss M., Chiswell Street	2 3 3	20 19 11
Champion, Mr. R., New Mill-man Street	0 16 6	23 5 8
Cupias, Mr., Roche, Cornwall	0 0 0	0 0 0
Dawson, Mr. R. jun., Camberwell	4 10 0	64 10 0
Heather, Mrs., Bishop's Waltham	1 0 0	20 1 0
Lake, Rev. Edward, Worcester	15 0 0	311 15 3
Lea, Mr. John, jun., Kidderminster	13 18 7	100 0 0
Mills, Miss G. C., Camberwell	0 3 0	1 6 0

#### BENEFACTIONS.

Braithwait, Mrs. Elizabeth, Acton, Suffolk	10 10 0
"Friend to the Human Race," by Joseph Butterworth, Esq. M.P.	10 0 0
I. J.	5 0 0
Law, Rev. Edward, Petersburg	10 0 0

#### LEGACIES.

Frederic Kammacher, Esq. late of New Terrace, Islington, by his sole Executor, John Sayer, Esq.	100 0 0
Legacy Duty	10 0 0
Rev. Thomas Kilvington, late of Ripon, Yorkshire, by his Executors, Rev. E. Kilvington, Rev. W. Gray, and F. Barroby, Esq.	100 0 0
Legacy Duty	10 0 0
Rev. Henry Parker, late of Sunderland, by his Executor, C. Parker, Esq.	10 0 0
Miss Sarah Scott, late of York, by her Exor., Rev. Thomas Maddock (duty free)	100 0 0

\* Page 157, col. 4, l. 23, for *Allen* read *Allen*—p. 329, at the Hertfordshire Anniversary, for *Watson* read *Watson*, for *Willan* read *Willan*, and for *Cornwall* read *Cromwell*—p. 357, col. 2, l. 12, from the bottom, for p. 346 read p. 331.

# Missionary Register.

OCTOBER, 1824.

## Biography.

### OBITUARY AND CHARACTER OF MR. JOHN HARLE,

BAPTIST MISSIONARY, WHO DIED, AT CALCUTTA, AUG. 12, 1822.

THE death of Mr. Harle was noticed, at p. 118 of our last Volume, and at p. 41 of the present. The following view of his Character has been given by his associates:—

Br. Harle was born and brought up in the county of Northumberland. He possessed a remarkably strong constitution; and, from his youth to the sickness which terminated his life, scarcely knew what it was to feel pain or disease: as to strength of body, therefore, he bid much fairer for usefulness among the natives than any of us whom he has left behind.

Added to strength of body, he possessed vigour of mind. He had acquired such a knowledge of the natives, of their modes of thinking on religious subjects, and of their language, as qualified him, in an eminent degree, to hold forth among them the Word of Life.

Personal religion he possessed in no inconsiderable degree. After he was brought to the knowledge of the truth, which took place in 1813 (in India), those powers, which had previously been devoted to sin, became proportionably active in the pursuit of better things. His neighbours, and all who knew him, marked the change.

Having now formed something like a correct estimate of the value of his own soul, it was not long before he began to feel for the eternal salvation of others; particularly for the Heathen, whom he daily saw degraded and miserable. In 1816, he commenced his Missionary Labours; and, from that period to the time of his death, maintained a conduct that was irreproachable, both in the Church and in the World.

The graces which shone most resplendently in his character, were Humility, Devotion, and Zeal.

On all occasions, he expressed how little he thought of his own gifts and graces: he seemed thoroughly to have learned that hard lesson, taught by the Apostle—*Let each esteem others better than himself.*

Oct. 1824.

At our Prayer-Meetings for several months previous to his death, a remarkable strain of devotion was apparent to all in his supplications. He had a correct and extensive knowledge of the Divine Word. The Scriptures, which he daily read, he exemplified in his daily conduct; and, wherever he was seen, whether in his family, among his friends, or among the Heathen, all who knew him could say, "There is a man of God."

His zeal was particularly manifested on behalf of the Heathen: he went and dwelt in the midst of them for several years, in a small cottage, that he might acquire their language more accurately, and be thus better capacitated to do good to their souls; and, when he had acquired this useful knowledge, he did not hide it in a napkin. His addresses to the natives were peculiarly animated and impressive. His zeal, however, did not lead him to be angry or passionate: when the baser sort contradicted and opposed, he did not return railing for railing; but, contrariwise, blessing. He used frequently to observe, that the sword of the Spirit, when whetted with the oil of love, would cut much better; and, in this part of his conduct, he remarkably exemplified the advice which the Apostle gave to Timothy: 2 Tim. ii. 25.

He was ill for a considerable time: and, throughout the whole, manifested much heavenly-mindedness and resignation to the will of God. At one time, we had great hopes of his restoration to health: he was fast recovering from the first attack of the fever, and was so well as to come and join with us in celebrating the love of our dying Saviour; and little did we then think, that, before the return of another of these happy seasons, he would be sitting down at our Father's board above. However, it appears, from the exertion which he made that evening, that he suffered a relapse, and after that several others; so that by degrees his strength became exhausted, and his frame emaciated, till at length

he fell asleep in Jesus. The last words which he was heard to utter were—"All is well! All is well!" An end so peaceful and so tranquil cannot but

remind us of the declaration of the royal prophet—*Mark the perfect man, and behold the upright! for the end of that man is peace.*

### OBITUARY OF ANUNDA,

A CONVERTED BRAHMIN, WHO DIED, AT CALCUTTA, SEPT. 7, 1822.

IN reference to the death of this Native, which was noticed at p. 41 of our present Volume, the Committee of the Baptist Missionary Society, with which he was connected, alluding to the death of Mr. Harle, state—

This painful bereavement was followed, soon after, by the death of Anunda, the Christian Brahmin, of whom honourable mention was made in our Report.

This Young Man, who was as it were snatched from eternal burnings like a brand from the fire, while in the expectation of death gave undoubted evidence of a saving faith in the Lord Jesus. He was so highly esteemed by the Brethren, that they generally speak of him as the "beloved" Anunda.

He died the same month that he was baptized in the preceding year. He professed his love to and faith in our blessed Saviour, at the same time with Br. Harle; with him, he afterward chiefly resided, and made known the glad tidings of Salvation; and it has pleased the Lord that they should not be separated long by death, having taken them both within so short a period.

After the death of Br. Harle, we thought it desirable that Anunda should remove from Howrah to Calcutta, that he might have some one to look after him, and instruct him; as he had not long begun to exercise the Ministry. We, accordingly, began to build him a small house on the Circular Road: in the mean time, he lived with Kasse, a Native Brother, whose house is adjoining to one of our Native Places of Worship in Bow Bazar.

His death was so sudden, that it filled us with consternation. On Friday Evening, he was quite well; and preached at Coringah, about a mile from his residence: he returned, supped, and retired to rest as usual: about three o'clock in the morning, he was seized with the cholera morbus; and, by nine o'clock, he was a dead man: and thus was snatched from us, as in a moment, the most promising young Brahmin, whom we have ever seen in this country.

Anunda was buried in the Burying-Ground belonging to the Establishment—for we have no Burying-Ground of

our own—and his funeral was attended by a number of Christian Friends, European and Native.

Before his body was removed for interment, Paunchoo delivered over him a very impressive and affecting oration. Paunchoo was the means of first awakening his mind: when he spoke of him, it was in a very melting strain; and the tears streamed down his cheeks, all the time he spoke. A very large congregation of natives were present on the occasion; and it was easy to perceive, from their profound silence and great attention, that they were deeply impressed with this novel scene. Paunchoo gave them an account of his first meeting with him—how he was treated by his friends on his becoming religious; and confined by them three months, that he might not come near the Missionaries—how he escaped, and resolved at all hazards to embrace the Gospel—the great progress which he had made in Christian Knowledge—the faithful manner in which he had warned them to flee from idolatry—and that he would do it now no more, but be a swift witness against them if they continued in it. He stated what he had frequently heard him say, of the imposture and knavery of the Brahminical System; which was contrived only to cherish the pride and indolence of one class, at the expense and destruction of all the rest. He noticed his death, how sudden it was—that, at that time the day before, he was quite well, and preaching the Gospel; and also how happy it was, that he died with the name of Christ upon his tongue, in the act of prayer, without a sigh or groan, in the arms of one of his brethren. He then concluded by a most solemn appeal to their consciences, assuring them that there was no Saviour but Christ, and no religion besides the Christian that could thus destroy the fear of death, and conduct the soul to immortal life. When we think of the little time in which this Address was prepared, we are surprised: when we recollect the peculiar pathos with which it was delivered, we are still affected: and when we dwell on the solemn visitation that called it forth, we are deeply afflicted.

# Proceedings and Intelligence.

## United Kingdom.

### BRITISH AND FOREIGN BIBLE SOCIETY.

#### COMPENDIUM OF THE SOCIETY.

Our last abstract of the Compendium of the Society was of that of 1822, at pp. 458 and 459 of the Volume for that year. We shall now give, from that of the present year, a brief view of its progress.

#### Number of Societies.

From 291 Auxiliaries and 438 Branches, making a total of 729 in the year 1822, the number is now increased to 302 Auxiliaries and 622 Branches, forming a total of 924.

The Continental European Societies are 53; those of Asia, 11; of Africa, 4; and of America, 24. Of Auxiliaries and Branches to the European Societies, there are, among others, in Wuertemberg 46, in Hanover 23, in Prussia 42, in Russia 289, in Sleswig-Holstein 121, in the Netherlands 57, and in France 142. Of the American Societies, the National Bible Society has 396 Auxiliaries and Branches.

#### Copies printed in different Languages.

	Bibles.	Testaments.
English, various editions, 1,494,510	1,385,763	
Welsh	70,377	126,352
Gaelic	34,500	43,700
Irish	5,000	20,601
Manks	5,000	2,250
French	57,500	239,000
Do. Psal. Prov. Eccl. & Isa.	5,000	
Do. Gospels		5,000
Spanish	8,000	90,000
Do. Psal. Prov. Eccl. & Isa.	20,000	
Do. St. Luke and Acts		1,000
Portuguese	10,000	50,000
Do. Psal. Prov. Eccl. & Isa.	5,000	
Do. St. Luke and Acts		1,000
Italian	10,000	32,000
Do. Psal. Prov. Eccl. & Isa.	5,000	
Italian and Latin Psalter	2,000	
Dutch	10,000	15,000
Danish	800	15,000
Hebrew	5,250	4,700
Swedish		500
German	20,000	43,000
Germ. in Heb. Character		1,600
Polish, in Heb. Character		300
Greek, Ancient & Modern		18,000
Greek, Modern		15,000
Arabic	4,450	11,000
Arabic Psalter	3,000	
Syriac	4,000	6,000
Esquimaux		1,000
Mohawk, St. John's Gosp.		2,000
Ethiopic Psalter	2,100	
French and English		5,000
Malay	5,000	11,000
Malay, in Arabic Character		10,000
Turkish		5,000
Hindoostanee		5,000
Greenlandish		1,000
Amharic Gospels		2,000

#### Issues of the Scriptures in each Year.

From March 7, 1804, to Sept. 17, 1805, none were issued, the Universities not having completed their stereotype editions.

From September 17, 1805, to March 31, 1808

March 31, 1808, to March 25, 1809

March 25, 1809, to February 16, 1810

February 16, 1810, to March 25, 1811

March 25, 1811, to February 21, 1812

February 21, 1812, to December 31, 1812

December 31, 1812, to March 31, 1814

March 31, 1814, to March 31, 1815

March 31, 1815, to March 31, 1816

March 31, 1816, to March 31, 1817

March 31, 1817, to March 31, 1818

March 31, 1818, to March 31, 1819

March 31, 1819, to March 31, 1820

March 31, 1820, to March 31, 1821

March 31, 1821, to March 31, 1822

March 31, 1822, to March 31, 1823

March 31, 1823, to March 31, 1824

Total issued in Great Britain

Purchased and Issued for the Society, on the Continent of Europe

Total issued on account of the Society

Printed, or printing, by Societies in connection with the British and Foreign Bible Society

N.B. In addition to the above, the Society has granted about 45,750*l.* for distributing, by Societies and confidential Agents, in various parts of the Continent, Bibles and Testaments, in the French, German, Swedish, and Danish languages.

	Bibles.	Tests.	Total.
From Sept. 17, 1805, to March 31, 1808	16,544	61,613	81,157
March 31, 1808, to March 25, 1809	35,910	41,362	77,272
March 25, 1809, to February 16, 1810	18,662	45,806	64,468
February 16, 1810, to March 25, 1811	33,609	69,009	102,618
March 25, 1811, to February 21, 1812	35,690	70,733	106,423
February 21, 1812, to December 31, 1812	81,319	121,261	202,580
December 31, 1812, to March 31, 1814	167,320	185,249	352,569
March 31, 1814, to March 31, 1815	126,156	123,776	249,932
March 31, 1815, to March 31, 1816	138,168	110,068	248,236
March 31, 1816, to March 31, 1817	92,239	100,782	193,021
March 31, 1817, to March 31, 1818	89,795	104,306	194,101
March 31, 1818, to March 31, 1819	123,247	136,784	260,031
March 31, 1819, to March 31, 1820	115,775	141,108	256,883
March 31, 1820, to March 31, 1821	104,828	142,129	246,957
March 31, 1821, to March 31, 1822	118,766	136,973	255,739
March 31, 1822, to March 31, 1823	123,127	136,723	259,850
March 31, 1823, to March 31, 1824	123,197	167,298	290,495
Total issued in Great Britain	1,514,352	1,897,980	3,442,332
Purchased and Issued for the Society, on the Continent of Europe	178,899	631,134	810,033
Total issued on account of the Society	1,723,251	2,529,114	4,252,365
Printed, or printing, by Societies in connection with the British and Foreign Bible Society	1,281,269	1,110,045	2,391,314

*Expenditure in each Year.*

	£.	s.	d.
First Year.....	691	10	2
Second Year.....	1,637	17	5
Third Year.....	5,053	18	3
Fourth Year.....	12,206	10	3
Fifth Year.....	14,565	19	7
Sixth Year.....	18,543	17	1
Seventh Year.....	28,302	13	7
Eighth Year.....	32,419	19	7
Ninth Year.....	69,496	13	8
Tenth Year.....	84,652	1	5
Eleventh Year.....	81,021	12	5
Twelfth Year.....	103,686	18	8
Thirteenth Year.....	89,230	9	9
Fourteenth Year.....	71,099	1	7
Fifteenth Year.....	92,237	1	4
Sixteenth Year.....	123,547	12	3
Seventeenth Year.....	79,560	13	6
Eighteenth Year.....	90,445	6	4
Nineteenth Year.....	77,076	0	10
Twentieth Year.....	89,493	17	8
Total.....	£1,164,963	14	4

*Total Number of Languages and Dialects.*

In our last Volume, pp. 85-87, we printed a Table of One Hundred and Forty Languages and Dialects, in which the distribution, printing, or translation of the Scriptures, in whole or in part, has been promoted by the Society. The following is the latest summary:—

Reprints.....	40
Re-translations.....	5
Languages and Dialects, in which the Scriptures have never been printed before the institution of the Society.....	55
New Translations commenced or completed.....	40
Total.....	140

The total remains the same, but there is some variation in the particulars.

**TWENTIETH REPORT.**

Some parts of the Report and Appendix have been anticipated in our pages: such as have not, will be given in the present Number, or in the ensuing Survey.

*Issues of the Scriptures.*

The issues of Bibles and Testaments from the Depository have exceeded those of the former year by 30,941 copies. They are as follows:—

123,193 Bibles,  
167,298 Testaments;  
forming (with the issues in preceding years) an aggregate of 3,442,328 copies

of the Sacred Writings dispersed in the British Dominions.

This Society has also circulated, since its establishment, on the Continent of Europe, upward of 800,000 copies.

*Increase of Auxiliaries and Branches.*

During the last year, your Committee have received intelligence of the formation of five new Auxiliary Societies, twenty-two Branch Societies, two Ladies' Branches, thirty-five Bible Associations, and sixty Ladies' Bible Associations; making a total of 124 new Bible Institutions.

*Continued Zeal of the Society's Friends.*

Those, who have visited your friends in the country, can bear witness that there is no symptom of decay; but that the hearts and hands of thousands and tens of thousands are as firmly united as ever in the cause. The evident interest manifested at Anniversaries has been truly gratifying: large sums are raised—evidences of much good being effected are given—and the introduction of the Scriptures where they were but little known, the renewal of copies worn by frequent use, the enabling an affectionate parent to comply with the pious wish of presenting each of his children with a Bible or Testament, the engaging the best feelings of the heart in behalf of the spiritually destitute, are benefits daily flowing from the continued zeal of your friends.

The following examples of zeal are quoted:—

From Bristol, a Correspondent writes—

Our last year's receipts have been greater than those of many preceding; which has been chiefly owing to the increased prices, at which Bibles and Testaments have been sold by the Associations. The total of our cash account is 2689l. 5s. 6d., being 840l. 2s. more than in the preceding year; and, for this, we are, undoubtedly, indebted to the exertions of our friend Mr. Dudley. The benefits arising from his system may be expected to be much greater in the next year, it having been acted upon for not more than about seven months of the last. Indeed, notwithstanding all the objections made to the advance of prices, it is now satisfactorily proved, that there is not the least difficulty in obtaining the full cost prices.

Eighty thousand copies have been distributed by this Auxiliary since its formation.

In the Gloucestershire Report, it is stated:—

They cannot but rejoice in the consideration, that, through the instrumentality of the 15 new or newly-organized Associations, upward of 4000 individuals are enjoying the



privilege of subscribing for copies of the Sacred Volume, either for their own use or the benefit of others.

The Associations at Loughborough have been particularly active in the same spirit; and there were, at the time of the Report, 1100 subscribers for the purchase of the Scriptures, and 378 free penny weekly subscribers. The income has increased 100%, and the addition of 150 free subscribers has been reported.

In Scotland, a visit of Mr. Dudley to the city of Glasgow has been productive of the happiest effects. A Ladies' Branch Society has been established, with 18 Associations, and a prospect of a further addition. The Committee of the Glasgow Auxiliary write—

Having entertained fears with regard to the result of Mr. Dudley's visit, we have been pleasingly disappointed; and, under the blessing of God, we cannot but impute our success to the zeal and prudence of our esteemed friend. The Ladies have gone forward, quietly, but most efficiently—occupying the sphere assigned them of benevolent labour—paying their weekly visits of mercy, with increasing pleasure to themselves, with growing acceptance among those to whom they are paid, with an augmenting, instead of diminishing, numerical strength, and with effects direct and collateral in many instances most pleasing and satisfactory.

*Grants of Money and Books.*

	£.	s.	d.
Domestic.....	6,044	6	0
Europe .....	13,977	0	1
Asia .....	10,352	18	3
Africa .....	351	4	6
America and West Indies ...	2,795	17	1
Total ....	33,521	5	11

Of the Grants for Domestic Purposes, nearly the whole were for the benefit of Ireland, the sum of 5489*l.* 12*s.* 3*d.* having been expended in Grants to different Societies, connected with Ireland, of 5000 English Bibles, with 550 Irish, and 51,000 English Testaments, with 3600 Irish.

*Proceedings in reference to the Turkish New-Testament.*

In the Minutes of the Sub-Committee for Printing and General Purposes, held December 15, 1823, is the following statement:—

The Sub-Committee having been assembled, pursuant to a Resolution of the General Committee, for the purpose of considering whether the Turkish New-Testament, translated by Hali Bey

and edited by Professor Kieffer, shall be circulated, think it proper, in the first instance, to premise, that the circulation of this Work was suspended, in consequence of a Letter, received from Dr. Henderson in the spring of this year, strongly censuring and condemning it. The errors imputed to it are various; namely typographical, omissions, misrepresentations of the sense of the original, various expressions for the same word, synonyms for the Name of God, epithetical additions to His Name and to that of our Saviour, the use of obsolete language, and the excessive introduction of Arabic and Persian Words.

To ascertain the importance and extent of these imputed errors, some of which had been corrected in the previous revision of the Work by the care of Professor Kieffer, the Committee adopted the only safe and practical mode in their power, by proposing a series of queries on the subject to the learned Orientalists in France and elsewhere.

Answers to these queries having been received, the Printing Sub-Committee, assisted by the judgment of the Rev. G. C. Renouard, late Arabic Reader at Cambridge and formerly Chaplain at Smyrna, and the Rev. J. F. Usko, also formerly Chaplain at Smyrna, who favoured the Sub-Committee with their attendance on this occasion, now proceeded to the perusal and consideration of the following Papers.

A list of Twenty-two Documents then follows, including the opinions of many eminent Scholars, decidedly in favour of Hali Bey's Version; at the head of whom is the distinguished Orientalist Baron Silvestre de Sacy. These opinions are given at large in the Appendix.

These Papers having been severally read and considered, the following Resolution was unanimously adopted, and was confirmed at the next Meeting of the General Committee held on the 29th of Dec.—

—That, upon the most attentive consideration of the preceding documents on the subject of the Turkish Testament, this Sub-Committee see no sufficient reason for longer suspending the circulation of it.

*Grounds of Gratitude and Encouragement.*

Your Committee cannot help calling your attention to the many just causes

of gratitude to God and encouragement to future exertion, which the details of the Report present. Most evidently does it appear, that the ardour of former friends remains unabated; and that that simplicity of design and unity of spirit, which have hitherto characterized your Institution, still continue, and form some of its brightest distinctions.

The accession of so many new friends, both at home and abroad, is another call upon you for thanksgiving, and another ground of encouragement. The work is enlarging on every side; and, as they are wanted, the agents to carry it on appear. Surely this is the finger of God; and, with David, it well becomes your Committee to say—*Now have we seen with joy thy people offer willingly unto thee; and, with him, would they pray—Keep this thing for ever in the imagination of the thoughts of the heart of thy people, and prepare their heart unto thee.*

The unlooked-for opportunities which have presented themselves during the past year for the extension of your exertions, both in preparing New Versions and giving an increased circulation to those already in existence, seem as though they said—*Go in and possess the land, for I have given it unto you: fear not: while, at the same time, they afford a pledge that every country now inaccessible to the light of Divine Truth shall not always remain so; but that He, who, before His anointed Cyrus, opened the gates of brass, and cut the bars of iron asunder, and delivered Babylon, deemed impregnable, into his hands, will also grant His Word a free course—that Word, which is a spiritual weapon, mighty through God to the pulling down of every strong-hold, in which ignorance, error, delusion, and iniquity, have been, and now are, but too firmly entrenched.*

#### CHURCH MISSIONARY SOCIETY.

##### *Munificent Benefaction to the Seminary.*

We recorded, at p. 246 of the Number for June, the liberal contribution, by one of the Society's friends, of the sum of 500*l.* to the intended Seminary at Islington; and have now the gratification to add, that the Committee have received another munificent benefaction.

At the Monthly Meeting, held on the 11th of October, Major

Phipps in the Chair, the following Resolution was passed by the Committee in reference to these Donations:—

*Resolved unanimously, That the Member of this Committee, who has been commissioned, by an Unknown Friend, to present the sum of ONE THOUSAND POUNDS in aid of the Society's Seminary, be requested to convey to this liberal Benefactor the cordial acknowledgments of the Committee, for the very seasonable assistance afforded by his bounty, to an object, the importance of which becomes daily more manifest to them; and the Committee cannot but hope, that this munificent example, with that of the liberal contribution of FIVE HUNDRED POUNDS received before from another friend, will be followed by such Benefactions from other quarters, as will enable them to carry into full execution the designs which they deem indispensable to the due preparation of the Missionaries so urgently required in all quarters.*

#### PROCEEDINGS OF ASSOCIATIONS.

##### *Formation of a Ladies' Association in Jersey.*

On the 25th of August, a Ladies' Association was formed for St. Helier's and its vicinity, in the Island of Jersey. A considerable number of Collectors offered their services. The sum of 17*l.* 15*s.* 10*d.* was contributed.

##### *Formation of the Beccles Ladies' Association.*

The Secretary preached for the Society, on Sunday Sept. the 26th, at Beccles, Kirkley, and Ellough: the Collections were about 30*l.* A Ladies' Association was formed, the preceding evening; the Rev. Dr. Owen, Rector, in the Chair.

##### *President—Lady Gosford.*

*Treasurer and Secretary—Rev. Dr. Owen.*

##### *Formation of the Lowestoff Association.*

An Association was formed, at a Meeting held at Lowestoff, on Monday Sept. the 27th, the Rev. Francis Cunningham in the Chair. The Meeting was addressed by the Secretary, the Rev. Dr. Owen, the Rev. B. Puckle, and Mr. James Farish. About 60*l.* has been contributed.

*Treas. & Sec.—Rev. Francis Cunningham.*

##### *Eleventh Anniversary of the Norfolk and Norwich.*

Sermons were preached—on Sunday the 26th of September, by the Rev. John

Armstrong and the Rev. H. Girdlestone, at St. Laurence's; by the Rev. John Armstrong, at Wymondham; and by the Rev. E. Sidney, at St. Gregory's—on Tuesday Evening, by the Rev. James Scholefield, at St. Augustine's; and, on Wednesday Evening, by the Rev. John Armstrong, at St. Laurence's. A Meeting of the Ladies' Association was held on Monday Evening, in the Lancasterian School-Room. The General Meeting was held on Tuesday Morning, in St. Andrew's Hall; the Right Hon. Lord Calthorpe in the Chair.

About 90*l.* was contributed.

*Movers and Secondors.*

The Secretary, and Rev. E. Sidney—Rev. James Scholefield, and Rev. Joseph Cotterill—Rev. H. Tacy, and Rev. John Armstrong—Rev. H. Girdlestone, and Rev. W. Sharp—and the Rev. Archdeacon Glover, and T. F. Buxton, Esq. M. P.

*Formation of the Chatteris Association.*

The Secretary preached at Bluntisham, on Wednesday Evening the 29th of September; and at Chatteris, on Thursday Evening. A Meeting was held, in the School Room, on Thursday; the Rev. Dr. Chatfield, Vicar, in the Chair. Above 30*l.* was contributed.

*President*, Rev. Dr. Chatfield.

*Treasurer*, John Fryer Esq.

*Secretary*, Rev. John Hatchard.

*Movers and Secondors.*

Rev. John Hatchard, and the Secretary—Rev. Richard Tillard, and Rev. J. R. Hall—and Rev. James Scholefield, and Rev. Professor Farish.

*Meeting of the Saffron Walden.*

The Meeting was held in the Town Hall, on Friday October the 1st; C. Mortlock, Esq. in the Chair. The Secretary preached, in the evening, at Haslingfield. Collections about 15*l.*

*Movers and Secondors.*

Rev. H. Bull, and the Secretary—Rev. Nicholas Bull, and G. Levinstone, Esq.—Rev. James Scholefield, and Rev. Professor Farish—and T. Catler, Esq., and the Secretary.

*Eleventh Anniversary of the Suffolk,*

*with  
Anniversaries of its Branches.*

Sermons were preached, on Sunday, the 3d of October—in Ipswich, by the Rev. James Scholefield, at St. Margaret's; and, by the Rev. Joseph Julian, at St. Clement's and St. Stephen's—at Tattingstone, by the Rector, the Rev. John Bull—at Debenham, by the Rev. Dr. Owen and the Rev. John Wilcox—at Little Stonham, by the Rev. J. T. Nottidge—and at Ratlesden, by the Rev. James Scholefield; and on Wednesday Evening, at St. Peter's, Ipswich, by the Rev. John Armstrong, Chaplain at Honduras.

On Monday Evening, the Tenth Annual Meeting was held at Debenham—on Tuesday Evening, the Seventh of the Little Stonham Branch—on Wednesday Evening, the First of the Old Newton—on Thursday Evening, the Annual Meeting of the Stowmarket—on Friday, at noon, the ELEVENTH ANNUAL MEETING OF THE COUNTY ASSOCIATION, at the Shire Hall in Ipswich—and in the evening of that day, the Meeting of the Ipswich Ladies' Association.

The Right Hon. Lord Calthorpe took the Chair at the Meeting of the County Association; and the following Clergy-men were the

*Movers and Secondors.*

Rev. Edward Griffin, and Rev. J. T. Nottidge—Rev. John Bull (of Tattingstone), and Rev. James Scholefield—Rev. Professor Lee, and Rev. John Armstrong—Rev. John Wilcox, and Rev. John Bull (of Stowmarket)—and Rev. Joseph Julian, and Rev. John Charlesworth.

Contributions (including 20*l.* 5*s.* 2*d.* previously collected at Old Newton) 133*l.* 14*s.* 2*d.*

*Meetings of the Pinner, Harrow, and Harrow-Weald.*

The Meeting of the Pinner Association was held on Monday, Oct. the 4th; that of Harrow, on Thursday the 7th; and that of Harrow-Weald, on Tuesday the 12th; the Rev. J. W. and F. Cunningham, the Rev. J. H. Stewart, the Rev. John Raban, the Rev. Rob. Monro, and the Rev. J. B. Burnett assisted. Sermons were preached on Sunday the 10th, at Harrow-Weald, by Mr. Stewart and Mr. Raban. These Associations raised, in the last year, about 200*l.*

*Sermons in Sussex.*

The Rev. James Scholefield preached, on Sunday the 10th of October, at Eastbourne and Westham; and, on Monday, at Wilmington. The Collections were about 30*l.*

*LONDON MISSIONARY SOCIETY.*

*THIRTIETH REPORT.*

SUCH of the Domestic Proceedings as have not been noticed by us, will here be extracted from the Report of the Directors. Those Foreign Proceedings which have not been anticipated, will appear in the future Numbers.

*State and Prospects of the Society.*

Again we are called to mingle the voice of mourning with the song of joy and praise. The past year, we lament to state, has made several additions to

the long and melancholy catalogue of deaths, which it was our painful office to exhibit at the last Anniversary. Among the more recent instances of mortality, is that of one, whose removal from this scene of trial has been accompanied by circumstances equally distressing and extraordinary—such as have awakened in the friends of Christian Missions (the Members of this Society in particular) a deep and intense interest; and engaged, more or less, the attention of the nation at large. It is almost unnecessary to say, that we allude to the case of the Rev. John Smith, our late valuable and much-lamented Missionary in the Colony of Demerara.

On the other hand, we have the pleasure to state, that the proceedings of the Society, both at home and abroad, have been characterized, during the past year, by augmented vigour, and attended with a very encouraging measure of success.

After stating the increase of the year's income, which was nearly 3000*l.*, it is added—

During the past year, no less than FORTY-SEVEN Auxiliary Societies and Associations have been formed, in various parts of the Kingdom, in connexion with this Society; warranting the reasonable expectation of a still more improved income during the year ensuing.

These announcements cannot but afford, to all the Members of the Society, the most lively satisfaction; and particularly when they advert to the favourable state and rising importance of its Missions abroad. From the East, from the North, and from the South, (would that the Directors were able to say from the ~~west~~ also!) tidings of success, more or less extensive, are constantly arriving—rich compensations for past exertions; powerful incitements to future and more vigorous efforts. It is quite impossible that any Christian should have listened to the statements already read this day, without feeling the impulses of benevolence stirring afresh within him—without a warmer glow of gratitude toward heaven; of good-will toward men—and a present resolution, at least, (may such resolution abide and grow!) to devote to the Cause of the Heathen, through the medium of the Society, in ensuing years, a larger proportion of his income and his strength; to pray for its prosperity, with an importunity more persevering; to

exert himself in its behalf, with an energy less intermitted.

The Meeting will doubtless have noticed, with great pleasure, the prospect of extending usefulness, opening (especially in India and the South Seas) from the employment of Native Teachers; who act either in the capacity of Preachers of the Gospel, as Catechists, or as Schoolmasters. To this department the Directors feel it incumbent on them to direct their particular attention, as affording very important and effective means for spreading the Gospel among the Heathen.

Another feature, among others, presented by the foregoing details, is also of a highly-gratifying description. The Directors allude to the increase of Native-Female Schools, chiefly in the East Indies. Considering the vast importance of the female character in connexion with all plans of moral and social improvement, they will account it their duty to give all proper encouragement in their power to this object likewise. Indeed, the importance of Native Education, in general, is pressed upon them with rapidly augmenting force, by almost every despatch that arrives, especially from India.

The Directors feel themselves bound, on the present occasion, to acknowledge with humble and devout gratitude the continued manifestations of the Divine Protection and Favour toward the Society; for the measure of success with which, during the past year, its Missions, in general, have been crowned; and for that, also, which has attended its various proceedings at home. In this sentiment they are persuaded that the present Meeting, as well as the Members of the Society at large, will most cordially concur.

The Directors derive great pleasure from a consideration of the exemplary diligence with which the Missionaries, in general, conduct the labours of their respective Stations; and from the satisfactory evidence, which so many of them afford, that they possess the genuine temper of Evangelical Missionaries. *May the Spirit of glory and of God rest upon them all, and upon all other faithful Labourers in the same cause, and give them prosperity!*

*Receipts and Payments of the Year.*

The particulars of the Year's Receipts, amounting to 33,907*l.* 9*s.* 11*d.*, were stated at p. 216 of the

Number for May. Those of the Payments here follow :—

	£.	s.	d.
Missions .....	27,719	11	5
Students .....	1,062	1	7
Publications .....	1,213	8	11
Building the Museum .....	417	0	0
Rent, Taxes, Repairs, Salaries, Poundage, Travelling Exp- enses, Stationery, Postage, Carriage, and Incidentals ..	2,593	4	9
Total .....	33,005	6	8

The Expenditure on account of the Missions consisted of the following particulars :—

	£.	s.	d.
Continent of Europe .....	285	0	0
South Africa .....	4,009	7	1
Mauritius .....	209	0	0
Madagascar .....	603	3	2
Greek Islands .....	593	19	5
Siberia .....	658	17	4
China and Malacca .....	2,774	0	2
Singapore .....	2,262	8	5
Pulo Penang .....	425	4	0
India within the Ganges .....	8,964	9	10
Java .....	766	19	2
South-Sea Islands .....	4,034	18	7
Guiana and Trinidad .....	2,142	9	3
Total .....	27,719	11	5

#### *Opening of a Native-School Fund.*

As the Directors are desirous of affording the means of providing, in the most ample and effectual manner, for future expenses connected with the object of education—a department of expenditure, which, it is probable, will require increasing and very considerable advances—they have lately resolved to open a FUND, for the Establishment and Support of Native and other Schools, in immediate connexion with the Society's Missions, or under their superintendence; and they doubt not that this Fund, directed to a specific object, will receive, from a benevolent public, numerous and liberal contributions, without any detriment to the General Income of the Society.

#### *Opening of a Widows' Fund.*

The Directors have likewise resolved, during the past year, to establish a separate FUND, for the purpose of making provision for the Widows and Families of deceased Missionaries. They doubt not, that the Members of the Society, at large, will feel a lively interest in this object also; and that it will receive, from a humane and generous public, extensive support, and (as they have already observed, with regard

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to the Native School Fund) without detriment to the General Income of the Society.

#### *Labourers sent out and appointed.*

During the past year, the following Missionaries, from the Seminary, have proceeded for their respective places of destination :—

Mr. Adam Robson, to labour among the Bechuanas.  
—William Taylor . . . appointed to Madras.  
—William Campbell . . . . . to Bangalore.

The following have recently finished their studies at the Seminary, and have received their appointments as follow :—

Mr. John Edmonds . . . to Chinsurah.  
—Samuel Kidd . . . . . Malacca.  
—George Pritchard . . . . . South-Sea Islands.

#### *Want of Missionary Candidates; and of Missionaries for Limited Service.*

The number of Students, at present in the Society's Seminary, is seven, (of whom five only are on the foundation,) who afford, by their piety, promising talents, application, and improvement, reasonable ground of expectation that they will eventually prove useful Missionaries of Jesus Christ to the Heathen

It is a subject of painful reflection to the Directors, that—at a time when the imperious duty of Christians to send Missionaries to the Heathen is so well understood and so universally recognised, when so many well-ascertained and most gratifying evidences are exhibited of success in what has been hitherto attempted, and when there is so much in the general aspect and movements of the world to encourage lively expectation as to the future—they should receive, comparatively, few offers of Missionary Service.

It is obvious, that, whatever may be our prospects abroad or the liberality of the public at home, if the Directors have not the means of sending out, from time to time, more Missionaries, it will be equally impossible to replenish the old or to enter into new spheres of labour. For the honour of the Society, but still more for the honour of Christianity, they trust no such exigence will ever occur to damp their zeal and paralyse their efforts. If, however, (they speak in reference to applications from Candidates,) things continue much longer in the state in which they have been for some time past, such exigence, however painful, must unavoidably ensue.

In almost every part of the world, to

which the operations of the Society have extended, Missionaries are now wanted; either to assist in carrying forward existing Missions, or in commencing others where the calls are urgent and the fields of labour are inviting. But the Directors have it not in their power to supply these wants. Instead of there being, as formerly, about TWENTY fully-accepted Students in the Seminary, there is not at present more than a fourth part of that number; that is, not more than barely sufficient to supply the vacancies occasioned by death and other unavoidable causes. It is absolutely necessary, that these facts should be distinctly and generally known among the Members of the Society: it is still more necessary, that they should be solemnly pondered; but most necessary of all, that every suitable means should be adopted to increase the number of applicants, of decided piety, of humble, prudent, and self-denying character—men, whose hearts are touched with tender compassion for the poor pagans, and who are willing to jeopardy their lives for the name of the Lord Jesus, and to extend His Kingdom in the world:

The Directors have lately resolved to accept offers for LIMITED TERMS OF SERVICE. This determination was not the result of an apprehension, that Candidates would not still be found, willing to go out for an UNLIMITED period—and such offers the Society still invites as formerly; but, chiefly, with the view of obtaining the services of others, possessing valuable Missionary qualifications, who might not feel themselves at liberty, to leave their country, or connexions, except for a limited time. The Directors earnestly hope, that, together with applications on the usual principle, they may in future receive offers of limited service, from Ministers and others, who would esteem it their highest honour, and feel it their most delightful employment, to be fellow-workers, as Missionaries, with their Divine Lord, in destroying the strongholds of Satan, already tottering to their fall, and in building the spiritual Jerusalem, whose light and peace shall, at length, fill the whole earth.

The Directors are persuaded, it would be quite unnecessary to urge upon the Members of the Society the vast importance of a subject, which essentially involves its efficiency, and, indeed, its

very existence. They are perfectly satisfied, that their friends will feel, equally with themselves, the necessity of using every means, that can be prudently adopted, in order to replenish the Seminary, and to promote offers of limited service from such as may not need the advantages of a Seminary, as well as from others, who may; that thus, in future, the Directors may experience no difficulty in supplying the wants of existing Missions, or in occasionally availing themselves of favourable openings for the establishment of new ones.

#### UNITED BRETHREN.

##### *Separate Fund for the West-India Missions.*

The following Proposal has been circulated in support of the Brethren's labours among the West-India Slaves.

Some considerations have lately presented themselves, connected with the Missions of the United Brethren, in the West Indies, which the Committee of the "London Association in aid of the Brethren's Missions" think themselves called upon to bring, in an especial manner, before the notice of the Christian Public.

The Brethren have long observed with gratitude the general disposition which appears to prevail among the Heathen, in the vicinity of their various Settlements, to seek after and receive the Gospel. This disposition has been manifested, in a remarkable manner, among the Negro Slaves in the West-India Islands; and there appear to be, at present, some peculiar facilities for cultivating it with success in that quarter.

Notwithstanding the unfavourable feeling which unhappily prevails in some of the Islands, many of the Colonial Governments, and of the Proprietors of Estates, have shewn themselves much disposed to countenance and even to invite the exertions of the Brethren; who have been domiciled among them, as a Protestant Episcopal Church, for nearly a century past, having no less than 28,000 Negroes under constant instruction; and the beneficial effect of whose efforts they have experienced, in the improved character and conduct of their Slaves. From several of these Proprietors, offers have been received of land for New Settlements, and of other assistance in forming them. Though the Brethren will not attempt the establishment of New Stations, without invita-

tion or consent from the Owners or Superintendants of adjoining estates, yet, where invitations are received, they are anxious to avail themselves of such openings for the further extension of the Gospel: but the present embarrassed state of the Islands renders it impossible to obtain in them an adequate supply for the erection of Chapels and other necessary buildings: It is only, therefore, by the aid of their friends in Great Britain, that the Brethren can hope to accomplish the objects which they have so much at heart.

In some Islands there is required more adequate accommodation for the increasing congregations in their present Settlements, and greater facilities for affording Christian Education to Negro Children; a branch of their labours from which they anticipate the happiest effects, in meliorating the character of the rising Slave Population, and therein of promoting the best interests of the Colonies.

Two objects, connected with the foregoing views, especially claim attention at the present time.

At Lenox, in the parish of Westmoreland in JAMAICA, a grant of land has been offered, accompanied by an urgent invitation to the Brethren to establish a New Station there: and not only the Gentleman who has made this offer, but other neighbouring Proprietors are willing to supply such materials for requisite buildings as the country affords. It is calculated, that, around this spot, there are from 3000 to 4000 Negroes (besides others) who will thus be brought within the reach of the Gospel, and who are at present removed to a distance of above 20 miles from the Parish Church, and 25 or 30 miles from any other Missionary Station! Thus destitute of the ordinances of religion, these poor creatures are sunk in ignorance and barbarism: yet when any occasional opportunities have been afforded, they have shewn great readiness to attend the Worship of God; and have, in several instances, appeared to be powerfully affected by it. The necessary expense of establishing this Station, in addition to the local supplies, is estimated at more than 1200*l*.

In the Island of ANTIGUA, above 1800 of the offspring of Christian Negroes are left destitute of education, from the want of School-rooms in which they might be congregated; the Chapels being occupied, throughout the Sabbath, by suc-

cessive crowded audiences of adults, of whom, above 12,000 attend the Ministry of the Brethren in that Island. It is, therefore, earnestly to be desired, that, at some of the Settlements, School rooms should be erected; and that, at the principal Station at St. John's, the capital of the Island, the present Chapel should be converted to that use, and a larger Chapel erected, the existing one being totally inadequate to accommodate the many thousands who attend the Service there. The only present remedy, namely, successive Services throughout the day, severely tries the strength of these laborious and indefatigable Missionaries; and prevents their paying attention to the children, whom they would otherwise collect and instruct in a Sunday School. Upon this object, about 1200*l*. might also be most usefully and economically expended; and the Committee have great pleasure in stating, by way of encouragement, that a few individuals of the Society of Friends have kindly contributed above 100*l*. toward the erection of School-rooms in Antigua.

Of these openings, as well as of others in various and important quarters, for the extension of their pious and beneficial labours in the West Indies, the Brethren are wholly unable to avail themselves from their own resources. These resources have been long inadequate even to the ordinary expense of their various Missions; and they will be still further contracted, by the heavy loss lately sustained through the destructive fire which has desolated their Settlement at Sarepta. By the blessing of God, however, especially upon the exertions of their friends in this country, the means have been provided of nearly liquidating a large debt which had grown up; and probably of enabling them to meet the current expenses, but yielding no surplus applicable to such objects as those above referred to.

Under these circumstances, the Committee of the London Association, encouraged by the anxiety so generally prevalent in behalf of the unhappy Negro Race, and stimulated by an earnest desire for the wider spread of the Gospel of our Lord and Saviour in these eventful days, venture to bring this case before the Christian Public; which they do in the confidence that the prospect of so important a melioration will not be blighted by the want of means to carry it into effect, and to satisfy the

ardent desires and the extreme necessities of this hitherto benighted and degraded class of our fellow-creatures.

The Committee propose to open a Separate Subscription for the purpose of assisting the Brethren in the establishment of New Stations in the West-India Islands, with the consent or on the invitation of the Proprietors or Superintendants of Estates, and in providing facilities for the Education of the Children of the Negroes.

*Committee Room, 38, Charles Street,  
Westminster, July 22, 1824.*

## Continent.

### BIBLE SOCIETIES

#### *Their State and Progress.*

FROM the Twentieth Report of the British and Foreign Bible Society and its Appendix, we shall here collect such chief statements relative to the Continental Bible Societies, as may not have been already noticed in our pages; omitting, however, as before, for the sake of brevity, the mention of the various liberal grants made by that Society.

From July to November of last year, Dr. Steinkopff was engaged, at the request of the Committee, in a tour in the Netherlands, Germany, and Switzerland. On this subject, the Committee remark—

The happiest results have arisen from this journey: new Societies have been formed in some places—fresh vigour has been imparted to others: friendly counsel and encouragement have been afforded, where difficulties have occurred: the bond of union has been strengthened, between the Societies themselves and your own Institution: seasonable aid has been given; and channels have been opened for a further dispersion of the Bible.

From Dr. Steinkopff's Letters, which are given, at large, in the Appendix, we shall interweave some interesting passages.

#### FRANCE.

Some notices on the supply of the Scriptures by the Protestant Bible Society, to Galley Slaves, Prisoners, the Newly-Married, and

Children, appeared at pp. 477—479 of our last Volume; on the co-operation of pious Females at pp. 295 & 296, and on the State and Progress of the Society at p. 341, of the present Volume. We shall now add further particulars.

The Auxiliary and Branch Societies have been increased from 64 to 75. The Bible Associations in Paris are augmented to 34; in other places, many new ones have been added. The Ladies of Paris have embarked with spirit in the work: the offer of their services was tendered by the Duchess de Broglie in a Letter to the Marquis de Jaucourt: this illustrious individual observes—

The chief benefit to be derived from our establishment, will be the encouragement of the poor to subscribe for themselves.

The growing desire which happily prevails for the Scriptures, is abundantly testified in the following extracts from the Letters of Professor Kieffer and M. Boissard—

We saw the moment approaching, when we should have been obliged to suspend our issues of Bibles, had not your Society come to our assistance. Our warehouse, and our depositories in various places, are unable to answer the great demands.

The total issues, in five years, have been 18,606 Bibles and 23,523 Testaments.

On the subject of the Oriental Versions, it is said—

The Turkish Bible, from the manuscript Version of Hali Bey, has proceeded as far as the end of the Second Book of Samuel.

The Modern Armenian Testament is now passing through the press.

The Carshun and Syriac New Testament, editing under the care of the Baron Sylvestre de Sacy, is proceeding. Respecting this Version, Mr. Barker, the Society's agent in Syria, in his last Letter writes—

The Carshun is made use of in all Mesopotamia, in the mountains of the Druses, at Aleppo, and in many other parts of Syria. A good stock of this work must be sent to Mount Lebanon; but a more considerable supply to Aleppo, to be transmitted thence to Orfa, Merdin, Mosul, and Bagdad.

The proceedings in reference to the Turkish New-Testament have been already stated at pp. 421 & 422 of the present Number.

The remarks of the Asiatic Society of Paris on the Bible Society



and the tender of its co-operation, quoted at pp. 393 & 394 of our last Number, are thus noticed—

This just interpretation of the intentions of your Committee will be heard with delight; and the prospect of enjoying the assistance of such coadjutors will give rise to the most lively satisfaction, in the minds of all who feel that the Versions issued by the Society should attain the greatest possible accuracy.

#### UNITED NETHERLANDS.

The Netherlands Society, with its 57 Auxiliaries, continues its operations; and has issued, in the last year, 3975 Bibles and 4238 Testaments. In the Reports of some of its Auxiliaries, the following interesting notices occur:—

The Amsterdam Auxiliary has distributed 3131 copies. The Association for the benefit of Seamen excites the greatest interest; as, by its means, the Word of Salvation is spread in the most remote parts of the world.—In the neighbourhood of Borneveld scarcely a family will be found without a Bible.—At Overflakke and Goederede it has been ascertained, that among 4000 individuals belonging to the Reformed Church, only five were without a Bible.—A friendly connexion is maintained with Dr. Leander Van Ess, and his exertions are supported by grants of money.

At Brussels, an Institution has been formed among the British Residents, for the circulation of the Scriptures among their countrymen; and the British Ambassador has kindly accepted the office of Patron. Two Clergymen of the Established Church are the Secretaries. Subscriptions have been entered into, and Circulars issued, inviting the co-operation of British Protestants; and announcing the establishment of a dépôt for English, Irish, Welsh, and Gaelic Scriptures, to supply Brussels and the Netherlands generally. A stock of the Scriptures in the above languages has been forwarded from your Depository.

#### SWITZERLAND.

In Switzerland, the visit of Dr. Steinkopff proved particularly acceptable; and he was everywhere received in the most friendly manner.

Small as is the sphere of the *Schaffhausen* Society, its active Committee have contributed to the circulation of 2943 Bibles and 1580 Testaments, in French, German, and Hebrew-German.

The *St. Gall* Society has lost its valued Treasurer, Mr. Caspar Steinmann. From the very beginning, he had been one of

the chief conductors of its affairs; and, principally through his instrumentality, more than 22,000 copies of the Scriptures have been brought into circulation. The subscriptions in the last year proved more liberal than in the preceding.

The members of the Committee of the *Toggenburg* Society are distinguished by their Christian zeal, and their *patient continuance in well doing*. Dr. Steinkopff says—

“These friends labour, and they pray, that in their valleys and on their mountains the Word of Christ may dwell richly, that it may be found in every cottage, and rule in every heart, that even their dark recesses may be illumined by this heavenly light. I was particularly struck by the genuine regard and affection which our Toggenburg fellow-labourers felt and expressed for their British Friends. In their labours they rejoice, in their triumphs they triumph. “Oppressed,” said the President, “as we sometimes feel, by the discouragements which we experience in our sphere, we turn our eyes toward the great work of God in Great Britain, Russia, and other still more remote parts of the world, and feel invigorated and cheered.”

The *Zurich* Society, with its flourishing Auxiliary at *Winterthur*, pursues its steady course. Antistes Hess, its truly venerable President, though unable, at his advanced age, to participate in the solemnities of the Anniversary, yet presided at two Committee Meetings, with a degree of dignity, vigour, and Christian affection, which astonished and edified all present.

The number of Bibles and Testaments sold at *Glarus* is increasing, while the number of those given away is on the decrease.

The *Aargovian* Society has distributed, chiefly by sale, 1866 Bibles and 4588 Testaments; and has now a large demand for Testaments, created from the happy circumstance of this Book having been again introduced into the schools of the Canton. The Aarau Committee, in their Report, write—

Heaven and earth may pass away, thrones may totter, human opinions may jar: but the Word of God abideth for ever; nor can it lose its intrinsic value, its divine authority, or its saving power.

The last Anniversary of the *Bern* Society was very gratifying to its members and friends. The presence of a deputation from Basle greatly encouraged them: Dr. Steinkopff writes—

The Meeting of the Ladies' Associations proved peculiarly gratifying. To behold so many Ladies, of the higher and middling ranks of society, engaged in this work of

mercy with such cordiality and perseverance, filled my mind with joy and devout gratitude. They have sent considerable contributions to the funds of the Bible Society—have furnished hundreds of female servants with the word of life and salvation, prudently preferring cheap sale to gratuitous distribution—and have discovered, in most of their subscribers, a readiness of mind, not only to receive the Scriptures, but also to give their money. Some of the Ladies pay particular attention to female prisoners, some to orphans, and others to peasants; and they have had such satisfactory proofs of the real good done by the circulation of the Scriptures, that they prosecute their work with alacrity and pleasure.

At *Bienna*, or *Riel*, an Auxiliary to the Bern Society has been formed. Of this place, Dr. Steinkopff says—

The town and vicinity of Bienna experienced the horrors of the Revolution and the calamities of the war, in such a painful manner, that many wounds were inflicted on religion and morality, which have not yet been healed. The Clergymen made many complaints, on account of a spirit of levity and licentiousness still prevailing to an alarming degree. The want of the Scriptures is severely felt, and the poverty of many great.

The *Genova*, *Neufchatel*, and *Chur* Societies, continue the distribution of the Scriptures in French, German, Italian, and Romanese. The *Bâle* edition of Diodati's Italian Bible, printed for your Society, has been received with real delight by such of the Protestants in the Grisons as speak the Italian; and many of the peasants, deeply impressed with gratitude for this invaluable gift, have most cheerfully sent in their contributions. The Geneva Committee have liberally assisted in supplying the destitute Waldenses with the Word of Life. The total distribution of the Scriptures by this Society amounts to 5643 copies; of which 3675 were Bibles.

It was, as the last Report of the *Lausanne* Society states, one of the chief designs of its original founder, that, in a Canton containing a population of 160,000 inhabitants, not a single family should remain unprovided with the Sacred Writings. But though, since 1815, upward of 6000 Bibles, and a still larger number of New Testaments, have been circulated within its limits, the above design is still far from its full accomplishment.

The last place to be named in Switzerland is *Bâle*. The following is the very gratifying statement of the labours of this Society. It has either printed or purchased 142,673 Bibles, Testaments, and Psalters: of these, 128,416 have

been already circulated. In addition, it has distributed, of the Versions of *Leander Van Eas*, *Gossner*, *Wittmann*, and others, placed at its disposal by the British and Foreign Bible Society, 18,214; making a total of 146,630 copies. So great, it is reported, is the desire of travelling mechanics for the Scriptures, that, within a short period, 1000 Protestants and as many Roman-Catholic Testaments were disposed of among these young men, belonging to almost every province of Germany, Prussia, and Switzerland: 1000 of Van Eas's Testaments have been granted by your Committee, and the *Bâle* Society has itself undertaken an edition of 15,000 of the Protestant Version.

#### GERMANY.

Most of the Bible Institutions in Germany proceed with spirit and success. Dr. Steinkopff writes—

Many peasants earnestly pray for the Bible Society, and testify the sincerity of their attachment by their contributions. In one parish, they had no money to give; but they cheerfully brought their corn.

The *Hamburg-Altona* Society having distributed, during eight years, 23,864 copies, has now another edition of the German Bible in the press.

The Duke of Oldenburgh, on receiving the Report of the *Eutin* Society, expressed his approbation of its labours, adding—

I shall feel happy in promoting its benevolent object, to the extent of my power.

The *Rostock* Auxiliary increases in its subscribers and receipts, as well as in its distributions. In the Report it is stated, that, although 14 presses are constantly employed at the Canstein Institution at Halle, yet that establishment is often unable to meet the demand. An edition of the Bible published there in December, last year, was entirely disposed of by the 1st of February. The Secretary writes—

The desire evidently augments, the more the copies are circulated.

The *Hanoverian* Institution expresses its lively gratitude for a former grant; and announces the completion of a new edition of 500 German Bibles, which your Society has enabled its Committee to print. The Fourth Report of its Auxiliary at *Göttingen* contains the pleasing intelligence, that, by the liberality of its members and friends, both in the city and country, upward of 1060

Bibles have been brought into circulation in the course of the year.

From *Osnaburg*, the Rev. Ecclesiastical Counsellor Mertens writes—

We are frequently both surprised and affected with the ardent wish, expressed by the young people in country schools for the Sacred Volume; and it is easy to read in their delighted countenances how much they value it. They give their parents no rest till they obtain copies; and many, whose parents are very poor, spin yarn and knit stockings, in order to procure the means of purchasing Bibles.

Mr. Naumann, at *Nuremberg*, in conjunction with Professor Krafft, has brought into circulation 1865 Bibles and 1165 Testaments, during the last two years. A royal rescript has been obtained for establishing a Central Bible Institution at this place.

From *Bayreuth*, Mr. C. F. Leers and his fellow-labourer the very Reverend Dean Pflaum announce, that they have completed their third edition of 7000 copies of the New Testament, printed at the expense of your Institution. The distribution of these has been cheerfully undertaken by the Rev. Consistorial Counsellor Kaiser, who has apportioned them to 36 Deaneries. The money for binding them has been most cheerfully raised. By the labours of these Gentlemen, this edition has been issued at about 4d. per copy. They also propose to print an edition of 7000 entire Bibles.

The last Report of the *Saxon Society* has not reached your Committee; but a Letter from the Secretary, Counsellor Böttiger, states—

A new stereotype edition of the German Bible has been ordered; and the printing of a second edition of the Wendish completed, at *Budissin*.

A Clerical Correspondent adds—

Many of the inhabitants of Saxony, but more especially those residing in the *Hartz Mountains* and in the *Vogtland*, are still destitute of that invaluable treasure, which is now bountifully imparted even to Jews and Heathens.

The *Herrnhut* Branch of the *Saxon Society* is one of the most flourishing. Its active Committee have received so many and such pressing demands from *Lusatia* and *Bohemia*, both for the German and Bohemian Scriptures, that several additional grants have been made for supplying Protestants as well as Roman Catholics.

The *Leipsic Society* deserves honourable notice; particularly as it has determined not to confine its attention to the supply of Scriptural wants within the

limits of its own immediate sphere, but to embrace other parts of Germany.

The Societies in the *Grand Duchy of Weimar* and at *Eisenach* continue to prosecute their sacred work. Several Clergymen have evinced most commendable activity in its favour; by exhorting their parishioners to come forward for its support, and by making public and private collections in aid of its funds.

The Societies of *Hesse-Cassel*, *Marburg*, *Hanau*, *Hesse-Darmstadt*, *Giessen*, *Worms*, with those in the *Grand Duchy of Baden*, at *Carlsruhe*, *Heidelberg*, and *Pforzheim*, provide the Scriptures for a very large population. Their respective Committees have already paid attention to the wants of Protestants as well as Roman Catholics, and furnished thousands of Bibles and Testaments; but many a barren spot is still to be found in these extensive fields, where the incorruptible seed of the Word of Life remains to be sown.

*Frankfort* has been a scene of much interest, during the past year. The Secretary writes—

Scarcely had our subscriptions been collected, when such a demand for the Scriptures arose as we never before experienced at this time of the year.

From February to June, 5102 copies had been distributed. Among the applicants had been many travelling mechanics, and a liberal distribution had taken place. This subject came under consideration during Dr. Steinkopff's visit; and so many satisfactory testimonies of real good were adduced, that it was resolved to continue the distribution at a low price for each copy. Dr. Steinkopff states—

Facts were mentioned of Testaments having reached, and proved blessings to, far distant villages in *Gallicia*, *Moravia*, *Stiria*, *Carinthia*, *Bohemia*, *Hungary*, *Courland*, *Lithuania*, and other parts of the *Austrian*, *Russian*, and *Prussian Dominions*.

The Society has, in little more than seven years, collected 11,345 florins from its own subscribers and friends, sold copies of the Scriptures to the amount of 9,760 florins, and brought into circulation 11,243 Bibles, 18,949 Lutheran Testaments, and 16,092 Catholic; making a total of 46,289 Bibles and Testaments distributed through its exertions.

At *Wiesbaden*, Dr. Steinkopff attended the Anniversary of the *Nassau-Usingen Society*. The happiest results have followed; and, in some very recent communications, your Committee are informed, that, since the visit of your Secretary, 1210 copies have been dispersed;

that Letters applying for more are daily received; and 900 copies of the Testament of Leander Van Ess were ordered. Since its first establishment, the Society has circulated upward of 9000 Bibles and Testaments among Protestants and Catholics.

The *Wuerttemberg* Society, with its numerous Auxiliaries and Associations, occupies an important station. Dr. Steinkopff states—

The total of its income, in eleven years, has amounted to 148,416 florins, and of its expenditure to 159,290 florins. It has brought into circulation, by sale at cost or reduced prices, or by gratuitous distribution, no less than 97,811 Bibles and Testaments; namely 69,819 in the kingdom itself, and 27,992 in other parts of Germany.

The religion of the Bible still flourishes in the kingdom of *Wuerttemberg*. Many in all ranks of Society are sincerely attached to it, and adore the doctrine of God their Saviour in all things.

Their Majesties, together with the Queen Dowager of *Wuerttemberg*, continue their royal patronage; and honoured your Secretary with an audience, at which they expressed the continued interest felt by them in the vast operations of the British and Foreign Bible Society.

#### PRUSSIA.

The last Anniversary of the Prussian Society was honoured by the presence of the Crown Prince and other branches of the Royal Family; and a Letter was read from His Majesty, himself, expressing the continued interest which he felt in its transactions. Dr. Steinkopff writes—

His Majesty the King of Prussia continues to aid the cause of the various religious and benevolent institutions in his kingdom. He has lately remitted importation duties on Bibles to a considerable amount.

The Report states that 11,022 Bibles and Testaments had been issued from the Depository of the Central Society of Berlin, and 22,400 from its 42 Auxiliaries. It is observed in this document—

Many thousands of our Christian Brethren rejoice in the light of Evangelical Truth, as it beams from the Word of God, who were once sunk in the darkness of ignorance respecting those things which belong to their peace.

This Society has willingly acceded to a request, on the part of your Committee, to print, at their expense, an edition of 5000 Bohemian Testaments. The demands for the Scriptures are great: in the Margraviate of Brandenburg alone, there are 1000 Clergymen, and several

thousand Congregations, desirous of a supply for their children and poor.

While your Committee take the sincerest interest in the progress of all the Auxiliaries of the Prussian Society, their limits will only allow them to notice a few of their transactions.

The *Koenigsberg* Society advances in the midst of the difficulties, occasioned by the pressure of the times. Dr. Rhessa writes—

The distresses of a temporal nature, in the neighbourhood of *Koenigsberg*, increase rather than diminish; and we endeavour, so much the more, to cheer the afflicted inhabitants by the consolations of the Gospel.

The *Dantzic* Society has been enabled to do more in the last, than in any preceding year; and a growing desire is manifested among the Roman Catholics for the Scriptures. Ten Roman-Catholic Schools, the Report states, had requested supplies. The want still existing among the Protestants is also great. One School Inspector had found among 1873 scholars only 6 Bibles and 61 Testaments. Similar representations have reached the Society, from other quarters; and a conviction is expressed, that, had not Bible Societies providentially stepped in to supply such wants, the Sacred Volume would almost have vanished, in some less-favoured places, from among the inhabitants.

The Pomeranian Society at *Stettin* has distributed 5000 copies. Its Report, after alluding to the convulsions which Christendom has experienced, observes—

The consequence of this has been the friendly and fraternal approximation of the majority of religious parties. Divine Providence has made the various Societies, established for Christian purposes, the means of drawing together the bonds of peace.

The Pomeranian Society at *Stralsund* proceeds with much prudence and activity. Dr. Schubert, of Greifswalde, having been appointed superintendant at *Allenkirchen*, a watering-place of great resort, in the Island of Rügen, has applied to your Committee for assistance in the formation of a Bible Society there: 500 German Bibles and 1000 Testaments were accordingly granted.

The *Silesian* Society at Breslau distinguishes itself by active exertions in the circulation of the Sacred Books, in German, Bohemian, Polish, and Hebrew. The schoolmasters take an active part, and 91 schools send in their valuable collections. The distress is great, the

harvest having failed: but the churches are said to be better attended, the hearts of the people being more susceptible of the consolation of eternal life. The Report adds—

We cannot but adore the wisdom of Divine Providence, in raising up, at this juncture, an Institution, without which we should not have had it in our power to distribute so many copies. Notwithstanding their deep poverty, many of the poor refuse to receive the boon of a Testament or Bible gratuitously. "We must," they exclaim, "give our mite."

Mr. Hillmer, one of the Privy Counsellors of His Prussian Majesty, has sent the pleasing information of a revival of zeal at *Liegnitz*, and preferred a request for some Bibles for that Society. He has, himself, distributed 14,000 Testaments among Roman Catholics in this district.

The active President of the *Buckwald* Association, the Dowager Countess of Reden, writes—

During the year 1823, there have been circulated 815 Bibles and Testaments. The demand for them increases, not only in our own vicinity, but even from distant parishes in Bohemia and Poland applications are made to our retired village Association.

The *Buntzlau* Society has, since its formation, distributed 17,425 copies.

From *Potsdam*, the Secretary observes—

It proves a great encouragement to us, that our Royal Family pay homage, in humble faith, to the Lord of Glory and King of Kings; and afford protection to all those who seek the salvation of their souls. Nearly 4000 copies have been circulated, and much good has been done. We think we may draw this inference from the emotion evinced by those, who received copies of the Scriptures: the tears they shed, or the affectionate pressure of the hand, spoke more eloquently than words.

By the *Kreutznaach* Society, some Bibles and Testaments were entrusted to a young man, who had been ten months in the Military Hospital. In the satisfactory account, which this individual gave of the manner in which he had disposed of these books among the patients, he writes—

I am unable to describe the overflowings of gratitude and the warmth of pious feeling, with which they raised their eyes to heaven, on receiving these gifts.

The peasantry appear most anxious for the Scriptures. The demands are greater than the Institution can meet.

From *Cologne*, Dr. Steinkopff writes—

My visit has been of the most gratifying nature. The cause of the Bible Society, established in this ancient city in 1816,

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greatly prospers. Not only have the old members been steady, active, and persevering; but new members have joined them, both from among the Clergy and Laity. A handful of pious Protestants, in a city almost entirely inhabited by Roman Catholics, have, by the evident blessing of God, with the aid of the British and Foreign Bible Society, brought into circulation near 30,000 Bibles and Testaments, among Protestants, Catholics, and Jews. Never have the demands been greater than they now are. In the first half of the current year, they have already circulated upward of 3500 Bibles and Testaments; and, at a meeting of the Directors which I attended, fresh applications for more than 500 copies were made. Their expenditure has exceeded their income. There are now 70 Corresponding Members, in different parts of the Rhenish Provinces.

It will give the Committee pleasure to hear, that a Sub-Committee of the Cologne Society meets regularly every Monday Evening, and presents a report of its transactions to a monthly meeting of the General Committee—that its books and accounts are kept in admirable order—that its Depository contains Bibles and Testaments in German, Dutch, French, English, Spanish, Italian, Latin, Greek, and Hebrew—that its active Directors evince a laudable anxiety, to embrace every opportunity which the gracious Providence of God presents, for the dissemination of the incorruptible seed of his Holy Word—and that they pay a peculiar attention to the wants of Roman-Catholic Schools and Families.

The *Neuwied* Society has distributed 1703 Bibles and 1722 Testaments, being 591 more than in the preceding year. It has enlarged the sphere of its operations. On the suggestion of Dr. Steinkopff, the Rev. Mr. Mess, Ecclesiastical Counsellor, undertook a Bible Tour, and accomplished the formation of eight new Branches. One of the Clergy, who was induced by Mr. Mess to ascertain, by visits, the actual want of the Bible among his flock, writes—

My people have been so pleased with this pastoral visit, that my church is more crowded than ever.

The Anniversary of the Society for the *Grand Duchy of Berg*, held during the visit of Dr. Steinkopff, was attended by Thirty Clergymen, and several thousand persons; and the most lively interest prevailed. The Society distributed, in the last year, upward of 3000 Bibles and Testaments—about 1300 more than in the preceding year.

Between Elberfeld and Duesseldorf, a Young Nobleman resides, who spends his time and his talents in doing good. He has taken nearly 200 boys and girls, the children of criminals, under his

care, and supplied them with the Scriptures; but the pressing demands from adults have obliged him sometimes to take the Bibles or Testaments from his young people, in order to meet these applications.

In a Letter from *Warsaw*, it is stated—Many Jews come to us, requesting us to sell them the New Testament: and there is not a day passing but we have Jews with us; some, like Nicodemus, secretly inquiring after the truth, and others trying to put us to silence.

#### DENMARK.

The Danish Society has circulated, during the last year, 10,000 Bibles and Testaments; making a total of 100,000 since its formation. The Secretary writes—

We have reason to believe that the greater part of this distribution has fallen on good ground.

The Greenlandish and Faroese Translations proceed: of the Greenlandish, the Psalms of David have been finished, and are in the press: of the Faroese, the Gospel according to St. Matthew has been completed, and an edition of 1500 printed. Ten new Auxiliaries have been formed, and in every part a thirst after the Divine Word increases; greater, perhaps, in consequence of the temporal distress felt throughout the country.

Through the persevering labours of the *Sleswig-Holstein* Society, 50,000 copies of the Scriptures have been brought into circulation. The number of its Auxiliaries increases; and, in its Report, many very gratifying testimonies are given of the good-will with which the cause is supported.

The *Rendsburg* Society has issued 4582 copies of the Scriptures. Rejoicing in the blessed results of our labours, its President writes—

If infidelity and worldly-mindedness, here and there, raise a cry against the work, the sound is soon lost, in the songs of triumph and praise, uttered by multitudes in all parts of the world—by thousands, who have been brought, through the dissemination of the Sacred Records, from darkness to light, and from the power of Satan unto God; and who may join the hymns of angels and of their fellow-Christians, *Glory to God in the highest, and on earth peace, good-will to men!*

#### SWEDEN.

The Anniversary of the Swedish Society was held on the 23d of April, 1823, and was attended by the Archbishop of Upsala, the Bishops present

at the Diet, and nearly the whole of the Clerus Comitialis. From the Report presented on the occasion, it appears that the Society is actively engaged in replacing exhausted editions; and distributing, principally by sale, more copies. In the past year, it has issued 4672 Bibles and 7746 Testaments; and, since the commencement of the Institution, 80,034 Bibles and 105,233 Testaments. The Auxiliary Societies are represented as faithfully fulfilling the duties with which they are charged.

Among them, may be particularly mentioned that at *Gothenburg*, with its Association. The members of the Association, consisting principally of young persons, have increased; and Bibles have been distributed, in greater numbers than in any preceding year.

From *Carlstadt*, it is mentioned, that the operations of the Society, in a populous part of the country, full of poor people, have been attended with much blessing.

The *Arosian* Society, at *Westerås*, has pursued its labours, during the past year, in a silent but steady course. The Secretary writes—

At the instance of our Bishop, the Clergy have sent us Reports of the manner in which former grants of the Scriptures have been disposed of. From the intelligence therein contained, we learn that the Sacred Volume is regarded as a treasure, and that its effects are manifested in the increase of piety and good morals.

The *Hernösand* Ladies' Society, the first of the kind instituted in Sweden, has continued its progress, with uninterrupted success; and has been increased by the accession of several new members.

At *Carlskrona*, the Swedish-Fleet Society has received many applications from the several enrolled companies of Seamen, ordered upon service in the King's dock-yard; and 387 Bibles and 556 Testaments have, consequently, been distributed among them.

The attention of the Stockholm Ladies' Association has been directed to putting the Scriptures into the hands of new-married couples: the collections go on very successfully, and the number of members has been increased by 157, making the total 509. The venerable President of the Swedish Society writes—

The Ladies' Association at Stockholm is doing much good. The plan, which the Ladies have adopted for the diffusion of the Bible, has a peculiarly good effect: not

merely on the couple to be married, who are presented with this gift at a moment the most solemn and the most important for their domestic life; but also on others—because the Bible is given to such persons only, as are known to be virtuous; and it is delivered to them at the altar, in the presence of the congregation, accompanied with an address, urging all present to receive the Word of God in humble faith, and to adorn it by corresponding good works.

#### RUSSIA.

The visit of his Excellency Mr. Papoff, Secretary of the Russian Bible Society, to this country, cannot be forgotten. His Highness Prince Galitzin, in a Letter to your President, acknowledging the attentions shewn to this Gentleman, speaks of the lively gratitude which the Russian Society has always cherished, and still cherishes toward—the London Committee, as the manifest instrument, through which the light of the Divine Word began to be abundantly poured into their beloved country.

It is delightful to behold the progress which this light is making. New Versions are preparing in various dialects. First editions have been completed of some: several others have reached a second, a sixth, and even a fifteenth impression.

The Pentateuch in Modern Russ is finished; and an edition of 10,000 copies is carrying through the press. The New Testament in this dialect is also completed; and 20,000 copies have been printed. Other Committees are emulating that of St. Petersburg; and preparing, with the greatest care, New Versions in a variety of dialects.

The work of distribution is also vigorously prosecuted. The Moscow Committee have dispersed 1793 copies in Moscow itself, and sent 2567 to other parts. In various situations they have nominated corresponding members; to give greater publicity to the design of the Bible Society, to supply applicants with copies by sale or gratuitously, and to procure contributions.

The Georgian and Archangel Committees are pursuing similar measures; and, in the latter extensive Government, among the Samoiedes, who have not yet been visited by the light of Gospel Truth, those who are capable begin to read the Bible, while others listen with satisfaction to its sacred contents.

His Eminence the Archbishop Ambrosius has superintended the translation and printing of the Four Gospels in

Tschuwaschian, Mordwinian, and Tscheremissian. Copies have been transmitted to all the Clergy residing among those tribes; and in a short time, it is stated, more than 100 of these benighted persons were converted to Christianity. The *Waronesh* Committee have circulated 6000 copies; and, as the distribution still continues on a large scale in this Government, the sum returned will flow by thousands of rubles into the Society's funds.

The Members of the *Bjalostoch* Committee have engaged personally to attend to the collection of contributions, and to the sale of copies of the Scriptures. Among the contributions received, are 1310 rubles from the Heathen Calmucs in the Government of Astrachan. Many of their chief men and elders presented donations, as also the wives and daughters of the tribe.

Within the circle of the *Dorpatian* Society, 16 Associations have been formed, embracing 10,727 members.

The *Riga* Society has sold 2049 copies in eleven different languages or dialects. In New Pebalz, a Tenth Branch to the Riga Society has been formed; and the peasantry in the neighbourhood took so lively an interest in the work, that 2340 persons put down their names as subscribers.

In connection with Russia, the following extract of a Letter from a Missionary will gratify the Society:—

At *Tiflis*, it is true, we found no regular Bible Society; but the Exarch Josiah and the Armenian Archbishop Naines interest themselves with no small zeal in the cause, and endeavour to circulate the Holy Scriptures as much as possible. In the Bazar, a shop has been opened for the sale of Bibles and New Testaments, in Russian, German, Modern-Greek, Georgian, Tartar-Turkish, and Armenian.

The Mandjur Version, preparing at St. Petersburg, is advanced to the end of the Gospel of St. Luke, and the Persian to the end of Numbers.

Respecting the *Finnish* Society, the Archbishop of that country writes—

Our concerns proceed well, and even more prosperously than we had ventured to hope. Only a little more time and assistance will be necessary, and we shall be able to say with the Apostle, *We can do all things through Christ which strengtheneth us.*

#### ROMAN CATHOLICS.

The notices in the Report relative to Italy, Spain, and Portugal are very brief. Of these countries, it is said—

While your Committee continually obtain fresh information of the lamentable want of the Scriptures, they have to regret that circumstances allow of their doing but little to supply that want. May the day ere long arrive, when the Word of the Lord shall have free course and be glorified, in these as well as in other countries!

In various parts of Germany and Prussia, indeed, the Roman Catholics manifest an eager desire of the Scriptures; and the most strenuous exertions are continued, by the unwearied labourer Professor Van Ess and his co-adjutors, both to answer the present demand and to increase the desire of reading the Divine Word. We shall quote largely from the Report and Appendix on this subject; as the state of the Roman-Catholic Church becomes daily more interesting to the intelligent observer. The question of the Authority and Sufficiency of the Scriptures, now brought before the Members of that Church in all parts of the world, in consequence of the enlarged efforts of Protestant Christians to transfuse the Sacred Records into all languages and to circulate them universally without note or comment of man, is evidently hastening the crisis, which, sooner or later, will come on every Church which does not unequivocally adopt that fundamental Article of our own:—

Holy Scripture containeth all things necessary to Salvation: so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an Article of the Faith, or be thought requisite or necessary to Salvation.

The progress of this Light may be arrested for a time, but it will ultimately penetrate the deepest recesses of ignorance and error. The members of the Christian Churches all over the world are rapidly acquiring the conviction, that every man is capable, by the diligent use of proper means, of attaining a due knowledge of the Scriptures, without deferring to any

human authority. Our own Church, in the following passage of her First Homily, supporting herself by the sentiments of two eminent Fathers, has asserted this in behalf of all her members:—

Whosoever giveth his mind to Holy Scriptures with diligent study and burning desire, it cannot be, saith St. John Chrysostom, that he should be left without help. For either God Almighty will send him some godly Doctor to teach him—as he did to instruct the Eunuch, a Nobleman of Ethiopia, and Treasurer unto Queen Candace; who having a great affection to read the Scripture, although he understood it not, yet, for the desire he had unto God's Word, God sent His Apostle Philip to declare unto him the true sense of the Scripture that he read—or else, if we lack a learned man to instruct and teach us, yet God Himself from above will give light unto our minds, and teach us those things which are necessary for us, and wherein we be ignorant. And, in another place, Chrysostom saith, that man's human and worldly wisdom or science is not needful to the understanding of Scripture; but the revelation of the Holy Ghost, who inspireth the true meaning, unto them that with humility and diligence do search therefore. *He, that asketh, shall have; and he, that seeketh, shall find; and he, that knocketh, shall have the door opened.* If we read once, twice, or thrice, and understand not, let us not cease so; but still continue reading, praying, asking of others; and so, by still knocking, at the last, the door shall be opened; as St. Augustin saith.

Multitudes of Roman Catholics, in the German States in particular, appear to be acting on these enlightened principles; and no craft or power of man can prevent the consequences, which, by the blessing of God, will ultimately follow.

Leander Van Ess lived till lately at Marburg in Hesse-Cassel; but removed, in April 1822, to Darmstadt, the capital of Hesse-Darmstadt or the Grand Duchy of Hesse, about seventy miles south of Marburg. On this subject, Dr. Steinkopff thus speaks—

The residence of Leander Van Ess



at Darmstadt has already been productive of many blessings. He is much respected and beloved. The Darmstadt Bible Society is now in full activity. A regular Committee has been organized, consisting of very respectable Clergy and Laymen. Leander Van Ess has been appointed Treasurer and Secretary.

The Professor gives the following account of his own successful labours, in a Letter to the British and Foreign Bible Society, dated in May of last year:—

I have lately been much gratified by the applications of more than 200 Boys, who attend our Latin School, for copies of my pocket edition of the New Testament, which they purchase at reduced prices; besides which, many Journey-men Mechanics solicit copies, for which they cheerfully pay. Soon after, Soldiers began to apply, among whom I distributed about 100 copies: this brought them in crowds to my house; so that, sometimes, there were 200 or 300 men round my doors, mostly Catholics. In order to avoid any thing which might attract the public attention or give offence, I made a representation to the Minister-of-War, offering to supply the Catholic Soldiers with 2000 or 3000 Testaments.

The joy of the Soldiers at the prospect of being furnished with Testaments is very great. Many Officers have since been led to purchase Testaments from me. I observed, in my Memorial, that, in case more than 3000 copies should be required, I was convinced that the British and Foreign Bible Society would willingly increase the number. It is the wish of the Minister, that the distribution may embrace, not merely the regular troops, but also the militia. Several Superior Officers observed to me, that those only were brave and faithful Soldiers, who were under the influence of true religion.

Here is a glorious path opened for the Circulation of the Scriptures; not only among the Soldiers themselves, but among their parents, brothers, and sisters, when they return home on furlough. Here is also no danger of the Testaments being sold, as every Soldier will be required to produce his copy as regularly as his cartridge-box.

I recently transmitted a number of Lutheran Bibles and Testaments for the use of Prisoners in the Houses of

Correction, where there was a very great call for them. Thus the Lord always opens new channels for the glory of His Name. To Him be praise and worship.

I now beg leave to inform you, that the 50,000 New Testaments bought of Mr. Seidel, in Sulzbach, are not only disposed of, with the exception of 2119 copies, but that I have bought 8615 additional copies.

Last month, a year had elapsed since I first came to reside in this place; and an humble retrospect of the dealings of a gracious God has occupied my mind, most profitably, during the solemn festivals of this season, and filled it with a deep sense of gratitude; so that I could use the language of exultation and praise, and say, "Lord, thou hast done all things well!" The Lord has opened wide and extensive channels for the spread of His Word; and, this year, I have been enabled to distribute 30,000 copies of the Scriptures, and have received more than 23,189 florins (about 2000*l.*).

Amidst all my labours, the Lord has often blessed me with a refreshing from His presence, and given me success in my endeavours to magnify His Name.

In June, he adds—

The Minister-of-War very kindly accepted my offer to supply the Catholic Soldiers with the Scriptures: as a beginning, 3000 Testaments will be deposited in the Office of the War Department, for distribution among the Military of the country. The Secretary of the Minister, who takes a great delight in this business, observed to me, that this supply would be far from sufficient: I therefore beg leave to repeat my request to your Committee, to authorize me to make a larger grant. By the blessing of God, this distribution will be productive of much good.

Last week, two Catholic Clergymen visited me, and remained two days at my house: they could scarcely force themselves away from me. Before they took leave, they ordered 400 Testaments for their parishes. They promised to dispose of them, by sale, to such as could afford to purchase; but they both described their districts as very indigent.

In the latter part of the same month, the Professor writes—

The circulation of the Scriptures among the Soldiers has met with general approbation, and has diffused the live-

liest gratification. Inclosed are copies of the Official Notices from the War Department: by which you will find, that the distribution was effected in the most expeditious and suitable manner. By accepting the office of Secretary of the Bible Society at this place, my labours will now be considerably increased; but I trust the Lord will grant me strength, and restore my health.

In the Official Notices here referred to, the Minister of the War Department in the Grand Duchy addressed the following Instructions, accompanied by copies of the New Testament, to the Commanding Officers of Regiments and Divisions:—

The Rev. Dr. Leander Van Ess having offered a gratuitous supply of several thousand Testaments for distribution among the Soldiery, His Royal Highness the Grand Duke has been pleased to order, that the said copies shall be distributed in conformity to the wish of the donor.

1. Those in large print are to be placed for permanent use in the Barracks and Prisons.

2. Copies in middle-sized and small print shall be given away, by the Captains of Infantry and Cavalry, to such of the men, from the Sergeants downwards, as may be desirous to obtain them. The men on furloughs will be allowed to take the Testaments home; but are forbidden to alienate them. For this reason, the copies are to bear in the title-page the stamp of the respective Authorities.

3. The copies shall be given, in preference, to those of the Catholic Confession, agreeably to the wish of Professor Van Ess, since they are less acquainted with the Scriptures than others. But after the Catholic Soldiers who wish to have copies are provided, the remaining copies, if any, may be given to the Protestant Soldiers.

4. Lists are to be kept of the names of the receivers, whether Catholics or Protestants. Professor Van Ess having promised a further supply, this also shall be distributed in like manner to the Regiments and Divisions.

The present situation and office of the Professor give scope for his exertions among Protestants as well as Roman Catholics. It is a sin-

gular and gratifying sight—that of a Roman-Catholic Secretary of a Bible Society, labouring with devoted zeal to diffuse everywhere around him the pure light of the Scriptures. The extent of his labours will be seen in the following extract of a Letter from him written in February last:—

I have reason to bless the Father of Mercies in Christ Jesus, for the success which has attended our Bible Society. In the country-places especially, a greater interest and zeal is manifested on the part of the Clergy, since I have opened a correspondence with them in my official capacity of Secretary.

An excellent effect has been produced, by inserting an advertisement in the public papers, announcing our Society's intention of distributing, gratis, to each considerable town or village, four Bibles and four Testaments, and two Bibles and two Testaments to smaller places; which copies the respective Ministers were requested to distribute. This measure has awakened no small attention and interest in the districts of the Worms and Giessen Societies. A great number of Clergymen and Schoolmasters have solicited me, repeatedly, for supplies of Bibles and Testaments.

Meanwhile, the 1000 Bibles and 1000 Testaments granted to our Society, joined to those which we have purchased, will scarcely suffice for our own circle, much less for those of other Societies. However, I feel exceedingly desirous that the towns and villages in our own sphere of operation may be supplied in the manner which I have described: since I am persuaded that a great and general want of the Scriptures still prevails in these parts; and I indulge the hope, that such a distribution will be admirably calculated to engage the attention of the public. I therefore prefer the earnest request to your Committee for 1500 Stuttgart Bibles, with permission to have them bound here: these copies I would then circulate through the medium of our Branch Societies. I am surprised at the number of small contributions received, considering the general distress and poverty of the country. I can truly say, that I rejoice in acting as Secretary, and meet with many pleasing occurrences to the praise and glory of God. I receive an increased number of solicitations for copies of

the New Testament, and particularly of the Old. The goodness of the Lord is wonderful. The desire for the Scriptures has augmented in an extraordinary degree among Catholics!

I have reason to bless God for continued health, in the midst of my increasing and almost overwhelming labours.

Dr. Steinkopff writes from Frankfurt, under date of July 19, 1823—

I yesterday enjoyed the unspeakable satisfaction of meeting Leander Van Ess in this city, and spent almost the whole of the day in close conversation with him. There are still many of the Catholic Parish-Clergy, who support our intrepid friend in his noble enterprise, of disseminating the Word of Life: and, since he first came to Darmstadt, which is little more than a year, he has disposed of no less than 33,000 copies of the New Testament, and other Versions of the Holy Scriptures. Among Catholic Professors and Students, and more especially among the Parish Ministers, in almost every province of Germany, the circle of his acquaintance is enlarging. Some venerable Priests apply to him for supplies of the Scriptures. In the Black Forest, some zealous Parish Ministers have been raised up, who disperse the incorruptible seed far and near.

From Darmstadt, he afterwards wrote—

The Grand Duchy comprehends at present a population of about a million of inhabitants; among whom there are near 700,000 Catholics and 300,000 Protestants. Many obstacles are in the way of the circulation of the Scriptures among the Catholics: still there are some enlightened Clergymen, who are active promoters of this important object; and, while I write this in the house of Leander Van Ess, our indefatigable friend is engaged in despatching eight chests of his Testament to various parts of the Black Forest.

In reference to the exertions in behalf of the Military, Dr. Steinkopff adds—

The Testaments, distributed among the Soldiers, promise a great and lasting blessing. Instead of spending their leisure hours at the public-house, many are observed sitting under the shade of a tree, silently perusing the words of life and salvation. Many of the Officers are buying copies. Some General Offi-

cers have been appointed Members of the Committee.

In several other parts of his Journey, Dr. Steinkopff had the satisfaction to witness the beneficial effect of the Professor's labours.

From Cologne, he writes—

The demands for the New Testaments, both of Gossner's Version and that by Leander Van Ess, are very great. Several Catholic Clergymen bear the most unequivocal testimony, that, since the distribution of the Scriptures in their Schools, they have witnessed many beneficial effects resulting from their perusal, both among adults and the young.

Of his visit to Kreutznach, he says—

We were received in the kindest manner, both by the Clergy and the People. A general meeting was held, the church was crowded, and the altar surrounded by a number of the neighbouring Clergy; but what affected us most was the sight of hundreds of Protestant and Catholic Peasants, who eagerly demand the Scriptures. One has distributed more than 300 Testaments of Leander Van Ess. Nor do the Catholics rest satisfied with the New Testament: they also long for the Old.

A pious peasant came to the inn, who is a correspondent of Leander Van Ess, and is connected with many well-disposed Catholic Peasants: he said—

We are but poor people, but we love the Word of God; and, having experienced ourselves the blessing of the Gospel of Christ, we wish to see it spread everywhere. In our village we have made repeated collections, to the amount of near 1500 florins.

They have lately sent a donation to Leander Van Ess. These are cheering circumstances, and they proved a cordial to our minds.

Of the Peasantry, the Professor himself writes—

I am much delighted and comforted with what I see and hear among the peasantry, who call upon me to fetch Bibles. Their tears of joy, on being presented with copies, bear witness to their hunger and thirst after the Word of God.

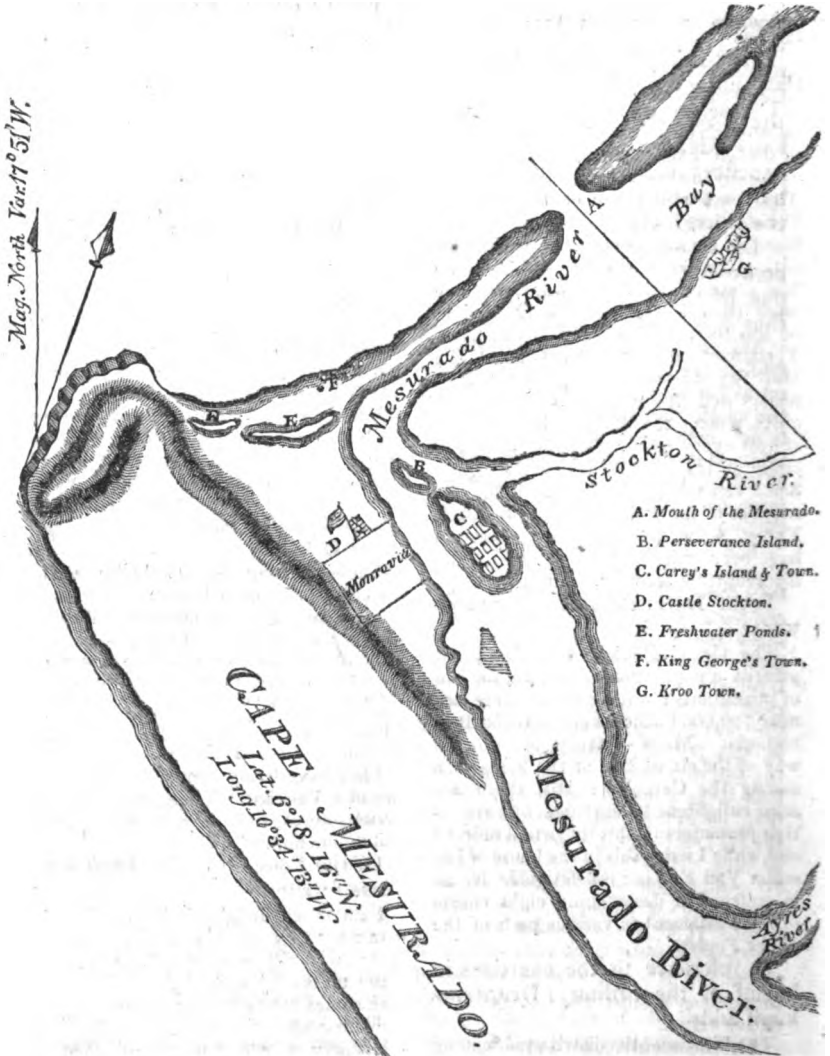
Nearly 50,000 Bibles and Testaments were distributed by this eminent man during the year; which carried the number of copies, circulated by him since the commencement of his labours, to upward of HALF-A-MILLION.

## Western Africa.

## CAPE MESURADO.

AMERICAN COLONIZATION SOCIETY.

## MAP OF THE AMERICAN COLONY AT CAPE MESURADO.



*Description & Advantage of the Colony.*  
 THE accompanying Map is copied from one published by the Society. The land purchased of the natives extends further to the south-east: and is founded on the north and

west by the Atlantic, as is here shewn; and, on the south and east, by a line drawn, in continuation of that marked on the map, from the mouth of the Mesurado.

Perseverance Island was so named

by the Colonists; and was the first land taken possession of, by virtue of purchase.

At the last Annual Meeting of the Society, it was resolved, on the Motion of General Robert Goodloe Harper, that the Territory and Settlement of the Society on the south-west coast of Africa should be named *LIBERIA*, as denoting a Settlement of persons made free; and the Town, *MONROVIA*, as an acknowledgment of the important benefits conferred on the Settlement by the present Chief Magistrate of the United States.

Dr. Isaac Hulse, Acting Surgeon on board the U. S. Schooner *Grampus*, in a Letter of May 16, 1824, thus speaks of the Colony:—

Mesurado River is a beautiful stream, 20 feet deep; and unobstructed as far up as has been explored, except that at the mouth there is a bar on which there is not more than four-feet-water at low tide. It is well stored with various kinds of fish. The banks are covered with mangroves, which the settlers are wisely cutting up.

The American Town is seated on the high bank of this river, half a mile from its mouth, with a prospect of the bay on one hand, and of the ocean on the other—for the broad Atlantic lies spread before them, as they look west over a level country. This is a situation the most beautiful, and, at the same time, the most healthful, that could be found in this latitude. Between them and the sea, there are no marshes; and the land breeze generally blows on them from across the bay in the morning, and the sea breeze returns regularly in the evening. The Town consists of about 70 or 80 houses, and they all have the appearance of neatness and comfort within. It is laid out in regular squares; which gives them a free circulation of air, and a fair opportunity to defend themselves against the attacks of the native tribes.

Of the vicinity, he says—

Here nature pours forth all the luxuries which are the products of tropical climates; and of the fruits that grow spontaneously, she furnishes a sufficiency to sustain life. I travelled a mile or two through the forest, and took some  
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notice of the soil and plants. The trees growing to the height of 100 feet and upward, and diameter 4 and 5 feet, prove the strength of the soil; while plants, esculent and medicinal, are every moment springing up under foot.

The plan of the Town is, to build on one principal street, on which each settler has a house and lot; and, in addition, is furnished with a plantation out of town. These, if he improves them industriously for two years, become his and his heirs for ever. At the head of this street, in a commanding position, stands the fort, a strongly-built stone and mortar fortification; its foundations laid several feet below the surface.

The Board give the following view of the Colony, in an Address lately circulated:—

The territory purchased in Africa appears to have been judiciously selected; and, it is believed, combines a greater number of advantages for a Colonial Establishment, than any other situation on the coast. Elevated, and open to the sea, with a harbour to be easily rendered excellent; fertile, and well watered; intersected by the Mesurado River, extending several hundred miles into the interior, bordered by tribes comparatively mild in character—it promises to the Settlers every facility for the attainment of their objects.

The African Tribes in that neighbourhood are neither ferocious nor brave; and the recent contest, in which their combined forces (amounting at one time to fifteen hundred) attempted to exterminate our Colony, nobly defended by its thirty men, proves any thing rather than difficulty of maintaining a stand against their power. It proves, indeed, that the Natives of Africa, like most uncivilized men, are treacherous—that, incited by the Slave Traders and the hope of plunder, they will not hesitate to murder the defenceless—and that a Colony, if it survives at all, must live not by their favour, but by its own strength. It proves that our Settlement, commenced at the expense of so much time and money and suffering, may perish—but only through neglect.

#### *Proceedings of the Settlers.*

A summary of the latest intelligence then received, was given at p. 14 of the last Survey. From various documents which have come

to hand from America, further particulars will now be collected.

Peace had been restored with the natives, by the intervention of the British, after their attack on the Colony at the close of 1822; but Captain Spence, of the U. S. Sloop-of-war, *Cyane*, on visiting the coast in April of last year, found the Settlement in a very critical state, which he thus describes, in a despatch to the Secretary of the American Navy:—

The presence of the ship at this juncture appeared indeed providential: for, without the succour which it was my good fortune to afford, every thing might have been apprehended. A renewal of war was in agitation among the hostile princes; and, from all that we could learn and observe, the conclusion was unavoidable, that the entire extermination of the Colonists must have been the consequence. The Headmen were, in the highest degree, exasperated; appearing, in no manner, inclined to be appeased; declaring that they had never entertained a design of selling the Cape—that they had been overreached—that they never possessed a full understanding of the agreement, or “book”—and, finally, that they never had sold, and never would consent to give up, Cape Mesurado, the abode of one of their ideal beings, of superstitious veneration!

Such were the causes set forth by them, in the various interviews had with the Officers of this ship, during our stay, for their inexcusable and unprovoked enmity. But other latent inducements existed, far more operative; which, doubtless, formed the true and only cause of hostilities, committed by them on an unoffending people. The most prominent of these may be discovered in the embarrassments thrown in the way of the Slave Traffic, by a contiguous active check; restraining, by its presence, a trade which they never can willingly forego: as, also, in the hope which they entertained of being able to obtain, without risk or loss, the spoil and plunder of a successful war; for they had been led to believe, by emissaries sent among them by Slave Factors, that there would be much booty.

Of the measures pursued on this occasion, the Board thus speak in their last Report:—

It is impossible to estimate too highly

the services of Captain Spence and his generous companions. When informed of the sufferings of the Colony, they immediately repaired to Sierra Leone—fitted for sea the schooner *Augusta*, belonging to the United States—and, hastening to the Colony, offered it, most cheerfully, every aid in their power. Though the cruize of the *Cyane* had been already protracted in an unhealthy climate, Captain Spence resolved, without hesitation, to remain so long on the coast as should be necessary to complete a work of defence, and make suitable provision for the approaching Rains. He furnished the Colony with supplies and ammunition, built a house for the Agent, and erected a Tower of strong mason-work, which, though somewhat injured by the subsequent rains, will, it is believed, prove an entire defence against the barbarians. Having nearly accomplished his designs, this efficient Officer was interrupted in his exertions by the sickness of his crew, increased, no doubt, by the burning sun of that climate; and he was compelled to leave the Colony on the 15th of April.

Determined, however, to neglect nothing, which might contribute to the results expected by Government from an agency on the African Coast, Captain Spence instructed Lieut. Dashiell to take command of the *Augusta*, with a crew of six white and six coloured men; and to cruize in the vicinity of the Colony, for the purpose of, at once, subserving its interests, and aiding in the suppression of the Slave Trade.

The Board deeply regret to say that Lieut. Dashiell died at Sierra Leone, on the 22d of June. This mournful event has deprived the Navy of an able Officer, and the Church of a distinguished Christian. Midshipman R. R. M'Mullin succeeded him in the command of the *Augusta*, which is still on the coast of Africa.

Dr. Ayres, Agent of the Society, after taking possession of the territory, in conjunction with Lieut. Stockton, in April 1822, left at the beginning of June on a visit to America; and arrived again in the Colony, in the *Oswego*, with a new supply of Settlers, on the 24th of May 1823. Of the fever which attacked these new comers, the Board thus speak:—

The joy excited at the Colony by the

arrival of the Oswego cannot be described. Unfortunately, the war, and subsequent attention to works of defence, had prevented any due preparation for the reception of emigrants; and though this circumstance, at any season, must have occasioned deep regret, at the commencement of the Rains it was peculiarly distressing. A fever soon commenced, and spread with great rapidity amongst the new Colonists. This was not unexpected; and, considering the previous exertions of these people to unload the ship, their wretched accommodations, their early deprivation of the personal attentions of Dr. Ayres, who was among the first seized with the disease, the occurrence of eight deaths furnishes, in the view of the Board, no reason for change in the opinion which they have entertained of the African Climate. Let it be remembered, that this fever has been generally mild, and that it has appeared in no instance among those who have resided one year at the Colony. A tropical climate is always trying, for a short season, to foreign constitutions; and the air of Mesurado is, the Board are well convinced, pregnant with no danger, which is not annually encountered by thousands, who emigrate to the West Indies or to the lowlands of our Southern States.

In the subsequent July, Dr. Ayres gives the following view of the state of the Settlement:—

After I was taken ill and could not visit the sick, I cannot speak in too high terms of the useful exertions of the Rev. Lot Carey. He three times a day visited the sick, brought me an account of their state, received my prescriptions, and attended to the administering of the medicine. To his great exertions we are all much indebted. On landing, the New-England Emigrants took lodging wherever they could find room to stow in. When they became sick, they were strewed over the floor, with nothing under them but mats, and many of them drenched with rain every day.

Our first attention was directed to the building of houses. The rains, and other interruptions from sickness, &c. have, as yet, prevented the accomplishment of this object. I hope we shall shortly have our houses finished: when that is done, I shall introduce an entire new mode of procedure. Their lots will be surveyed to them, and each one

go to work for himself. I have set the first of November for the time that all rations will cease to be delivered, except to invalids: there are a number of those who must remain at the charge of the Society.

It is my intention, when the lots are divided off to the people, to allow them half their time to labour on their lots, and be liable to be called the other half of their time to public labour.

I shall appoint three magistrates to serve for one year; whose duty it shall be to take cognisance of all disorderly conduct in the Colony—to have a hearing, and take evidence in the case, but pass no sentence. The last Saturday of every month I hold a Court, when all the cases tried during the month by the Magistrates are reported; and the Magistrates become the accusers, in behalf of the Colony. The accused have the privilege of being tried by a jury, if they wish it.

As soon as the houses are finished, and the lots appropriated to the individuals, it is my intention to put in practice the plan which has ever been nearest my heart in the project of colonizing; viz. all male minors who have no guardian in the Colony, to be classed with Captured Africans. They are to have a house built for the occasion. The Rev. Lot Carey has consented to take charge of them for the present. They will be called up at five in the morning, and attend prayers; be ready to repair to business at sunrise, work until 8 A.M.; breakfast at 9, repair to work until 11; then attend school until half-past 12; adjourn for recreation until half-past 2—their labour to be always subject to my order. They will be employed principally in clearing and cultivating a plantation in the best manner.

The Captured Africans have been constantly employed in the defence of the Colony, during the late war with the natives: and, since that time, the urgency of the affairs of the Colony have been such, that they have been constantly employed in preparing a defence for the place; which has deprived them of the opportunity of acquiring that information of agriculture and the mechanical arts, which would benefit them in acquiring a livelihood in civilized life, according to the humane intentions of the President, expressed in his message to Congress, and approved by them.

A measure was adopted, about

this period, at Baltimore, from which much good is augured to the Colony. Some merchants of that city formed themselves into a trading Company, in order to make the experiment of establishing two or more regular packets or traders with Liberia. The first vessel, the *Fidelity*, sailed in June of last year. Mr. Ashmun, one of the Colonial Agents, writes, on the 21st of July, in reference to this vessel, and the plan on which she had been sent out—

Five additional emigrants arrived by the packet. She is now nearly unloaded; and will sail in a very short time. The establishment of the packet-line will be the making of the Colony. By the return of the packet, several of the Settlers go home for their families and property: all pay their passage, and leave bonds for reimbursing the expenses already incurred by the Society on their account. One of these, Mr. Waring, will call on you in Washington. It is his intention to fit out a vessel with Colonists.

We have had one trial by jury. It was conducted with great propriety, and the verdict strictly according to evidence. It was a criminal prosecution.

Of the proceedings in the Colony on the return of Dr. Ayres, the Board thus speak—

Since the arrival of Dr. Ayres, the number of buildings at the Colony has been considerably increased, certain irregular habits among the younger emigrants corrected, and a system of government adopted which promises to exert an efficient and most salutary influence. The division of the land in the vicinity of the Settlement, among the several families, has before this, no doubt, been effected. Such a division must minister every encouragement to industry, the great promoter of virtue, peace, and universal prosperity.

This measure was not, however, attended with all the good effects which were expected, as appears from what follows.

Dr. Ayres, being about to resign his agency, again returned to America; and arrived at Baltimore on the 10th of February last. In a Let-

ter addressed to the Board on his arrival, he says—

I left the Colony in a state of prosperity. The lots were surveyed and allotted to the people in August; but the threatening aspect of the Natives made it necessary to leave our agricultural pursuits, and attend to the defence of our Colony, which occupied our time until November.

I was much disappointed in the effects produced by distributing the lots to each person. I had looked forward to this era, as a period which would put a stop to the dissensions and murmurs of the people, who have always been complaining that this had not been effected. But, when this was done, they clearly demonstrated the principle which had really actuated them from the first. Instead of accepting them, and going to work to improve them, the old Settlers to a man, and some of the brig Strong's cargo, refused to accept the lots, and became very turbulent. For this course, many reasons were assigned—some that the Society had deceived them; that they went out expecting to govern themselves, and had no idea of having White Agents, with various other reasons, which I reserve for a future communication.

Those whom I took out last, with the exception of two, accepted their lots, and shewed a disposition to be orderly and industrious. They were all recovering their health, and beginning to labour on their lots.

The plantations were allotted to such as had accepted their lots; and, from the disposition manifested by them, I think they will soon be handsomely improved.

In reference to himself, he adds—

I have thus accomplished the objects which I had originally in view, when I accepted the appointment as Agent of your Society; which was, to procure a situation for this unfortunate race of people on the coast of Africa, and to see each one settled on lands of his own; where, by a course of honest industry, he might procure a comfortable subsistence, and raise himself and posterity from that state of degradation in which he must ever be placed in this country, to a state of independence and happiness.

This being accomplished, I beg leave to resign my appointment as Agent of your Society, and I do hereby resign the same.



Indisposition since my arrival has been the cause of my not communicating to you more fully, and at an earlier date.

The Board express high approbation of the proceedings of Dr. Ayres; and thus state the impression made on them by his representations:—

His statements are such, as to afford the strongest encouragement to the friends of the Society: indeed, the question whether a Colony can be established in Africa, seems to be decided in the affirmative. The Emigrants were left in the enjoyment of good health, and had commenced the cultivation of their grounds. Constant attention, until very recently, to works of defence, has prevented any very considerable improvements; yet, as the Colony is now considered secure from the power of the Natives, we may expect its prosperity rapidly to advance. It must, however, for some time longer, depend, in part, for a subsistence upon the charities of this country. Vegetables and corn will probably soon be raised in abundance; but the articles of meat and clothing must, for one or two years, be received from the United States.

The Board were encouraged, therefore, to continue their exertions. A Resolution had been adopted, in June of last year, to increase, if possible, the strength of the Colony during the present year. It is stated in the last Report, delivered in February—

By incessant effort, such means have been obtained, as, though not equal to the expense necessarily incurred, have induced the Board to charter a vessel; and they are happy to announce the departure of the ship *Cyrus*, on the 10th of last month, with more than one hundred Emigrants. These people were all from Petersburg, Richmond, and the lower country of Virginia. Most of them were, it is believed, inferior in intelligence, industry, and morality, to none of their class in the country. Among these, is the Rev. Colston M. Waring, a respectable Coloured Preacher, who, after having visited the Colony, now returns with his wife and children, and a considerable number of his pious and affectionate flock.

The Board allege, that when the difficulties and trials, which must,

for a season, be inevitably experienced by every New Settlement on a distant and uncivilized shore, are duly considered, the facts of the case do not furnish any just arguments against the practicability of establishing the Colony. In proof of this they make the following statement, in the last Report:—

Since the origin of the Society, 225 Emigrants, exclusive of those now on their passage in the ship *Cyrus*, have sailed to Africa under the patronage of the Board. The census, received with the last Letters from Dr. Ayres, states the number, then at the Colony, to be 140. Let it not be supposed that this diminution of numbers has resulted from mortality alone. Previous to the purchase of Cape Mesurado, several discontented individuals abandoned the Colony and settled at Sierra Leone, and others returned to this country. Information of 46 deaths only has been received by the Board. That more have occurred, the Board have no reason to believe. Twenty-two of these were among the passengers in the *Elizabeth*, the first vessel sent by the Society to Africa; and occurred soon after her arrival, near the commencement of the rains, through the unhealthiness of the spot on which for a season they were compelled to reside, and from various other causes by which future Emigrants can never be affected. Four others took place while the Colonists were at Sierra Leone: two of them only were the result of fever. Twenty others have taken place at the Colony since its establishment at Cape Mesurado, early in the spring of 1822: of these, four were killed in the recent contest with the natives—two were drowned—one died at the age of eighty, through gradual decay, and one perished through his own rashness. Four others were children under four years of age.

The most recent intelligence relative to the Colony is contained in the following extract of a Letter of Lieutenant Sloat, commanding the U. S. Schooner *Grampus*, dated on the 29th of last May:—

The people have elected a council of twelve to manage their affairs; but they are desirous of having the advice and assistance of good Agents from the United States. The number of inhabitants is 237; of whom 78, capable of bearing

arms, muster and exercise every Saturday. They all have very good houses, and some of them begin to cultivate gardens. They have also cleared a considerable piece of ground, intended for cultivation. They catch, in the river, a variety of fine fish, and plenty of oysters. They have an abundance of fine timber, and the soil is very good; and they all appear to be quite contented with their situation. They probably enjoy as good health there, as they would in any other part of the world. Of the last Emigrants, one hundred and five, all have gone through their seasoning: three young children only have died, and they with complaints incident to every climate and country.

*Grateful Acknowledgment of British Assistance.*

The services of various British Officers to the Colony were stated in the last Survey. In reference to these services, the following Resolutions were passed by the Board:—

—That this Society is deeply sensible of its great obligations to Captain Laing, Captain M'Coy, Captain Woolrige, Lieut. Rotheray, and those other Officers in the service of His Britannic Majesty, who, during the recent contest between the American Colony and the Native Tribes, contributed very important aid to our Infant Settlement.

—That this Meeting considers the conduct of Midshipman Gordon and his brave companions, of His Britannic Majesty's Schooner Driver, who, when the Colony was in a condition of great peril, offered their services for its defence, most of whom sacrificed their lives for its benefit, as most magnanimous, and entitling their memory to a grateful, sacred, and perpetual regard.

In reference to the death of Mr. Gordon and his companions, it is said in the Seventh Report—

The language of the Society's Agent, when communicating the intelligence of this melancholy event to Lieut. Rotheray, Commander of His Britannic Majesty's Brig Snapper, is so pertinent, and accords so entirely with the feelings of the Board, that they beg leave here to introduce it—

To express the regret which I feel, that a measure so full of benevolence as the leaving this little force with us should have so disastrous an issue, it is superfluous to attempt, as I should but wrong my own feelings.

We have derived from the presence of these unfortunate men a great benefit. It assisted, in a powerful manner, to allay the warlike spirit of the Natives—inspired a fresh spirit of resolution into our people, and relieved them, for nearly three weeks, from a part of their almost insupportable burthens. I shall rest it, he continues, with the honour of my Government; to make such an acknowledgment of the favours rendered by the Officers and other Agents of yours employed on this coast, as justice and a proper estimate of the beneficial influence of international favours, given and received, plainly dictate.

On the necessity of calling in the aid of the British, Mr. Ashmun thus speaks—

The Natives positively refused to treat, freely, with an American; but promised, on penalty of the severest visitation, to abide by whatever terms the English, through Governor M'Carthy, shall prescribe. I had begun to treat with them often before: but, invariably, they violated their Promises; and, finally, assured us that they would die in the struggle, or destroy us; and fully convinced me that all overtures for peace were fruitless, till they had suffered another repulse. This they have suffered; and in this situation, Captain Laing found them.

Be assured, Sir, that British Mediation shall extend, in this business, to no improper length, if I live, and have wisdom to judge correctly on the subject. The calling in of their aid I believe to have been absolutely necessary to our existence here 20 days longer; and the promptness with which it came, evinced it to be the dictate of friendship and sensibility of feeling.

To Lieut. Rotheray, Mr. Ashmun thus writes—

—The Natives have a profound veneration for the English Name: the presence of a British Officer has had, under my own observation and the most forbidding circumstances, a controuling influence over the determinations of every Prince and Headman engaged in the late war. A truce has thus been settled, the precious fruits of which we are now enjoying.

It is very gratifying to find the influence, so honourably acquired over the minds of the Natives, employed for such an object; and equally gratifying to witness these ingenuous returns of gratitude. It may be hoped, that British and

American Colonies, founded for purposes so truly Christian, and thus commencing their benevolent career, will ever cherish the same spirit toward each other.

*Visit of Mr. Ashmun down the Coast.*

Mr. Ashmun, having occasion to visit the coast to the south-east of the Colony, has given an account of his excursion and of the people, from which we extract some particulars.

One century ago, a great part of this line of coast was populous, cleared of its trees, and under cultivation. It is now covered with a dense, and almost continuous forest. This is almost wholly a second growth—commonly distinguishable from the original, by the profusion of brambles and brushwood, which abounds among the larger trees, and renders the woods entirely impervious, even to the Natives, until paths are opened by the bill-hook.

The Native Towns are numerous, but not large. The people raise their own rice, cassada, and palm-oil; and procure their guns, powder, cloths, tobacco, knives, cooking utensils, and luxuries, from French Slave-Traders. We saw, at least, three vessels of this description.

I observed, on this excursion, several situations, which, in point of local advantages, were obviously preferable, as the seat of a Colony, to Grand Bassa; but none, which I did not judge far behind Mesurado. I was surprised to find the place selected at Bassa for the site of the Colonial Town to be a low peninsula, having an impassable swamp stretching along its rear for several leagues, and terminating sea-ward in a sluggish creek. King Ben, in anticipation of the arrival of our people, had built here a large house, which shews to a great distance in the offing.

With this King, I had repeated conversations; and frankly explained the true reason why the contract of Messrs. Andrus and Bacon was not confirmed by their fathers in America; and told him that our nation, like England, could not, according to their laws, have any agency in carrying off the poor people of Africa. All this he seemed perfectly to comprehend; and, after a few moments' silent reflection, coincided that he could not blame the Americans for observing

their laws and refusing to settle at Bassa. He should not persist in requiring it.

The conversation then reverted to the death of his Son. I explained to him the cause and circumstances of his decease, as I had learnt them—that Messrs. Andrus and Bacon had treated him with paternal tenderness, till their arrival at Sierra Leone; when they placed him under the care of one of the best of White Men, to be instructed in whatever was most useful; but that God visited him with a disorder, which the most skilful men could not cure. He stated in reply, that he was satisfied that "God killed" his Son; but that Messrs. Andrus and Bacon promised to take his Son to America, instead of Sierra Leone. Of that, I knew nothing; and told him, that one of them was dead, and the other had left the country—perhaps he had misunderstood them, or they him. "Well!" he rejoined, "White Men don't come settle Bassa. No palaver for that. God kill my Son. True: but what you pay me for my Son die in your hand?" I told him that White Men had no such custom; and could not understand paying for a dead man. He soon observed, "That be true: White Men can't sabby black man's fash. I say then, God kill my Son. No palaver for that. But he die in your hand. That make my heart sorry. Now, what you give me to make my heart glad?" This was coming to the point! I promised him a small present, provided he sent for it to Mesurado. This he promised to do; and repeatedly expressed his wish, that the most perfect amity might for ever subsist between his people and the Colony.

Every tribe, indeed, visited on this trip, declared, by its Prince or Headmen, its intention to preserve with us a good understanding, and to trade freely to the Colony. The particulars of our late war, especially the result of the two engagements, have been reported fat and near; and have given to the Colony a character for strength, which must, in different ways, contribute greatly to its advantage.

During this trip, I collected 230 gallons of palm-oil—an article of the first necessity here; answering the double purpose of lamp-oil and suet. The means of lighting our houses in this latitude, where the sun is, 12 hours out of every 24, below the horizon the year round, are necessary, not as a matter of

convenience only, but of necessity. Besides supplying their own wants with the valuable article just mentioned, the people about Mesurado prepare little or none for sale. Down the coast it is abundant and cheap.

I likewise engaged 25 Kroomen as labourers—perhaps, eventually, as settlers near the Colony. The wages allowed this company, are 3 bars, or about 5 pounds of leaf tobacco, per man, for the month. The usual wages are 4 bars. It is customary for vessels to accommodate, gratuitously, this class of people with passages to and from their native country, and the different European Establishments on the coast to which they resort for employment. They are regarded as a sort of common property: every body employs them: to-day, they will assist in getting a cargo of Slaves on board a Spaniard—to-morrow, will aid an English Cruizer to capture him; and no umbrage is given or taken. They never deal in Slaves; and, by common consent—the obvious dictate of interest—are never enslaved by Europeans: hence, they come on board any vessel with an air of fearless confidence, and with every indication of feeling themselves at home.

Some account of the reception of King Ben's Son at Regent was given at p. 371 of our Volume for 1821: his death was noticed at p. 23 of that for 1822.

#### *Ferocious Effects of the Slave Trade.*

One of the Agents gives the following statement of the baneful influence of this wicked traffic:—

I wish to communicate whatever facts will help in the least to afford the Board a just view of our situation and of the African Character. The following incident recently occurred. I relate it—not from its singularity, for similar events take place, perhaps, every month in the year—but it has fallen under my own observation, and I can vouch for its authenticity.

King Boatswain, our most powerful supporter and steady friend among the Natives, (so he has uniformly shewn himself) received a quantity of goods on trust from a French Slaver, for which he stipulated to pay Young Slaves. He makes it a point of honour to be punctual to his engagements. The time was at hand, when he expected the return

of the Slaver. He had not the Slaves. Looking around on the peaceable tribes about him for his victims, he singled out the Queahs, a small agricultural and trading people, of most inoffensive character. His warriors were skilfully distributed to the different hamlets; and, making a simultaneous assault on the sleeping occupants, in the dead of the night, accomplished, without difficulty or resistance, in one hour, the annihilation of the whole tribe. Every adult, man and woman, was murdered—every hut fired! Very young children, generally, shared the fate of their parents. The Boys and Girls, alone, were reserved to pay the Frenchman!

#### *Appeal in behalf of the Colony.*

The Board of Managers thus press the liberal support of the Settlement on their countrymen:—

Loudly does the Colony demand from our Society immediate, bold, and vigorous action. Of the practicableness of their plans, the Board entertain no doubt. An adequate and suitable territory has been obtained—there is, to Coloured People, nothing formidable in the climate—and the Settlement at Mesurado has been commenced with the strongest probabilities, unless culpably neglected, of security and success. Multitudes are anxious to visit the Colony, and this number is daily augmented.

The expense of transportation to Africa is far less than has been supposed. One hundred Emigrants have been taken out in the *Cyrus*, liberally supplied with provisions for 2600 dollars, making the cost of each individual 26 dollars. Even this sum will, the Board are convinced, suffer a very considerable reduction, when the resources of the Colony shall be so augmented as to allow of the simultaneous arrival of larger reinforcements.

Christians! The object of our Society is, to rescue the Free Coloured-People of this country, from degradation, ignorance, and vice; and to confer on them, in the land of their ancestors, true freedom, the knowledge which civilizes and exalts, and the religion that saves the soul—to kindle a light on a dark and barbarous shore, and to plant the Cross there; and thus to emancipate from superstition innumerable tribes, and bring them to adore and obey the Living God—and, finally, by the influence of our publications, and by demonstrating that

the plan of Colonization is both practicable and desirable, to prepare the way for such Legislative Enactments, as shall deliver our country from the immense evil of Slavery; a work, which must contribute most largely to the interests of humanity, our national honour, and the glory of God.

The Board are not unmindful of the fact, that numerous important objects now claim your charitable attention and support, and they cannot expect large contributions; but they trust that you will recollect, that He, who is the light of the Gentiles and the Glory of Israel, came to bring those who sit in darkness out of the prison-house, and that, in His reign, Ethiopia must stretch out her hands unto God.

Great as this work may appear, Heaven has unquestionably decreed its accomplishment; and the Colonization Society rejoice to commence it, though they must leave its completion to a future age.

### Mediterranean.

#### BRITISH AND FOREIGN BIBLE SOCIETY.

##### *Mr. Barker's Journal in Asia Minor.*

SOME of the chief circumstances which occurred in the following Journey of the Society's Agents on the coast of Asia Minor, in the month of June of last year, were reported at pp. 188 and 189 of the present Volume. The Journal of Mr. Barker, which has since appeared, contains, however, so many additional particulars, that our Readers will be glad to see it at large, as all intelligence relative to the religious state of these countries is now very justly interesting.

On Monday, the 9th of June, 1823, I quitted Constantinople on a tour to Asia Minor, to make such arrangements in the principal cities and towns as would ensure me hereafter effectual means of distributing the Holy Scriptures in that country. I embarked on board a Greek Boat, with Dr. Walsh, Chaplain to the British Embassy at Constantinople, and the Rev. H. D. Leeves; who were anxious to visit with me Nicomedia and Brusa.

We proceeded with a fair breeze to *Kalki*, a small island in the Sea of Marmora, two hours' distance from Constantinople: we passed the night at the Convent of the Panagi, or the Virgin, which is beautifully situated on an elevation close to the sea: *Kalki* is entirely inhabited by Greeks; and, besides three con-

vents, contains about 300 houses. Some of the Europeans spend the greatest part of the summer there. Besides this island, there are eight others close to each other; the largest of which is called *Prinkipo*, and contains about 150 houses and three convents. Two others are—*Antigoni*, with fifty Greek Houses and one convent; *Prota*, with only one convent. The other five are very small, and uninhabited.

On the 10th of June, we quitted *Kalki* for *Nicomedia*; and, in two hours, reached *Toos Bournou*, or *Salt Cape*: half an hour after, we reached *Toosla*, a small seaport town, containing 200 Greek Houses and four Churches. We came to *Arechin*, or *Darzia*, three quarters of an hour after leaving *Toosla*: *Arechin* contains about 3000 Greek Houses and fifty or sixty Turkish: the Greeks have here four Churches: it is situated on an elevation close to the sea.

*Nicomedia* (in Turkish "*Ismid*") is most beautifully situated on the side of a hill, close to the sea, forming a complete amphitheatre. The number of trees, intermixed with the houses, give it a splendid appearance at a distance; but the interior is, like all other Turkish Towns, dirty narrow streets, with badly built houses in ill repair. Only one Priest remained in the Bishop's house, and he received us very kindly. Soon after our arrival, some of the principal Greeks came to visit us. We were surprised to find that there were no more than 60 or 70 Greek Families in this town: they have an Archbishop, a Bishop, two Churches, and a School for Modern Greek. We produced the Society's Modern-Greek Testament, which we brought with us as a sample, and put it into the hands of the Priest; who no sooner began to read in it, than he said, with a smile, to the rest of the persons present, "*The New Testament rendered intelligible!*" It was soon handed round, and obtained the approbation of all the visitors, who anxiously inquired where they could procure such a work; and they were highly pleased when they learnt that we intended to send them some: 100 copies were immediately requested, and they said that many more might be sold in the villages. The Priest was very desirous to have a copy; for he could not understand the Holy Gospels in Ancient Greek, which were in the Church. The Armenians of this city are much more numerous than the Greeks: they are, in all, about 400 families, and have (till) one Church: we called on their Archbishop; but were greatly disappointed to find, that, the day before our arrival, he had quitted *Nicomedia* with all his retinue.

On the south side of the gulf, and opposite to the city, is the town of *Bakchegik*, containing about 2000 houses, all inhabited by Armenians. There are also in the vicinity the following villages; the first three occupied by Armenians, the others by Greeks:—

<i>Yovagik</i>	300 Houses and 1 Church.
<i>Astumbey</i>	150 ditto . 1 ditto.
<i>Dongali</i>	30 ditto . 1 ditto.
<i>Heaghoni</i>	150 ditto . 1 ditto.
<i>Megalich</i>	200 ditto . 1 ditto.

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Oct. 1824.

On Thursday, the 12th of June, we quitted Nicomedia, with Government post-horses, sent us by the Musselim. Menzils, or post-houses, are established all over the Turkish Empire, to supply horses for the Couriers of Government. If you have a good Tartar, this is the best and cheapest mode of travelling; for you are respected on the road, and are sure of having horses, and, moreover, travel with greater celerity.

Eighteen miles from Nicomedia, we reached the Turkish Town, on the border of the lake Sabangia Soo, called *Sabangia*; situated in the wood, and containing nearly 200 Turkish, twenty-five Armenian, and ten Greek Habitations. We found here an Intelligent Greek, named Dimitri Tutungee, a native of Artakon, near the Dardanelles: he kept the Four Gospels in Ancient Greek, enclosed in a neat case, in his bosom; but regretted that he understood them but imperfectly: we shewed him the Society's edition of the New Testament in Modern Greek—he was delighted: as this man travelled much about the country, we gave him the volume which we had, that he might shew it to his countrymen: we also gave him the address of the Society's Depot at Constantinople; for he stated, that, when last at the capital, he had several commissions from his friends in the neighbourhood to procure them the New Testament, but, unable to find any for sale, he returned without executing their order: the Rev. H. D. Leeves also gave him his address, for the same purpose. We learnt, from this man, that, three hours east of Sabangia, was a large town called *Adapazar*, comprising 2000 Turkish, 2000 Armenian, and 60 Greek Habitations: the latter have two Churches, the Armenians but one: further, that there was a Greek Village of 200 families, three hours from Sabangia and one hour south of *Adapazar*, all the inhabitants speaking Greek.

*Isnic*, the ancient Nicæa, renowned for the First General Synod, held in 325 under Constantine, and the Seventh, in the reign of Irene, and also made, by Theodore Lascaris, the capital of an empire, extending from the Meander to the Bosphorus, is now reduced to a miserable village, containing from 70 to 80 Turkish and fifteen Greek Houses. There are no Armenians or Jews; but, at two hours' distance, is a village entirely inhabited by Armenians: this village did not exist four years ago. At a short distance is a Greek Village: the people speak no other language than the Vulgar Turkish, like those of *Isnic*: the Church Books, being in Greek, are interpreted to them in Turkish by the Priest. We were mortified to find so slender a Christian Community in *Isnic*: the extreme insalubrity of the air, during autumn, is the alleged and probable cause. The Greek Church, which is small, has all the appearance of an ancient structure: it is embellished with a mosaic pavement, of different-coloured marbles; and the walls contain figures of the same, of very superior workmanship.

*Brusa*, or *Bursa*, the ancient capital of the Kings of Bithynia, is situated at the foot of the commencement of the chain of Olympus, and is reckoned to be the finest and most

flourishing city in Asiatic Turkey: it was formerly the Turkish Capital, before the Turks became possessed of Byzantium; and gold sequins, struck at Brusa, are dated 312 years back: it is governed by a Musselim, appointed by the Pacha of Buyukdere, near Constantinople, who is also Pacha of Nicomedia. The city is seven miles-and-a-half in circumference: and has 18,000 houses; of which 1000 are Armenian, 700 Greek, and 300 occupied by Jews: the Mosques are 193, Minarets 174: of the Churches, two belong to the Greeks, and one to the Armenians: there are three Jewish Synagogues: the streets are cleaner and better paved than in the generality of Turkish Cities. Before visiting the Greek and Armenian Archbishops, for whom I had Letters of Recommendation from their Patriarchs at Constantinople, we waited on the Governor: he received us kindly, and offered his best services. The following day, we visited the Greek Archbishop: ten or twelve Priests, dressed in their best attire, received us at the door of his house; and conducted us to a small terrace, where the Archbishop was sitting, a fountain of water cooling the atmosphere around him: we introduced the subject of the Bible Society, and our object in visiting Brusa: he informed us, that, among his followers, only five or six families knew the Greek Language: the rest spoke the Vulgar Turkish, which they read and wrote in Greek Characters: in the Diocese of Brusa, there are twelve small towns and villages, in four of which, situated near the Sea of Marmora, Greek is spoken, and Turkish in the remaining eight: the Archbishop also informed us, that Greek is unknown in the interior of Asia Minor; and that if the Society was desirous of being serviceable to the Greeks in that part of the world, it would be absolutely necessary for them to print the Vulgar-Turkish Scriptures in Greek Characters: the prayers in Church are read in Greek, but the Gospel is read in Turkish, and the Archbishop preaches also in that language: he seemed to lament that the Holy Scriptures were not in the Vulgar Turkish, with Greek Characters; and assured us, that he would, with pleasure, aid us in disposing of the Sacred Writings, should they ever be printed in the language known to his flock. After quitting this Prelate, we proceeded to the Armenian Archbishop's residence: he was absent from Brusa; but we were kindly received by his Wakil, or proxy, an intelligent person, ready to do all in his power to further the views of the Society in his Diocese: he thanked the English for thinking of his Nation; and appeared fully sensible of the importance of his flock reading the Holy Scriptures: he was so pleased when we promised to send him the Turkish Scriptures in Armenian Characters, that he said he would pray for us; and wished Mr. Leeves and myself all the success desirable in our operations. The Armenians, like the Greeks, have entirely lost their language here, as well as in the interior of Asia Minor; and have only preserved the knowledge of the Armenian Characters, with which they read and write the

Turkish Language. We visited the Armenian School; and were surprised to find it so extensive: the School-room is large and airy; and the children sit on the ground, on small cushions, cross-legged, in the Turkish fashion: the number of boys is 300; who have only two Masters and two Assistants, being taught on the System of Mutual Instruction: the children here learn Armenian; but it is of little use to them, for they do not understand it: the knowledge which they acquire of the Armenian Character serves them, in after life, in transacting their business in Turkish in that Character. From this School, we went to visit an Armenian Archbishop, from the Court of the Patriarch of Echmiadzin—the Head of the Armenian Church: he was travelling by order of his Patriarch; and had visited the principal cities and towns of Asia Minor, in order to see into the state of the Church, and collect the accustomed fees: this Prelate, who seemed also to enter into our views, gave me a Letter of Recommendation to the chief of the celebrated Vank.

A considerable Fair is annually held in the beginning of July, at *Balli Hissar*, a small town, 84 miles west of Brusa. To this fair, by far the most considerable in Turkey, all classes of merchants and traders resort, from the most distant parts of the Ottoman Empire. Next year, I hope to be able to attend this fair myself; taking with me a proper and sufficient assortment of Bibles and Testaments. *Balli Hissar* contains about 1800 houses; of which 100 are Armenian, and eighty Greek.

*Kutaich*, a considerable town of Anatolia, is situated at the foot of a low mountain. It is governed by a Pacha of three tails: and contains 1200 houses; of which 450 are inhabited by Armenians, 300 by Greeks, and 150 by Armenian Catholics: not a single Jew resides here. The Armenians have an Archbishop, three Churches, and one School of 150 scholars. The Greeks have an Archbishop; who is likewise Archbishop of Angora, and lives, alternately, at both places: they have only one Church, and a School of 50 pupils. This morning (28th) I had a long conference with the Wakil of the Armenian Patriarch, the Schoolmaster, and others, on the subject of the Holy Scriptures; and respecting the language in which they wished them to be printed, that they might be understood by every body, especially the poor: they said to me, with one voice, that if the Society sent them the New Testament in Vulgar Turkish with Armenian Characters, they would have the prayers and benedictions of all the Armenians in Kutaich. They also said, "Take care, when you write to your friends, to represent to them distinctly, that it is the New Testament which we are desirous of having: we should also like to have some parts of the Old Testament; but that, perhaps, would be asking too much."

The principal part of *Angora*, the ancient *Ancyra*, is situated on three hills, and is said to contain about 14,000 houses; of which 1500 are inhabited by Armenian Catholics, 500 by Armenians, 500 by Greeks, and 40 or 50 by Jews. It is surrounded by a low slight wall, now in ruins. The Armenian School,

which I visited, consisted of 150 scholars; and their School-books were the Armenian Psalter and the New Testament. I sold several Psalters and New Testaments to this school. The Armenians of the Catholic Persuasion have four Priests, natives of Angora, but no Church: the Armenians have an Archbishop, seven Churches, and one Convent; but they have no School. The Greek Archbishop is the same as that of Kutaich, and has lately been appointed Patriarch of Antioch: they have two Churches, a School of 50 pupils who are taught their letters, and one of 9 who read the Holy Scriptures. The Jews have one Synagogue. I went with our agent to visit the proxy of the Armenian Archbishop; that Prelate being at some mineral-springs, at two or three days' distance from Angora: we accordingly proceeded to the Armenian Convent, which is a quarter of an hour's ride from the city: the proxy I found to be a sensible man, ready to aid the Society's views: we opened the case of Holy Scriptures, which I had sent him before my arrival at Angora; but I was sorry to find that the New Testaments in Armenian, and literal Turkish with Armenian Characters, were not suitable for Angora; for here also they require the Scriptures in Vulgar Turkish with Armenian Letters.

Early on the 20th, we proceeded to *Cæsarea*, which we reached in two hours. The city is said to contain about 8000 Turkish Houses, 1500 Armenian, and 300 Greek: no Jews reside here. The Plain of *Cæsarea* extends from east to west, and is only six miles broad from north to south: it is covered with villages, inhabited by Turks, Armenians, and Greeks; and is irrigated by a small river, called *Cara Sou*, the name of the lake near the city from which it takes its source. Having a Letter of Recommendation for the Archbishop at the Armenian Convent, called *Vank Surt Carabid*, I proceeded thither; where I was kindly received. The Convent is near the town of *Erkerra*, three hours' ride from *Cæsarea*: *Erkerra* contains 200 Armenian Houses, and 50 Turkish: it has, besides, a Church and a School. The Convent is the finest which the Armenians have: it is a building calculated to contain 800 persons. The Archbishop, who is 90 years old, has spent all his days here, and has greatly augmented and embellished the institution: there are, besides, fourteen Bishops. From 200 to 300 poor persons are fed, gratis, every day; and, on Sundays and holydays, that number has been increased to 1000 or 1200: there is a room wherein 300 can sit at table, and another for half that number: I saw the latter filled with poor people at dinner; during which one of the Bishops continued to read the New Testament aloud: 100 persons are employed about the Convent; and the order and cleanliness in which they keep the gardens, vineyards, &c. were highly pleasing. The Archbishopric extends to 5000 houses; 1500 of which are at *Cæsarea*, and the rest in the surrounding towns and villages. Half the inhabitants of the latter know the Armenian Tongue, as do the Bishops at the Convent; but the Armenians in the city understand

the Vulgar Turkish alone. There are two Churches and two Schools in the city: in both the latter, Armenian and Turkish are taught. There are three other Convents near the city, the most considerable of which is the Surt Daniel, not far from the Surt Carabid: it has an Archbishop and three Bishops: the others are small: one is governed by three Bishops, and the other by two. I remained at the principal Convent a day-and-a-half; and should have remained much longer, had I yielded to the pressing invitations of its venerable inmates. Understanding there was a Greek Convent at the distance of half-an-hour, I went over, with three of the Armenian Bishops, to visit the Greek Legomenos, who resides there: the Greek Convent is very inferior to the Armenian, in magnitude and population: beside the Legomenos, there are only three Priests: they speak Greek. There is another Greek Convent, dedicated to John the Baptist. The Greek Archbishopric of Cæsarea contains 6000 houses; 3000 of which are in the city, and the remainder in 32 towns and villages: in the city, the Greeks speak Turkish only; but, in some of the villages, they speak Greek: they have five Schools, where Ancient Greek is taught; one of which is at Cæsarea, containing 60 pupils: the rest are in the towns: the Legomenos was kind in his manner: he listened with pleasure to all that I had to say of the Bible Society, and his subsequent questions evinced the deep interest which he had in the subject: he expressed his readiness to promote the distribution as far as his charge extended; but, in such a case, an edition in Vulgar Turkish with Greek Characters was absolutely necessary: I mentioned the probability of this being effected; and, in the mean time, promised to send him some Greek Testaments for the use of those who understand that language.

*Iconium*, known by the name of Konia, is at the foot of a range of hills to the eastward, and south of the city is the river Bosara. Konia contains 14,000 houses; 100 of which are Armenian, and 60 Greek. The Armenians use the Turkish Language with Armenian Characters; and have a Church, three Priests, and a School where Turkish is taught in the Armenian Character. The Greeks have 60 families, a Church, and two Priests: the language which they use is the Turkish: they write it in their own Character: the Greek Bishop resides at Nigdeh. The Christian Inhabitants are in such dread of the Authorities of this place, that no one would permit me to enter their doors: I succeeded in getting into the Armenian Convent; but only on condition of apprising the Musselim, and obtaining his permission to stop there: I sent my firmân to that Officer, forthwith; and he returned for answer, that I was at perfect liberty to make use of the Armenian Convent during my stay at Iconium. The Armenians and Greeks now visited me without scruple; and, next morning, I assembled the principal Ecclesiastics and Laymen of each persuasion, and demonstrated the nature and objects of the Association, and my views in visiting them: I produced

the Letters of Recommendation, furnished in Constantinople by the Armenian and Greek Patriarchs, which did not fail to fix their attention on what I had to say: they were all decidedly of opinion, that no Books of Scripture would be serviceable throughout that Pachaik, except those in the Vulgar Turkish in the Character of their respective nations—that a few in Modern Greek might be useful in one or two villages—and that the Old and New Testament in Greek would also be preferred on the coast of Caramania: neither party had Scriptural Books which they could understand. An Armenian Priest visited me frequently; and would sit for hours conversing about the Bible Society: when I left Konia, he begged not to be forgotten, in the event of the Scriptures being printed in Vulgar Turkish. A Greek Priest, then departing for Constantinople, received the address of the Society's Dépôt at that capital. It was not uninteresting to be in so ancient a place as Iconium; where, as we learn by the 14th of Acts, Paul and Barnabas successfully preached the Word of God, converting many; which brought on them the indignation of the Jews and Gentiles, and occasioned their fleeing to Lystra and Derbe, cities of Lycaonia.

*Affin Kara Hisar* is situated at the end of an immense plain, between a range of mountains and a high perpendicular rock, inaccessible on all sides but one, and surrounded by a castle hardly to be perceived from below. The town contains 8000 families; 150 of which are Armenian, and 80 or 90 Greeks. Here, as elsewhere, they only speak Turkish; reading and writing it in their own characters.

## India within the Ganges.

### CALCUTTA.

#### FIRST EPISCOPAL CHARGE.

THE Bishop of Calcutta held his First Visitation, on Ascension Day, the 27th of May, at the Cathedral. On this occasion, his Lordship delivered his Primary Charge, some extracts of which we are enabled to lay before our Readers, from a Calcutta Paper; and hope hereafter, on the publication of the Charge itself, to communicate more of its contents.

#### *Arduous but Honourable Duties of an Indian Chaplain.*

After speaking of the backwardness of many of the English Clergy to enter on service in India, his Lordship drew a striking picture of the trials and labours of a devoted Chaplain:—

Those, indeed, would much mistake, who should anticipate, in the fortunes of



an Indian Chaplain, a life of indolence, of opulence, of luxury. An Indian Chaplain must come prepared for hard labour, in a climate where labour is often death. He must come prepared for rigid self-denial, in situations where all around him incites to sensual indulgence. He must be content with an income, liberal indeed in itself, but altogether disproportioned to the charities, the hospitalities, the unavoidable expenses, to which his situation renders him liable. He must be content to bear his life in his hand; and to leave, very often, those dearer than life itself, to his care alone, who feeds the ravens, and who never, or most rarely, suffers the seed of the righteous to beg their bread.

Nor are the qualifications which he will need, nor the duties which will be imposed upon him, less arduous than the perils of his situation. He must be no uncourtly recluse, or he will lose all influence over the higher classes of his congregation: he must be no man of pleasure, or he will endanger their souls and his own. He must be a scholar, and a man of cultivated mind; and, at the same time, condescend to simple men, for here, as elsewhere, the bulk of his congregation must be ignorant and poor: nor, in his intercourse with the humbler class of his hearers, has he always the same cheering circumstances, which make the house of the English Parochial-Minister the School and Temple of Religion, and his morning and evening walks a daily source of blessing and of blessedness. His servants will be of a different creed from his own. His intercourse will not be with the happy, harmless peasant: his feet will not be found at the wicker-gate of the well-known cottage, beneath the venerable tree in the grey church-porch, and by the side of the hop-ground or the corn-field: but he must kneel by the bed of infection or despair, in the barrack, the prison, or the hospital.

But, to the well-tempered and well-educated, the diligent and pious Clergyman—who can endear himself to the poor without vulgarity, and to the rich without involving himself in their vices—who can reprove sin without harshness, and comfort penitence without undue indulgence—who delights in his Master's work, even when divested of many of those outward circumstances, which, in our own country, contribute to render that work interesting—who

feels a pleasure in bringing men to God, proportioned to the extent of their previous wanderings—to such a man as MARTYN was—I can promise no common usefulness and enjoyment, in the situation of an Indian Chaplain. I can promise him, in any station to which he may be assigned, an educated society, and an almost unbounded range of usefulness. I can promise him the favour of his superiors, the friendship of his equals, and affections strong as death from those whose wanderings he corrects, whose distresses he consoles, and by whose sick and dying bed he stands as a Ministering Angel. Are further inducements needful? I can promise to such a man the esteem, the regard, the veneration of the surrounding Gentiles—the consolation, at least, of having removed from their minds, by his blameless life and winning manners, some of the most inveterate and injurious prejudices which opposed themselves to the Gospel; and the honour, it may be, of which examples are not wanting among you, of planting the Cross of Christ in the wilderness of a Heathen Heart, and extending the frontiers of the Visible Church amid the hills of darkness and the strong-holds of error and idolatry.

*Appeal against the Misrepresentations of the Abbé Dubois.*

The Church Missionaries attending the Visitation were addressed by the Bishop. In speaking of the intent and importance of their labours, his Lordship was led to the consideration of the great question of the Conversion of the Heathen, and to some remarks on the late work of the Abbé Dubois. The unchristian spirit in which that work is written was justly reprov'd; and the assertions of the Author on the impracticability of converting the Hindoos were confuted by an appeal to facts. Having adduced the testimony arising from the Converts under the Church Missionary Society at Agra, Benares, Meerut, and Chunar, his Lordship thus appealed to those of other Societies, whether connected or not with the Church:—

Bear witness, those numerous believers of our own immediate neighbourhood, with whom, though we differ on

many, and doubtless on very important points, I should hate myself if I could regard them as any other than my Brethren and Fellow-servants in the Lord. Let the populous Christian Districts of Malabar bear witness, where believers are not reckoned by solitary individuals, but by hundreds and by thousands. Bear witness Ceylon, where the Cross has lost its reproach; and the Chiefs of the land are gradually assuming, without scruple, the attire, the language, and the religion of Englishmen. And let him finally bear witness, whom we have now received into the number of the commissioned servants of the Church; and whom we trust, at no distant day, to send forth, in the fullness of Christian Authority, to make known the way of truth to those his countrymen from whose errors he has himself been graciously delivered.

This allusion was to a Native of India, admitted, on this solemn occasion, into Deacon's Orders.

In concluding this part of his Charge, his Lordship observed—

Even from the taunts of an enemy a wise man will increase his wisdom: and if we learn from the Volume which I have quoted, greater moderation in our language, and a greater circumspection in our deportment; a more strict adherence to the union and discipline of the Church, and a more careful abstinence from every thing like exaggeration in those accounts of our progress in the work which are sent to our friends in Europe; it is apparent that some essential hindrances would be greatly lessened, which now impede the progress of the truth; and a more abundant blessing may be expected on our toils, from Him, who is the God of peace and order.

### Ceylon.

#### CHURCH MISSIONARY SOCIETY.

THE Society's Missionaries continue their labours at the Cingalese Stations of Cotta in the west, Kandy in the interior, and Baddagame in the south; and at the Tamil Station of Nellore in the north. At their Fifth Annual Meeting, held at Cotta in the end of October and beginning of November, Reports were delivered from each Station. The chief parts of these Reports we

shall here give, with some other particulars; reserving further details for a future Number.

### COTTA.

#### *Advantages of this Station.*

The Rev. Samuel Lambrick reports, in reference to this Station:—

It having been resolved, at our last Meeting, that it would be proper for me, under my circumstances, to occupy this as a temporary station, I accordingly came, and took up my residence here, on my return from Baddagame in December last. Experience has proved it to be a most desirable place for a permanent Missionary Establishment. It is in the midst of a numerous population; among which, Schools might be established to an extent sufficient, together with preaching, to fill the hands of two or three Missionaries in superintending them. It is very favourably situated for maintaining communication with Colombo, both by water and land; and, at the same time, is sufficiently distant from it, to avoid the evils connected with a large town. It is very cool; and appears to be as healthy as any part of the Island.

My time, since I have been here, has been much taken up with superintending the buildings. I have had numerous applications for Schools; and had, for a short time, five established; but one I have been obliged to give up, as inefficient: of the others, I have to make the general complaint of irregular attendance.

The adult population around me are still more irregular in attending to hear the Word preached. Sometimes, many will come, both men and women; and, at other times, few of the one, and none of the other. It is the Holy Spirit alone, who can work effectually, both to incline them to come, and bless them when they do come. Let us stir one another up to pray, more fervently than ever, for this greatest of blessings, to be poured out upon ourselves, and upon the people among whom we labour.

To the Secretary, Mr. Lambrick gives the following further particulars:—

Cotta has a water communication with Colombo, by means of a canal connecting the Calany with the Calpera and Pantura Rivers: there is also a bridle-road, with wooden bridges over-

two branches of the canal; but, in the rainy season, this road is frequently impassable, from the overflowing of the rivers.

The inhabitants are chiefly of what is called the high caste; but none of them hold high situations under Government, or are otherwise in affluent circumstances. There is very little learning among them; and they are lamentably deficient of the elements of Christian Knowledge; though most of them call themselves Christians, not however without many professing to hold Buddhism too. Most of them are sensible of the temporal advantages of education for their children: yet, seeing that there is no need of solicitation to obtain it, but that it is freely and eagerly offered to them, they frequently, I believe, affect indifference; and are willing to be thought to confer, instead of receiving, a favour, by sending their children.

In reference to Cotta as a permanent Station, Mr. Lambrick adds—

Its nearness to Colombo in actual distance, together with its seclusion from it by the state of the roads, are both together singularly advantageous: and it appears, on the whole, to be very promising at present; and still more so in prospect of the blessed period, which will surely in its appointed time come, when the Lord will pour out His Spirit upon all flesh, and bring this people near who are now afar off. We are encouraged, amidst all our difficulties, by hearing that the people of God are stirred up to more earnest prayer for this glory of the latter days.

It was resolved, at the Annual Meeting, in conformity with the suggestion of the Committee, that a Christian Institution should be formed; and it was further resolved, that Cotta presented so many advantages, that the Institution should be formed at that Station.

#### KANDY.

*Discouragements from the State of the People.*

It will be seen, by the later communications, that the prospects of the Rev. Thomas Browning were brighter at this Station, than when he wrote the Letter of which the following is an extract. But it is

right that Christians at home should know the discouragements and depression under which faithful Missionaries often labour, that their Prayers for them may become more urgent and unwearied. Mr. Brownning writes to the Secretary—

I am sometimes greatly cast down, when I consider the backwardness of the people to receive instruction, the little effect which instruction appears to have on those who do receive it, and the want of holy love and zeal which I feel in my own soul. When I consider, that the Society and Christian Friends at home are looking for awakenings and conversions among the people, that I seem to be here doing nothing and my own hopes and expectations have been disappointed, and that I am from year to year disappointing the hopes and expectations of others, I sometimes scarcely know what to do. I begin to think that the fault is in myself; that I am wanting in aptness for my work, in zeal for its prosperity, in devotedness to its interests: yet, I trust, it is my desire, and study, and prayer, to make known the way of salvation to the deluded and perishing Heathen around me.

I feel, perhaps, the more acutely on this head, because I pleaded so earnestly for Kandy at our last Meeting, that it might have a fair trial as a Missionary Station, when our Brethren seemed almost inclined to give it up. I hoped, that, when I had a place sufficiently large for the people to assemble in, and when I met them on the Mission Ground (which is a much more central place than my former house), the number of my hearers would be increased: but now, though I have preached here for some time, and have a place large enough to hold more than a hundred persons, yet I have no more hearers than before. This leads me sometimes to fear that I shall not obtain a congregation, when I have a good school built to receive them; and that, after the expending of so much money as it will necessarily require to erect a school and dwelling-house in this place, still the Station will be unpromising. Yet I would hope, notwithstanding all my fears and misgivings, that it will please God to pour out the blessed influences of His Holy Spirit on this capital of Buddha's empire.

I felt my mind greatly distressed, the

other Sunday, when I was preaching to the few that assembled to hear me, and could not refrain from speaking plainly to them, on their sin in neglecting to receive the Gospel. I said to them, that, now for more than two years, the Gospel had been preached in Cingalese, by Mr. Lambrick and myself; and that, during all this time, there was not found a single Cingalese (school-children, servants, and beggars excepted) who constantly attended the preaching of the Word. I told them that I had left my native land, and had come so far to teach them, and I daily devoted my time to the study of their language in order to communicate instruction to them; and yet none could be found, among the great bulk of the inhabitants of this place, who were willing to receive instruction. I afterward understood that some of them said one to another, "He came to this country to get a living, not to preach in Cingalese." O Lord, increase my faith, awaken my zeal, invigorate my hope!

*State and Prospects at Kandy.*

At the Meeting of the Missionaries in the close of the year, Mr. Browning made the following Report, which, as will be seen, is more encouraging:—

In submitting to your consideration a brief statement of the circumstances of my Station at Kandy, I need not preface it by any lengthened enumeration of the peculiar difficulties with which we have to contend; as those, for the most part, are well known to you. Many difficulties are common to Missionaries in all places, and some may be peculiar to each respective Station: but there are perhaps none, whether common or peculiar, but may, through the Divine Blessing, be overcome, by a steady and constant perseverance in humble and active labours.

It has been my endeavour, since our last Meeting, in this manner to combat the peculiar difficulties which oppose Missionary Labours in the Kandian Station; and I think I may not be judged too sanguine, if I consider them less formidable than they were twelve months ago.

The regular Service on Sundays is now more numerously and respectably attended, than at that period: the average attendance may be reckoned from 30 to 300, including children: several,

also, of the Modeliars, Mohamderums, and Aratchies have occasionally attended, for some months past. My congregation is chiefly made up of people from the Maritime Provinces; but a few of the Kandians sometimes attend. I should be most happy to witness, in those who hear me, an inquiring mind, and a disposition to reflect upon what they hear; but find it difficult to rouse their attention, or to induce them to engage in any lengthened conversation on religious subjects. I think my congregation would be larger, had I a better place to assemble them in.

Some of the adults who attend my preaching have applied to me for baptism; but, finding them very ignorant, and not at all manifesting symptoms of real piety, I desired them to commence learning catechisms; and to come to me frequently, that I might instruct them; hoping, that, by the Divine Blessing, they might be led seriously to consider their wretched state of ignorance, and to seek the Lord their God. Some of them have grown weary; and said they would go to Colombo, where they should be able to obtain baptism more easily. One adult female still continues to come to me: she has learnt part of two catechisms; and answers questions upon the great doctrines of Christianity, with tolerable accuracy: still I cannot feel at liberty to baptize her, though she anxiously wishes it, in order to be married to a professed Christian, who, I suppose, would not be willing to marry her upon any other conditions. I should be happy to hear the opinion of my Brethren, on the propriety of admitting to baptism, persons who profess their firm belief in the truths of Christianity and their fixed determination to lead a Christian Life, and who yet manifest no real marks of genuine conversion.

The Missionaries give it as their judgment, that Baptism ought not to be administered to any adult, whose object in applying for it was evidently of a secular nature.

Mr. Browning proceeds in his Report—

I had feared that my little company of Caffres would be quite broken up, by the removal of Jonathan Gambier to Colombo; he having been ordered thither, some time since: but I am happy to find that they still come to me, and listen atten-

tively to the Word of God. Of one of their members, who was ordered to Colombo together with Jonathan, I had begun to entertain pleasing hopes, both from his marked attention to what I said to him, and from the interesting inquiries which he sometimes made. The Caffres learnt to read English, though they usually speak Portuguese.

If I were sufficiently acquainted with Portuguese to conduct a Service in that language, I might reasonably hope to obtain a congregation: for, though many of this part of the population are Catholics, some are Protestants, who are entirely destitute of Christian Instruction.

Another scene of labour has recently opened to me—the instruction of the Cingalese Prisoners, confined in the Jail. I have long had it in contemplation to visit this place; but it is not till within the last few weeks, that I have made the attempt. Having first obtained permission from the Judicial Commissioner, I acquainted the Keeper with my intention of visiting the prisoners. My expectations were far exceeded by the pleasing manner in which the prisoners received me: for, while a few complained that they could not attend to the concerns of religion during their confinement in prison, others manifested a great desire to hear the Word of God; and those who could read were willing to peruse books with which I furnished them. There are 60 or 70 persons now in the prison. Here, I trust, an opportunity will be afforded to make known the Gospel of Christ; and if any of them should, by the grace of the Lord, repent and believe His Word, they will go forth from their confinement, carrying the good effects thereof into the several parts of the country to which they belong.

With regard to my Schools, I still find considerable difficulty in inducing the children to attend constantly; in consequence of which, their progress is considerably impeded. One of the Schools in the country I have been under the necessity of giving up, on account of the irregularity of the children's attendance; but I have established another, which is more promising. I also intend, on my return, to open another School, about three miles from Kandy, on the Colombo Road; which will furnish, I hope, a place for regularly preaching a Sermon on the Sunday. This is one great object of Schools—that they may become places for preaching the Gospel to the Adult Natives. But I fear it will be a very

long time before much can be effectually done in this way, the Natives never having been accustomed to assemble, except in obedience to an order from Government for that purpose. Unless, therefore, a Missionary has time to go from house to house, in the villages into which he goes to visit his Schools, and, by conversing freely with the people, to induce them to attend his Ministry, little, I fear, can be done in this way. But while there is only one Missionary at the Station, it is not practicable, from the multiplicity of his duties, for him to spend much time in such visits. But we may hope, that, when time can be devoted to this object, or when the Missionary shall be able to go and live more immediately among the people, these Schools will afford facilities for preaching the Gospel to the Adult Natives. I have, during the last year, introduced Christian Books into each of the Schools, which have hitherto been received without opposition.

Mrs. Browning's School of Girls is rather more promising than it has been for some months past. There is reason to hope, that, in time, it may become a useful establishment.

A great part of the population of the Town of Kandy is made up of Moormen and Malabars, who speak Tamul. I have often felt a wish that something could be done for them, in the way of imparting to them religious instruction; but, knowing nothing of their language myself, and my Interpreter not being acquainted with it, no attempt has yet been made. I have had several applications to establish a Tamul School for their benefit; but, from a School to teach the children to read and write, unless it also furnishes an opportunity of preaching to them and their parents, we could expect but little, and the salary of a competent Interpreter would be considerable: yet it is a pity that some means cannot be used to instruct them.

Upon the whole, though I have many discouragements in Kandy, and am frequently burdened and cast down, yet I am encouraged to hope that even here the Lord will make bare His mighty arm, and call a people to shew forth His praise.

The Brethren will deem it necessary, I trust, to recommend to the Committee the sending of one or more additional Missionaries to this Station. I find sufficient labour, if I did justice to the work which presents itself to me in the town,

to occupy my whole time: there is abundant employment in the surrounding villages for a number of Missionaries; and we may fairly calculate that there will, in time, be no objection on the part of Government, to our settling among the people. Indeed, if we had a Missionary at our disposal at present, I have no doubt he might obtain permission to settle at Paradmen, a village about four miles from Kandy, on the Colombo Road, where Mr. Moon, the Superintendent of the Botanical Garden, has already requested me to establish a School for the Natives, and has promised us his countenance and support.

In the last communication received from Mr. Browning, dated Jan. 1, 1824, he gives the following additional particulars:—

The number of Schools round Kandy might be increased to almost any extent; but very little good can be expected from them, unless they are frequently visited, or unless they offer places for preaching the Gospel to the Adult Natives. In order to accomplish the first of these objects, I have recently engaged a person for the express purpose of going from School to School very often, in order to ascertain their real state, and to stir up the Masters to zeal and diligence: but, for the preaching of the Gospel we want pious Natives—may it please God in due time, to raise them up for us! who will go out among the people, and declare what the Lord has done for their souls, and thereby encourage others to hear and receive the Gospel. This is the grand means, under the blessing of God, to which we must look for an extensive diffusion of Divine Knowledge among the people: but until *the Spirit be poured upon us from on high*, it is necessary that as many European Missionaries as possible should enter into the field; for, the more extensively we sow, so much the more abundantly may we hope to reap.

My Brethren, at our last Meeting, considered me the Pastor, in some sense, of the whole of the population of this town; but, alas! I come very short in performing the duties of a Pastor to the numbers entrusted to my care. I long to be able to enter on more extensive plans of usefulness among the people; but cannot yet visit them from house to house, which is one principal part of the pastoral office: and the few whom I am able to collect, from time to time, to hear me, are so much like strayed

sheep, that I can hardly recognise them as my flock. What pleasure and delight would it be, to witness two or three of them joining themselves together in a perpetual covenant, to love and serve the Lord! But, instead of this, we are constantly pained to behold vast numbers infatuated with the mummeries of Popery, or deluded by the lying stories of Buddhu, or prejudiced with the fancies of Mahomet, or enslaved by the dread of Devils; or, else, living without any religion at all! These devices of Satan, to ensnare unwary souls, are so captivating to the carnal mind, that we might well despair of finding one willing to come and listen to the plain, awakening, and humiliating truths of the Gospel, did we not depend on a Power superior to that of human skill or eloquence. But the power of God is superior to all the devices of Satan; and when HE is pleased to accompany the preaching of His Word, by His power and blessing, neither earth nor hell can make it ineffectual. Oh for faith, to look more simply to Him, and to depend on His aid!

#### BADDAGAME.

##### *Report on the State of the Mission.*

The Rev. Messrs. Mayor and Ward thus report their labours:—

We have continued to publish the glad tidings of Salvation to the people around us. During the year, Divine Service has been regularly performed in the School Room, on Sunday Mornings; when the whole of the scholars of the Home Schools have attended; together with a number of adults, fluctuating, indeed, according to their own pleasure or convenience. The exhortation, *Come ye, and let us go up to the mount of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths*; is not yet heard among the inhabitants of Baddagame: this happy time is yet to come. The state of our congregations, in seed-time or in the weeks of harvest, when scarcely an adult is to be seen, except those who are some way connected with the Mission, shews very plainly that the people have not yet learned duly to value Christian Instruction, or to feel their need of the blessings which are made known to them. Sometimes, a considerable number of Adult Natives attend; and, not unfrequently, the Word preached is heard with attention,

and encourages the hope, that it is not heard in vain: and in our visits to the dwellings of the Natives, and in the exhortations which we give to those who assemble to hear us, we are sometimes animated by the sure prospect, that the gross darkness which now covers this land will ere long pass away, and that this wretched and captive people of Satan will become the people of the Lord of Hosts. And we cannot but rejoice in the thought, that, though we may not be permitted to realize the object of our prayers and labours, though we may be called hence before any peculiar display of the Divine Power is manifested, we are nevertheless preparing the way of Jehovah in this idolatrous land. Our prayers will be answered; and the time is coming, when both he that soweth and he that reapeth shall assuredly rejoice together.

We have, occasionally, had some pleasing intercourse with the people. One of us being at a distant school one Sunday Morning, a considerable number of respectable and tolerably well-educated men were present, with about 40 fine boys. The truths of Christianity having been closely pressed on their attention in a Sermon just delivered, one of them observed, "As for ourselves, we cannot now change our religion; but we will send our children to school, and we are willing for them to become Christians"—when it was immediately asked, "Is it proper for parents to follow one religion, and their children another?" "No," answered another of them: "that is improper: we must all, therefore, become Christians."

The Modeliar invited one of us, on two successive Sundays, to attend at his house in the afternoon, when he proposed to assemble the people to hear: on one of these occasions; there were about 100 men present: many of them appeared struck with the things which were brought before them: after the Discourse was concluded, they still kept their places, seemingly anxious to hear more: the Missionary spoke to them afterward, till his strength was exhausted; when he called on the Modeliar, who also, in a few words, recommended this True Religion to their attention. From what has been said, the Christian will at once perceive what it is that is wanted to give efficacy to these labours: doubtless, it is the enlightening, and renewing power

of the Holy Ghost to open the blind eyes, and to turn them from darkness to light, that they may obtain remission of sins, and inheritance among them that are sanctified through faith which is in Jesus.

### NELLORE.

#### *Report on the State of the Mission.*

In reference to the removal of Mr. and Mrs. Bailey, on account of Mrs. Bailey's health, from Nellore, the Rev. Joseph Knight states—

I need not remind you of the kindness and promptitude of the Committee in complying with our requests, or of my repeated disappointments with regard to the help which I had anticipated in my work. My wishes to extend my labours to the more distant villages, and to cultivate the extensive and promising fields around me, have hitherto, for the most part, been frustrated by continued delays and disappointments: yet I must still hope, that the help, which I need, will at length be found; and that I shall live to see the time, when this wilderness shall rejoice, and blossom as the rose.

It is proper to inform you, that I applied to the Rev. Mr. Thompson of Madras, after Mr. Bailey left for Colombo, for persons to render assistance, both in the Printing Department and in the Mission generally; but he gave me no encouragement to hope, that any help could be obtained there. If you can find any person at Colombo, competent to take charge of the Printing Department, I shall be thankful if you will engage him.

It will be remembered, that a resolution was passed at our last Meeting, to petition Government for the ruins of the Old Church at Nellore, and the ground on which they stood; with another piece of ground, contiguous to the premises, formerly occupied as a burial-ground. Our petition was readily granted; and conveyances of the property have been regularly made, in the names of four members, as trustees to the Society. The extreme length of the Old Church was about 100 feet, and the breadth about 36 feet. This appears larger than would be necessary to re-build for a Church; and, as it was requisite to erect buildings for the Printing-Establishment, Br. Bailey and myself agreed to take that end of the Church for this purpose, which adjoins the dwelling-house. This is the most convenient spot that could have been found. The length

of the piece taken is 43 feet: this is divided into four rooms: upper rooms are also built; part of which may, if needed, be easily attached to the dwelling-house.

While engaged in this building, we received permission from the Committee to build, with the consent of the Brethren, a Church, School-Room, &c.; and, as I was favoured with competent workmen from the coast, who, I was apprehensive, might not be at hand on a future day, it appeared advisable (though in consequence of my circumstances greatly to my hindrance in the performance of other Missionary Duties) to enter, at once, on the building of the Church.

The buildings are in a forward state; and, in the course of two or three months I hope to get them completed. The Church is very much needed; as I have hitherto been obliged to assemble my schools and congregations for Public Worship in the dwelling-house; which, besides its being much too small for my numbers, occasions considerable inconvenience. When the Church is finished, the congregations will be larger, I trust, than they now are: as they will not only be more comfortably accommodated; but they will not, it may be hoped, feel those objections against assembling in a place set apart for the purpose, which they have to coming to a private house. I trust that the objects of the Mission will be materially promoted thereby, and that it may become the birth-place of many precious souls.

I should be happy to give you a favourable report of the present state of my Schools: but, of late, the numbers have been much diminished by the palmyra-fruit season; and, in addition to this, I have been unable, for several months past, to visit them so frequently as formerly; on which account they are conducted, I fear, with less spirit than they would otherwise be: but, with my late engagements, the omission has been unavoidable. I am not unacquainted, however, with their progress in learning: as, for the last four or five months, in addition to hearing catechisms, reading &c., on the Sabbath Day, I have examined every individual child at the close of the month; and, instead of paying the Masters for the numbers in attendance, as heretofore, I have paid them according to the actual progress of each child through the month, which is regularly registered at each examination, and

serves as an effectual check against deception. For this plan, I am indebted to my American Brethren. During the last year, I have opened two New Schools; one of which is large and prosperous, the Master being very efficient. The present number of schools is ten.

The attendance of Girls in the different schools is a circumstance of great promise, connected with the proceedings of the past year. The numbers hitherto fluctuate considerably; as some attend for a little while, excited perhaps by the rewards which are held out to them, who do not continue. The number, for some time, was between 60 and 70; but, latterly, I think they have been fewer: the attendance on the Sabbath has generally been more than 30. As many continue to come to school, learn to read, and commit to memory catechisms and portions of Scripture, it is hoped that much good may thus be done; especially where we may be able to turn our attention more directly and fully to this object, to which the recent change in my circumstances will be calculated to lead.

You will, I doubt not, sanction an expenditure for the purchase of cloth, as rewards for these girls; as hereby they have been induced and encouraged, in part at least, to attend the schools. If the present wretched custom of bringing up girls in ignorance may, according to our hopes, in any measure be broken through, the benefit derived will more than compensate for the sacrifice thus made in effecting it. The attempts which are lately made for Female Instruction in different parts of India, as well as the success which those attempts meet with, may be classed among the encouraging signs of this eventful day, and hold out great promise of future good: an effectual blow is thus struck at the root of all the superstition and prejudice, the mental slavery and wretched customs, which prevail in these benighted lands. If we can instruct the Females of the East, meliorate their condition, and raise them to their proper places in society, we may hope, by the blessing of God, that incalculable benefits will follow. It is much to be regretted, that, with our present means, so little can be effected in this department; as, for want of Female Teachers, the Girls must, for a long time, in the Out-Schools at least, be taught by Men: but I am convinced, that every thing, that can be done to forward this desirable object, should be done without



delay. Every energy should be exerted, and every means in our power be brought to bear, against a system fraught with so much evil, as that of training up Girls in ignorance. Comparatively little, however, can be expected, except where they can be instructed immediately under the eye of the pious Female Missionary; who will constantly and assiduously inculcate moral and religious principles: for, however desirable it may be that the female part of the community should learn to read, yet this alone, it may be feared, will be of little avail. The influence and example of Europeans are needed, to break through unfavourable and pernicious customs and habits—to give them correct ideas of what the female character should be—to form good habits—and to imbue the mind, while young, with correct views and principles. Our advantages for effecting so desirable an object amidst the other duties of the Missionary Station, and when marriage contracts are entered into at so early an age as they are among Tamulians, must necessarily be very limited: yet, it is cause for rejoicing, that, with our limited means, so much is doing in this district; and I now look forward, with happy feelings, to the day when something more will be done in this Station, than merely to teach the females to read, as efforts have been made to instruct Girls, at all the American Stations here; and, in addition to those taught in Out-Schools, many are instructed under the immediate care of the Females of the Mission. We shall be happy, as we have opportunity, to imitate their laudable example; and to adopt, at the Nellore Station, a plan which promises to be so beneficial. Nothing afforded me so much gratification in my visit at Badagame last year, or appeared so promising, as the flourishing Girls' School there; and it will be our delight, in some manner, and as far as circumstances will allow, to tread in the steps of our dear friends at that Station.

In connexion with this subject, it is right for me to allude, for the information of the Committee, to whom I expect this will be forwarded, to the happy change which I have lately realized in my circumstances, by forming a matrimonial union with Mrs. Richards, Widow of the late Rev. James Richards, of the American Mission; by which my domestic comforts are greatly increased, and my prospects in my Missionary Work,

especially with regard to the instruction of females, much enlarged. We shall soon be able, I hope, to take children to support and educate, according to the plan recommended by the Committee; and to enter on other plans of usefulness, which, while alone, I could not attend to: and I humbly pray that the Lord may succeed our united endeavours. My dear partner is blessed with more than an ordinary share of health and energy of mind; and, having considerable acquaintance with the Native Language, she will be under very favourable circumstances for forwarding the objects of the Mission.

### North-American States.

#### American Colleges and Students.

A NOTICE on this subject will be found at p. 240 of the Number for May. The Eighth Report of the Education Society furnishes the following more full and accurate information on the state of the American Colleges.

States.	Colleges.	Students.	Graduates.
		1823.	1823.
Maine .....	Bowdoin .....	120	31
	Waterville .....	21	3
New Hampshire ..	Dartmouth .....	138	34
Vermont .....	Ver. University, ..	42	8
	Middlebury .....	87	18
Massachusetts ...	Williams .....	78	7
	Amherst .....	38	4
	Haward Univ. ....	302	39
Rhode Island ....	Brown Univ. ....	166	28
Connecticut .....	Yale .....	373	73
New York .....	Union .....	234	67
	Hamilton .....	107	34
	Columbia .....	123	29
New Jersey .....	Princeton .....	127	67
Pennsylvania ....	Dickinson .....	75	19
	Jefferson .....	100	15
	Western Univ. ....	15	3
Columbia District,	Columbian .....	62	
Virginia .....	Hamden-Sidney ..	104	14
	Washington .....	60	
N. Carolina .....	N.C. University, ..	160	
S. Carolina .....	S.C. College .....	120	
Georgia .....	G. University .....	120	21
Tennessee .....	Greenville .....	50	
Kentucky .....	Transylvania U. ...	221	32
Ohio .....	Ohio University, ..	70	
		3163	546

The third column contains the number of Students; and the fourth that of Graduates in 1823.

The annual expense varies at these Colleges from about 100 to 250 dollars. The following is the average annual expense in dollars at several of the principal Institu-

tions, including board, tuition, clothing, books, and sundries:—

Middlebury, 106—Amherst, 113—Dartmouth, 151—Brown, 151—Williams, 161—Yale, 180—Union, 200—Haward, 251.

The price of board has been reduced at some of the New-England Colleges to one dollar and one-dollar-and-a-quarter per week. At Bowdoin, Williams, Amherst, and Union, tuition is provided for indigent Students from the College Funds: in Bowdoin, Dartmouth, Middlebury, Williams, Amherst, Haward, Brown, Yale, Union, Hamilton, and Princeton, there are Classical Libraries for the use of such Students.

The following notices occur in reference to the Religious State of these and kindred Institutions:—

The Colleges have undergone a favourable change, partly through the influence of Education Societies. In 50 years previous to 1810, less than one-fifth of the whole number of Students who graduated in the United States became Ministers: during the last two years, more than one-third of the whole number who graduated, are hopefully

pious. At least 350 pious Young Men in our Theological Seminaries, 708 in our Colleges, and more than 200 in our Academies, amounting to 1258, are pursuing their studies, and will probably become Ministers of the Gospel; which is a greater number than were educated for the Ministry in 30 years previous to 1810.

In Bowdoin, Middlebury, Williams, Brown, Hamilton, and Princeton, there are RELIGIOUS or BENEVOLENT Societies. In Dartmouth, Yale, Union, and Princeton, there are BIBLE and TRACT Societies. In Dartmouth, Vermont University, Middlebury, Williams, Amherst, and Yale, there are Societies of Inquiry respecting MISSIONS. In Dartmouth, Vermont University, Middlebury, Williams, Amherst, Brown, Yale, and Hamilton, Meetings for PRAYER on behalf of the Literary Institutions of the country are held every Sunday Morning.

The 27th of February last was extensively observed, with deep interest, as a Day of Fasting and Prayer in behalf of our Literary Institutions. The Colleges, with few exceptions, observed the day. Generally, it was followed by unusual seriousness, self-examination, and prayer. May it not be found expedient, that a day of Fasting and Prayer should be annually observed by the American Churches for our Literary Institutions?

### Recent Miscellaneous Intelligence.

#### *American Sunday-School Union.*

The Philadelphia Sunday-School Union held its Seventh Anniversary on the 25th of May: it had then 723 Schools, in 17 different States, containing 48,631 Scholars, conducted by 7337 gratuitous Teachers: during the year, 210,500 Books, Tracts, and Papers had been circulated. The American Sunday School Union was formed on this occasion; and as this is a National Institution, and is intended to combine the Sunday Schools in all parts of the United States, the Philadelphia Union has been incorporated therein.

#### *American Baptist Mission.*

The Rev. Jonathan Wade, with Mrs. Wade and Mrs. Judson (see p. 38), reached the Sand Heads, in the Bay of Bengal, in the beginning of October of last year, after a passage of 15 weeks from Boston. Mrs. Judson writes from Rangoon on the 11th of December. Mr. and Mrs. Judson were about to proceed, the next day, up the river, to Ava. War having since broken out between the British and the Burmese, Rangoon was taken by the British on the 11th of May. Among the Europeans put in irons and carried off by the Burmese, on occasion of this attack, were the Missionaries Hough and Wade. Mr. Hough was released, for the

purpose of negotiating, in company of a Burmese, with the British. All the Europeans were liberated on the flight of the enemy.

#### *American Board of Missions.*

Six Greek Youths, from the Mediterranean, from twelve to sixteen years of age, have joined the two mentioned at p. 28 of the Survey; and are all at the Foreign Mission School. The Board thus speak of them:—

They are all Youths, of good talents, respectable acquirements, and correct deportment. They understand Ancient as well as Modern Greek, and have all more or less acquaintance with Italian; and, having been for a short time under the instruction of our Missionaries, read and converse in English. They all wish to remain among us till they are prepared for usefulness by a Collegiate Education: the resources of the Board do not warrant their conferring such privileges upon them, without specific appropriations by donors to that object: from those of our Readers, therefore, who would delight to see *Eight Young Men*, from among this interesting people, enjoying the highest literary advantages which our country affords, in hope that the grace of God will prepare them for eminent usefulness, donations for this object are respectfully solicited.

#### *Church Missionary Society.*

Mrs. Schemel, whose death at Sierra Leone in June was stated at p. 374, wrote in January:—

I have lived one year in Africa, eight months of which I have been a widow. My friends have ex-

pected me for some time past; but I could not resolve to leave, until I found it impossible to remain. I shall quit Africa with great regret; and do I not know if I return I must give up the only object which makes me wish to live? I am sometimes so much cast down for want of a companion and a friend, that I bitterly lament my loss; yet have afterward experienced the real consolation which is to be derived from affliction, because it is the means by which I am brought nearer to my God—less than the loss of all would not have brought me to the foot of the Cross. I feel I have drunk deeply the cup of affliction; but what a mercy, after all, to be enabled to thank God for it!

The Rev. John Hartley (see pp. 414, 415) sailed from the Downs on the 12th of October.

The Rev. John Raban, with the three Schoolmasters mentioned at p. 414, the Rev. Henry Brooks, the Rev. Charles Knight, and Mrs. Coney, Schoolmistress, all appointed to the West-Africa Mission, were dismissed to their labours, at a Special Meeting of the Committee, held on the 4th of October; the Rev. Thomas Webster in the Chair. The Instructions of the Committee were delivered by the Secretary, when Mr. Raban and Mr. Coney replied. They were then addressed, at large, by the Chairman, on their Duties and Encouragements, and were commended by him in prayer to God. Mr. Raban had been some months ordained (see p. 197). Mr. Brooks and Mr. Knight, together with Mr. William Williams appointed to New Zealand, were admitted to Deacons' Orders, by the Lord Bishop of London, on Sunday the 26th of September; and, as an early embarkation for Sierra Leone was important in order to their arrival soon after the close of the Rains, his Lordship had the goodness to admit Mr. Brooks and Mr. Knight to Priests' Orders at a Special Ordination on the 9th of October. Their passages have been taken on board the Margaret, Captain Wilson. With the concurrence of the Governor, Mr. Raban will take the Ministerial Charge of Freetown, Mr. Brooks that of Regent, and Mr. Knight that of Gloucester. These Missionaries proceed to Sierra Leone under an arrangement lately entered into with his Majesty's Government, wherein the Society undertakes, for the better supply of the Colony with religious instruction, to provide Clergymen for every Parish.

On Tuesday, the 21st of September, the Anniversary of the Association formed in Cork in support of the Society was held in that city; the Very Rev. the Dean of Cork in the Chair. A violent and premeditated disturbance, on the part of a number of Roman Catholics, rendered it necessary for the Civil Power to interfere. The Members and Friends of the Association re-assembled, on Wednesday the 29th, under the presidency of the Dean: effectual measures having been taken, on this occasion, to prevent, by means of tickets, the intrusion of evil-disposed persons, the Grand Saloon of the Society of Arts, where the Meeting was held, was crowded to excess. Many powerful appeals were addressed to the assembly.

#### *London Hibernian Society.*

A series of outrages have been committed in Ireland, at various Meetings of the Friends of the Society, little short of that which we have just mentioned. Misrepresentation and even ribaldry, with noise and tumult, were

but too successfully employed on some of these occasions, to arrest the efforts of those benevolent persons, who seek only the scriptural instruction of the deluded people.

#### *London Missionary Society.*

At a Meeting of the Committee for conducting the Subscription in behalf of the Widow of the late Rev. John Smith of Demerara, held on the 24th of September, it appeared that the Committee had received the sum of 824*l.* 19*s.* 9*d.* and the Directors of the Society 292*l.* 10*s.* 10*d.*, making together 1117*l.* 10*s.* 7*d.* The Committee have published the following Resolutions on the subject:—

That, however disappointed in the small amount, the Committee have sufficient proof that there is no want of proper feeling for the future support of the Widow; but that the failure has originated in the supposition that the Subscription would be so general, as far to exceed what should be required.

That, to obviate this error, the Committee make a further and an earnest appeal to the Religious Public for Subscriptions; stating that their object is to raise the sum of 2500*l.*, to provide the Widow therewith a Life Annuity of about 150*l.*; and this sum, it is fully believed, the Friends of Missions will deem but a reasonable provision for the Widow of a persecuted Missionary, having herself also suffered in health to a degree perhaps irreparable,

#### *Wesleyan Missionary Society.*

The Rev. Robert Newstead, Missionary from Ceylon, arrived at Portsmouth, in the Alexander, Captain Richardson, on the 6th of June.

At a Meeting held, at the Wesleyan Mission-Chapel in Colombo, on the 24th of March—Sir Richard Ottley, Puisne Justice, in the Chair—an Auxiliary Society was formed, in support of the Wesleyan Missions. The proceedings have appeared in the Ceylon Gazette.

#### *United Brethren.*

The Brethren's ship, the Harmony, has returned, this year, from Labrador, earlier than their vessel has ever arrived, since the commencement of the Mission. She left London on the 1st of June; and reached Okkak on the 13th of July, Nain on the 2d, and Hopedale on the 16th of August; from whence she sailed on the 30th of August, and arrived at London on the 23d of September. In her, Br. Kohlmeister and his Wife. Br. Stock and his child Adolph, and the Widow-Sister Schmidtman, whose Husband departed on the 16th of July, returned to Europe.

#### *India.*

Sir Christopher Puller, successor of Sir R. H. Blosset, as Chief Judge of the Supreme Court of Calcutta, died in that city, on the 19th of May, of Cholera Spasmodica, only a few weeks, like his predecessor, after his arrival. In the Primary Charge of the Bishop of Calcutta, which we have already quoted in this Number, his Lordship pays a tribute to his Friend, which will awaken deep regret in those who feel the incalculable value of such men as Sir Henry Blosset and Sir Christopher Puller to the cause of Christianity in India. In allusion to his death, the Bishop said—

A few days only are gone, since, with animation on his benevolent countenance, he expressed to me his gratitude to God for many blessings which he had received; and his desire to dedicate to Him, through Jesus Christ, a larger portion of his time, his means, and his influence. A few hours only are passed, since those good resolutions are gone

thither, where they are best known and appreciated by a Gracious God, whom he had served from his youth; and who, when the noon of his life had scarcely begun to decline, saw fit to call him to his recompense and his repose. In him, India—in him, the Anglo-Indian Church—in him, the Cause of Missions, here and throughout the world—in him, the poor of every caste and of every country—have lost a fearless, a kind, a bountiful, and an unpretending friend. But he will not have died in vain, if the consideration of his sudden mortality shall induce us to ponder the worth of this world, in regions where the present moment is all which we can be said to hold of it; and shall so teach us to number our days, that we may apply our hearts unto wisdom.

#### Sandwich Islands.

The Blonde Frigate, Captain Lord Byron, sailed from Portsmouth, on Wednesday the 29th of September, for the Sandwich Islands, with the remains of the late King and Queen and the suite of their Majesties.

#### United States.

Bishop Chase (see p. 328) arrived in safety at New York, on the 30th of August. Bishop Hobart left London on the 17th of September on another visit to the Continent; the state of his health not warranting the resumption of the duties of his Congregation and Diocese.

#### Western Africa.

Advices have been received of the total defeat of the Ashantees, on the 11th of July, near Cape-Coast Castle, by the force under the command of Lieut. Col. Sutherland. The enemy had collected a body of 16,000 men. Of the troops under Lieut.-Col. Sutherland, about 5000 in number, not quite 300 were regulars, nearly the whole being an unorganized native force: about 100 were killed and 450 wounded; but almost all of the unorganized troops. The loss of the Ashantees was very great.

### CONTRIBUTIONS TO THE CHURCH MISSIONARY SOCIETY,

From September 21, to Oct. 20, 1824.

ASSOCIATIONS.	Present.		Total.		L. s. d.	L. s. d.
	L.	s. d.	L.	s. d.		
Bath	3	0 0	977	9 11		
Berkshire	309	9 0	3904	9 2		
Boston	5	0 0	113	17 6		
Brales (Warwickshire)	9	17 6	33	19 11		
Bristol	100	0 0	2440	15 9		
Bunny, Bradmore &c. (Notts.)	30	0 0	186	4 8		
Church Lawford	9	10 6	607	16 9		
Colchester and East Essex	5	0 0	434	19 8		
Devon and Exeter	3	14 0	4916	3 0		
Dudley	13	6 6	404	13 8		
Edinburgh	10	10 0	2968	0 9		
Faringdon	49	6 8	326	5 7		
Gloucestershire (Forest of Dean &c.—Newland &c.)	60	0 0	633	3 4		
Guildford	102	8 0	1147	9 6		
Halifax (Yorkshire)	86	19 0	1139	8 2		
Henley-upon-Thames	18	16 0	303	3 1		
Horaby (Yorkshire)	9	16 11	101	13 2		
Kent (Blackheath &c. &c. Foot's Cray 10. 10. 0.)	177	15 5	3879	13 7		
Leicestershire (Loughboro' &c.)	159	0 0	7443	19 6		
Liddington cum Caldecot	11	5 0	318	0 0		
Liverpool and West-Lancashire (Standish)	4	15 0	6086	8 4		
Northamptonshire	28	17 10	3689	7 2		
Pennryn	16	0 0	954	13 10		
Portsmouth, &c. (Gosport &c. 11. 3. Juv. Assoc. 1. 11. 0.)	98	17 0	1308	15 7		
Pyrtion (Oxon.)	2	4 6	8	4 6		
St. Antholin's, Watling St.	4	6 8	413	9 10		
Saffron-Walden & N.W. Essex	30	0 0	806	16 9		
Seaton & Fineshade (Rutlandsh.)	19	0 0	101	13 2		
Sherborne	31	13 0	410	14 0		
Shropshire	400	0 0	5735	1 2		
Suffolk (Lowestoft &c. 17. 7.)	348	8 4	5128	16 10		
Tamworth (Walton &c. 1. 7.)	59	1 7	9340	6 4		
Tenby (Pembrokeshire)	98	10 0	48	15 10		
Wellington (Somersetshire)	90	0 0	646	14 5		
Westham (Sussex)	8	0 8	15	1 8		
Worcester	29	19 4	1606	2 2		
York	70	0 0	7148	9 11		
COLLECTIONS.						
Arthur, Miss F., St. Columb	5	0 0	15	0 0		
Darbyshire, Mrs., Bath	9	16 0	13	6 0		
Hill, Rev. John, St. Edmund Hall, Oxford	15	0 0	808	0 0		
Payne, Rev. W. R., H.M.S. "Porpoise," Captain Sir T. Cochrane	26	16 0	44	16 0		
BENEFACTIONS.						
Chinnery, N. Esq., Ch. Coll. Cambridge	10	10 0				
Colyer, W. H. Esq., Foot's Cray	10	10 0				
Kemble, Edward, Esq., Watling Street	10	10 0				
Kemble, Henry, Esq. Ditto	10	10 0				
Langston, Rev. S., Edinburgh	10	10 0				
Rogers, Rev. T., Colchester	5	0 0				
CONGREGATIONAL COLLECTIONS.						
Astley (Worcestershire), by Rev. J. East	13	11 6				
Rev. D. J. J. Cooke, Rector						
Brierly-Hill Chapel (Ditto), by Rev. E. Cooper, Rev. C. Neve, Perpetual Curate	10	1 6				
Brighthelm (Leicestershire), by Rev. H. Barfoot	1	9 6				
Caldecot (Rutlandsh.), by Rev. H. Barfoot	3	13 6				
Church Lawford (Warwickshire), by Rev. E. Burn	9	10 6				
Croft (Lincolnshire), by Rev. R. Milne, Rev. E. Greene, Vicar	8	15 6				
Eastbourne (Sussex), by Rev. James Scholefield	16	6 0				
Gretton (Northamptonshire), by Rev. H. Corrie, Rev. G. Roberts, Vicar	9	9 6				
Great Easton (Leicestershire), by Rev. H. Barfoot	1	18 0				
Hampton Gay (Oxon.), by Rev. John H.H.	4	5 0				
Harringworth (Northamptonsh.), by Rev. H. Corrie, Rev. B. Monckton, Vicar	13	10 0				
Laxton (Ditto), by Rev. J. Irvine	10	10 0				
Liddington (Rutlandshire), by Rev. H. Barfoot	4	4 0				
Manaford (Notts.), by Rev. J. D. Wawn, Rev. J. L. Cursham, Rector	26	6 7				
Moorwinatow (Cornwall), by Rev. W. Sollis	6	0 0				
Seaton (Rutlandshire), by Rev. J. Wilson, Rev. H. Monckton, Rector	9	5 6				
Sedgley (Staffordshire), by Rev. E. Cooper, Rev. J. Bradley, Vicar	13	4 0				
Sherborne (Dorsetshire), by Rev. G. Hodson	13	13 0				
Westham (Sussex), by Rev. J. Scholefield	8	0 8				
West Putford (Devon), by Rev. W. Sollis	1	0 6				
Wilmonding (Sussex), by Rev. J. Scholefield	5	0 6				
Woolfardisworthy (Devon), by Rev. W. Sollis	13	6 0				
LEGACY.						
Samuel Palmer, Esq. late of Lichfield, by his Executors, W. G. Bird, Esq. Lichfield, and R. F. A. Freeman, Esq. Tamworth, (Duty free.)	100	0 0				

\* Page 6, col. a, l. 4, from bottom, the Rev. C. W. Beckauer died on the 28th of June, not on the 25th of July.—P. 416. The Contribution from Bristol should have been 22l. 3s., instead of 3l.: the total is right.

# Missionary Register.

NOVEMBER, 1824.

## Biography.

### CHARACTER AND OBITUARY OF DRINAVE,

A MADAGASCAR YOUTH,

WHO DIED, AT MANCHESTER, MAY 18, 1824, AGED 15 YEARS.

Our Readers are aware that several Madagascar Youths have been some time in England, with a view to education, and instruction in various useful arts. The names and ages of these Youths were stated at p. 229 of our Volume for 1822. Of the eight there mentioned, one died soon afterward. They arrived in April 1821: after instruction in the Central School of the British and Foreign School Society, they were placed under suitable Masters, to learn the trades respectively assigned to them. Five of them were sent to Manchester, where they were placed under the superintendence of the Rev. Dr. Clunie. From a Sermon preached by Dr. Clunie on occasion of the death of Drinave, we extract the following account of this Young Man, who did not visit this country in vain, though the immediate object of his visit has been frustrated by his death.

Drinave came over to this country, about three years ago, with several of his countrymen, to be educated in the European Arts, in virtue of a Treaty for the Abolition of the Slave Trade, entered into between Radama the King of Madagascar and His Britannic Majesty. These interesting Youths were, consequently, consigned to the care of our Government: who, with a liberality which reflects the highest honour, devolved the charge on the London Missionary Society, whose Missionary in Madagascar had assisted in the negotiation of the Treaty.

After having acquired a competent knowledge of the English Language and the elements of scholastic education in the British and Foreign School in the Borough, where they were treated with the greatest kindness, Drinave and one of his companions were placed under my care, about 18 months ago. They have since been

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joined by three others; and I am happy here to have it in my power to state, with reference to them all, that their attention and improvement have been highly exemplary and honourable.

But, however highly we value a knowledge of letters and of some of the arts, and however eminently calculated they might have been, with these alone, to become the benefactors of their country; as the destinies of men extend far beyond the narrow limits of time, and as the true happiness of a nation depends on its moral and religious institutions, I must, on the present occasion, principally direct your attention to the sacred culture of the mind of the deceased. This pre-eminently qualified him, not only for the important duties to which he might have been called in civil society, had his life been spared; but for its early termination, accompanied by a hope blooming with immortality.

Many little circumstances might be mentioned, which took place long before the short illness which terminated his life, which abundantly support the fact that he was under the influence of divine teaching, and was training up for *glory, honour, and immortality*. He was always remarkable for his great reverence, during either public or private worship. His attention was fixed on the speaker, and his heart was evidently delighted with the Service: hence the account which he generally gave of the Sermon was very creditable to him in every respect. And, perhaps, nothing more decidedly expressed his attachment to religion, than his ardent love to the Bible: hence he has been known earnestly to call for it, when a friend wished to entertain him with some other books, excellent indeed in themselves, but, in his estimation, not worthy to be compared with the Sacred Scriptures: hence he appeared quite unwilling, on the Sabbath, to read any thing else.

But I know not that I can more satisfactorily exhibit the state of his mind, while in health, than by reading a Letter which I received from him, during the last holidays; and which I am fully satisfied was entirely his own unassisted production. It is as follows:

It is with much pleasure that I have an opportunity of writing to you these few lines, to inform you that I am very well at present, and I hope you are well. I thank you for the Letter which you have sent me; but especially I felt for the kind care which you had had for me during the past year, and for the instruction which you had given me in the Word of God, which is able to teach us, and able to make us wise unto salvation, through faith which is in Christ Jesus. Oh that God would, by His Holy Spirit, teach us all how we ought to walk in all His ways, and to do His holy will, that we all may not be kept by our own will or thought, but by the inspiration of His Holy Spirit, until the Last Day, that we all may see each other's faces again! And I hope, that when we return to our native country, we shall find them in a better state; that is, not in the state wherein they were before. Oh that God would change their minds, and turn their hearts to listen, and to receive the Word of God with gladness, when the faithful servants of God speak to them the

Word of Truth! Oh that God, by His Holy Spirit, may open their dark minds to understand His Word! And I hope that when we go back again, we not only shall tell them the pleasant things which we saw, but also tell them the Word of God, which we heard from this happy land.

His conduct continued in perfect unison with these sentiments to the latest period of his life.

With a constitution extremely delicate, he enjoyed tolerable health; and was considered much improved, in this respect, till a few weeks before his death. Then he appeared unusually languid, and often complained of weakness; and his habitual cough became more frequently troublesome.

On Wednesday, the 12th. inst. (May) he was seized, while in school, with shivering and fainting. On Friday he kept his bed; and, from this time, his symptoms assumed a more alarming character.

About this time a friend, who, not being very well himself, slept in the next room, and had frequent opportunities of seeing him during his illness, which he happily embraced, had a very interesting conversation with Drinave on the state of his mind. To him he confessed—"I am a sinner: not an outward sinner only, but a sinner in heart and in thought; but expect forgiveness through the sacrifice of Christ." When asked whether he always enjoyed prayer, he replied—"No: sometimes when I understand, then I enjoy prayer, and feel love to God and Jesus Christ;" and he ascribed this understanding to the Holy Spirit. In the evening, he confirmed the whole of the above to my entire satisfaction. I asked him, whether he loved God, and he modestly replied—"I hope I do." He said he chiefly desired a new heart, that he might serve God more, and go to heaven if he died. I asked him what part of the Bible I should read to him: he replied, "The Twenty-third Psalm;" and when he wished me to pray with him, and I inquired, "What shall I pray that God may give you?" he said, "A new heart."

On Saturday, he was asked whether there was any particular Sermon with which his mind had been impressed. He mentioned one, preached by Mr. Priddie, a few weeks before, from *Let us therefore come boldly to the throne of*

*grace, that we may obtain mercy, and find grace to help in time of need*: and when the friend, with whom he was conversing, could not immediately find the passage, he asked for the Bible, and found it in a moment; and said, "I did like that Sermon, for I did understand it:" and that "we should not pray to the Virgin Mary," an illustration given in the Sermon, "but through the great High Priest." What encouragement this incident affords to Ministers! They may, as in this case, preach for the edification of experienced Christians, and it may be the means, in the hand of the Spirit, of more clearly enlightening the mind of some young convert to the faith. The Fifty-fifth Psalm was read to him: he particularly noticed the first verse—*Give ear to my prayer, O God; and hide not thyself from my supplication*;" and seemed to make it his own. After prayer, he thanked the friend, as he usually did; and said that he understood some of the prayer. In the evening, he declared that it was through Jesus Christ that he hoped to go to heaven, if he died—that He came into the world to save sinners; and he did like to read and hear of the sufferings of Christ. He was asked, "Would you like to get well?" "Yes: I should like to tell my Brothers and Sisters, and my Mother, who was very sick when I was in Madagascar, what God has done for me." He said that he had prayed to God to teach him—that he was ignorant of God and His ways—that he had a proud heart against God—and that the Holy Spirit must teach him the way of salvation. When the Second Chapter of Proverbs was read, he appeared struck with the last two verses; and asked what was meant by the phrase *dwell in the land*: his thoughts, several times afterward, referred to this Chapter.

Next day, which was the Sabbath, I saw him before the Morning Service, when his mind appeared very low, and he said but little. I conversed with him for some time, and read to him the Fifty-third Chapter of Isaiah, which he had learned by heart; and I endeavoured to ascertain how far he understood it. He clearly stated, that "Christ was rejected by men—died for our sins—was accounted guilty by man;" but

said he did not understand how *he made his grave with the rich in his death*, which I explained.

On Monday, a considerable change had taken place, apparently for the better, to the great surprise of the medical attendants. He said that he knew it was his duty to keep God's commandments; but that he had "not quite," that is, perfectly, "kept them;" and that he hoped "to satisfy God's justice by Jesus Christ."

On Tuesday, he was evidently much worse, and all hope of his recovery vanished. He was occasionally delirious, the whole of the day; but his roving, as well as his lucid thoughts, clearly discovered the state of his mind. Mrs. Clunie said to him, "Do you know me, Drinave?" "Yes," was his reply, "MY MOTHER," taking her hand—a name of which she was worthy, and which she will not soon forget. I saw him just after dinner; and I asked him, in one of his lucid intervals, what he particularly wished for Rolan, and his other young friends from Madagascar: he instantly said, "Be good boys, and have new hearts." May his last, his dearest wish, be mercifully granted! In the evening he expressed a desire to see the friend before mentioned: when he was speaking to him about the Second Chapter of Proverbs, he said—"Tell me—tell me:" several things were named, but nothing was right, till one said, "About Jesus and Heaven?" "Yes: that's what I want," he exclaimed with earnestness. The Fifty-fifth Chapter of Isaiah was read; and, when alone, he said, "That's good—that's very good;" and his mind seemed frequently engaged in prayer. After this, he roved much about "going"—"home"—and "heaven;" and his last words were, "I want to go to Jesus." After a very restless night, he slept for two hours; and awoke coughing. This was followed by a violent hæmorrhage from the chest. I was sent for in haste, and found him in the act of suffocation. I took hold of his hand, and he endeavoured to close his hand in mine: he could do it but imperfectly—it was the last embrace—the grasp of death! His happy spirit fled from the embrace of a friend on earth, I have no doubt, to that of the best Friend in Heaven!

## Proceedings and Intelligence.

### United Kingdom.

#### BRITISH & FOREIGN BIBLE SOCIETY.

##### *Advantages of Weekly Contributions.*

THE following statement occurs in the First Report of the Rugby Association :—

A striking proof both of the utility and superior excellence of these Associations has lately been afforded to some of the Members of your Committee. Both in this town and the neighbouring village of Clifton, notwithstanding the poor long had the opportunity of obtaining Bibles and Testaments at a rate considerably below the reduced prices, many of them, who did not avail themselves of it, have since gladly embraced the offer of being supplied through means of the Penny Subscriptions, even at the full price : so admirably adapted is this mode of collecting the payments weekly, in small sums, to the peculiar circumstances and necessities of the poor. It has been ascertained in the parish of Clifton, that more than twice the number of Bibles and Testaments have been distributed under this new system in less than one year, than under the old one during more than eight years.

A similar testimony is borne by Mr. Dudley, in reference to the Lanark Ladies' Association :—

A Female Bible-Society was established here, in the year 1820 ; which collected, within a period of three-years-and-a-half, the sum of 225*l.*, of which 143*l.* 19*s.* 5*d.* were remitted as FREE contributions to the Parent Society : but, under a conviction that much more might be accomplished by the plan of Weekly Collections, the present Association was established and organized in the last winter, and the results have amply justified the anticipations. No fewer than 1043 families have been visited during the last half year ; and the number of subscribers, which never exceeded 150 on the former plan, has been increased to 650. It should be mentioned to the credit of the inhabitants, that NOT ONE FAMILY, in a population of nearly 6000, is destitute of the Holy Scriptures.

*Zeal of the Scottish People in behalf of the Scriptures.*

In Mr. Dudley's communications

from Scotland, on a late journey in furtherance of the Society's objects, he bears strong testimony to the earnest desire of numbers, both themselves to possess the Scriptures and to assist in the communication of them to others. He remarks, generally—

It is delightful to witness, in many parts of this country, the happy effects of Education, when united with the free circulation and diligent study of the Bible. The advocate of the Bible Society finds the way prepared for him, by the universal conviction cherished of the value and importance of the Scriptures ; and little more is necessary, than to explain the value and design of the Institution and the wants of foreigners.

Of one retired Parish Mr. Dudley draws a picture, which may well quicken our prayers for the improvement of the moral scenery of our country :—

Proceeding to Strathblane, I attended the Tenth Annual Meeting of the Branch Society established there ; and seldom indeed have I been more gratified. Although the population is scarcely 900, no less than 137*l.* has been contributed as a free gift to the Parent Institution, and the interest in the cause rather increases than diminishes. As I stood on the beautiful knoll on which the Church is erected, and looked down the pastoral valley, it was truly cheering to behold the alacrity with which the cottagers were hastening to the Meeting. The Church was completely filled ; and the excellent Pastor, who presided, (the Rev. Dr. Hamilton,) manifested his unabated attachment to the cause, by his able and affectionate addresses. Here, as in many other parts of Scotland, the people consider it as DISGRACEFUL to be without the Bible. Every individual considers it as his duty to provide himself with a copy of the Scriptures. Although the evening was far advanced when the Meeting concluded, it was really difficult to get these interesting people to separate ; all seemed anxious to hear still more of the proceedings and success of a Society, in whose triumphs they so warmly participate.



Glasgow, it is well known, was an early and has been a steady Friend of the Society. Mr. Dudley gives the following summary of its proceedings:—

Surrounded by more than FIFTY Branch Societies and Associations, this Institution holds no common rank among our Affiliated Societies; and there are few from which we have derived more generous support. The total number of Bibles and Testaments distributed since the establishment is 18,438: the total amount collected to the 1st of April is 14,452*l.* 18*s.* 1*d.* of which more than 7000*l.* have been derived from its connected Associations; and the total amount of FREE contributions to the Parent Society exceeds 9700*l.* But, how gratifying soever such evidences of interest and zeal may be, they exhibit little more than a moiety of what Glasgow has contributed in aid of the universal diffusion of the Sacred Scriptures. It can never be forgotten that the Presbytery were among the earliest friends of the British and Foreign Bible Society; and they have continued their Annual Collections, from the year 1809 to the present time, with the zeal and unanimity which reflect the highest credit on the estimable Clergy composing that body: the total amount of those collections, to the present period, is 10,358*l.* 7*s.*; and the total number of Bibles and Testaments, received and distributed by the members of the Presbytery, exceeds 6000.

**SOCIETY FOR THE PROPAGATION OF  
THE GOSPEL.**

**REPORT FOR THE YEAR 1823.**

Of the Foreign Proceedings of the Society some account will appear, in the present Number, under the heads of the *West Indies* and *British America*: other notices will be reserved for the Survey.

*State of the Funds.*

*Receipts of the Year.*

	£.	s.	d.
Benefactions and Legacies.....	120	0	0
Incorporated Members.....	164	14	0
Associated Members.....	1809	19	4
Dividends, Rents, and Annuities,	4705	11	4
Grant from Parliament, in aid of Expenses in the North Ame- rican Colonies .....	9212	10	0
<b>Total.....</b>	<b>16,012</b>	<b>14</b>	<b>8</b>

*Payments of the Year.*

	£.	s.	d.
Salaries, &c. to Missionaries ..	18,449	15	9
Salaries to Schoolmasters .....	1248	15	0
Pensions .....	807	10	0
Exhibitions at the College and Academy in Nova Scotia ...	700	0	0
Grants for Churches & Schools,	935	0	0
Books sent abroad.....	401	6	0
Salaries, Printing, &c. ....	1190	16	11
<b>Total.....</b>	<b>23,733</b>	<b>3</b>	<b>8</b>

The deficiency in the Receipts has increased the balance against the Society from 3260*l.* 0*s.* 2*d.*, to 4622*l.* 12*s.* 7*d.*, besides requiring the sale of 8000*l.* 3-per-Cents.

From the following abstract of Tables, exhibiting the Receipts and Expenditure of the Society, for the last Ten Years, it appears, that, in the first half of that period, the Net Receipts exceeded the Net Payments, but that, in the last half, the Payments exceeded the Receipts:—

	Exc. of Rec.			Exc. of Paym.		
	£.	s.	d.	£.	s.	d.
1814.....	320	11	6	—	—	—
1815.....	653	4	2	—	—	—
1816.....	81	13	1	—	—	—
1817.....	2053	3	10	—	—	—
1818.....	269	9	6	—	—	—
1819.....	—	—	—	3308	9	7
1820.....	—	—	—	291	13	5
1821.....	—	—	—	6558	18	11
1822.....	—	—	—	7494	13	7
1823.....	—	—	—	7714	19	0
	3350	2	1	25368	14	6
				3350	2	1

Excess of Expenditure ..... 22018 12 5

The estimated Expenditure for 1824 is 28,775*l.*, and the Receipts 22,333*l.* 13*s.* 8*d.*; leaving a balance against the Society of 6441*l.* 6*s.* 4*d.*

The amount of the Fund from which these deficiencies have been supplied may be judged of, from the amount of the Dividends on it in the first of the above Ten Years, which was 3966*l.* 1*s.* 6*d.*

On this view of the Funds the Board remark—

It will appear that the Society have extended their operations to the utmost limit that the nature of their resources

would allow, consistently with the fulfilment of those engagements, which have already existed for a long course of years.

*East-India College Account.*

*Receipts of the Year.*

	£.	s.	d.
Dividends.....	1920	8	8
Donation.....	30	0	0
Total.....	1950	8	4

*Payments of the Year.*

	£.	s.	d.
Salaries to Officers of the College, Three Missionaries, & Printer, 2300	0	0	0
Passage Money of Three Missionaries and Printer.....	649	0	0
Books for the Library.....	957	13	6
Organ for the Chapel.....	148	1	0
Printing Press and Materials.....	536	7	0
Incidentals.....	31	19	6
Total.....	4643	1	0

The deficiency of the Receipts has led to the sale of 2000*l.* 3½-per-Cents., and has increased the Balance against the College from 108*l.* 9*s.* 1*d.* to 891*l.* 4*s.* 3*d.*

Tables are also given of the Receipts and Expenditure of the Society on account of the College from 1819 to 1823. The Net Receipts of 1819, when the great body of the Collections under the King's Letter were brought to account, amounted to 45,754*l.* 14*s.* 6*d.*; and the Expenses to 343*l.* 6*s.* 4*d.*; leaving a balance, constituting a Fund to be vested for the support of the College, of 45,411*l.* 8*s.* 2*d.* The excess of the Net Receipts and Net Payments, respectively, has since been as follows:—

	Exc. of Rec.	Exc. of Paym.
	£.	s. d.
1820.....	8392	12 4
1821.....	1942	13 11
1822.....	322	6 9
1823.....	2692	12 8

6407 11 9  
1942 13 11

Excess of Expenditure.....4464 17 10

The estimated Expenditure for 1824 is 3075*l.*, and the Receipts 1820*l.*; leaving a balance against the College of 1255*l.*

In reference to the state of the College Funds it is remarked.—

Even in the present infant state of the Collegiate Institution at Calcutta, the annual income falls far short of the necessary expenditure. It is evident that much larger sums will be required in future years, to carry into effect the intentions of the Society. The present funds are wholly inadequate to the great objects, which prompted the design of a Christian College in the Eastern Peninsula; but the Society feel no discouragement under such impressions, as they are convinced that a British Public, which, by their voice sanctioned the measure as highly becoming a Christian Nation, and by their liberality enabled the Society to commence the undertaking, will not fail to furnish those supplies, as they may be wanted, which will render the Institution effective in all its branches.

*Present Establishment and Proposed Addition.*

The following Table shews both the Present Establishment of the Society in all such places abroad as are chargeable on the General Fund, and the addition which the Board consider to be required.

Provinces.	Present Establishment.				Proposed Addition.				Contin- gences.
	Miss.	Charge.	Sch.	Charge.	Miss.	Charge.	Sch.	Charge.	
Newfoundland.....	6	£1600	18	£300	4	£1000	8	£160	£300
Nova Scotia.....	23	5500	44	700	8	1600	16	240	500
New Brunswick.....	20	4000	27	300	5	1000	10	150	400
Prince-Edward Island.....	2	320	1	20	2	400	4	60	200
Upper Canada.....	24	4800	3	60	19	3800			500
Lower Canada.....	19	3800			11	2200			300
Norfolk Island.....			4						
Bermudas.....	2	200							
Cape of Good Hope...	1	300	2	40					
Cape-Coast Castle...	1	50							
Total	103	20570	99	1420	49	10000	48	610	3200

It is obvious that the Proposed Addition cannot be made to the Society's Establishments, unless larger means shall be placed at its disposal: but the Board remark—

The necessity for such an addition to the Clerical Establishment in the Colonies will be readily admitted by those, who consider the rapid increase of new settlements over the extended surface of British North-America, and the utter impossibility of making due provision for religious instruction without assistance from the parent country; and who value that Form of Worship, which has been delivered to them under the venerable sanction of their forefathers.

*Measures in furtherance of an Episcopal Establishment in the West Indies.*

In reference to the proceedings at Bath on this subject, of which we gave the particulars at pp. 222—225 of our last Volume, it is stated—

Previously to the adjournment of the Society in the preceding year, their attention was directed to a highly important object, by an Address from the Bath District Committee, enforcing upon the observation of the Board the importance of an Episcopal Establishment in the West Indies, from the consideration of the good effects that were already apparent in its recent appointment in the great Eastern Peninsula. The Address, being in perfect accordance with the well-known sentiments of the Board, was referred to the India Committee, who accordingly prepared the following Memorial addressed to Earl Bathurst, which, having first received the sanction of the Board, was presented to his Lordship by his Grace the President:—

At a time when it is expected that steps will be taken to improve the condition of the Coloured Population in the West Indies, which cannot be effectually done without making provision for their religious instruction, the Society for the Propagation of the Gospel begs leave to call your Lordship's attention to the situation of the Church in those Colonies. Your Lordship does not require to be told, that, though there is in every island a Beneficed Clergy, regularly ordained, and conforming in all respects to the doctrines and ordinances of our United Church, yet that higher order is wanting which is essential to the integrity of an Episcopal Church, and without which it is neither able to impart to its members the full benefit of their communion, nor to exercise the authority which is necessary for the maintenance of its doctrine and discipline and the general purposes of government.

The inconveniences of this imperfection are equally felt in its effects on the general prosperity and usefulness of the Church, and on the exertions of individual Ministers in the stations severally allotted to them. The Church, as a body, has no authorised representative to communicate with the Colonial Authorities or the Government of this country, on any subject, however important to the interests of religion: it has no centre of union, for the prosecution of any beneficial purpose, on uniform principles and consistent plans; no presiding intelligence, to point out to the Clergy the objects to which their efforts should be specially directed, or the means most likely to ensure their success. The Clergy, dispersed for the most part through the country, with few opportunities of mutual intercourse, are left to act on their several views, without a superior to guide them by his advice in matters of difficulty, to assert their just rights, to protect them in the discharge of their duty, to admonish, controul, or correct them when they act amiss: this want of a spiritual authority is more strongly felt in a country, where extensive and populous parishes are often necessarily confided to Young Men just entering on their profession, with little experience, and without the advantages derived from regular education, or the example and practice of older and abler Ministers; and where the Clergy are placed under peculiar difficulties, by the circumstances of the country and the habits and manners of the population.

In making this representation to your Lordship, the Society is borne out by the opinions of many of the most judicious among the Clergy and Laity in the Colonies, who agree in desiring the establishment of an Authority, which would complete the constitution of the Church—would give to its members, what they never yet have enjoyed, the entire benefit of its communion—would maintain order and regularity among its Ministers, and open a field for the exertion of all their energies. The necessity of such a measure will be obviously increased, by the addition to the numbers of the Clergy, which will be required for the instruction and conversion of the Slaves.

In conclusion, the Society begs leave to observe, that the arguments which determined His Majesty's Government to place the Churches of America and India under the direction of Provincial Bishops, apply with at least equal force to the case of the West Indies; and confidently refers to the experience of those instances, as exhibiting satisfactory proof of the benefits which may be expected to result from the extension of a similar Establishment to these important Colonies.

At a subsequent Meeting, his Grace the President announced that Earl Bathurst had entertained the subject with the most favourable consideration; and that his Lordship had required the Board to report, at their earliest convenience, on the precise nature of those details, with respect to the number, rank,

and location of the additional Clergy, which may, in their opinion, be necessary to carry into execution the principle laid down in their Minutes; as well as to effect those improvements in the moral and religious state of the Negroes, which are contemplated in the Resolutions that have lately been passed in the House of Commons.

In reply to this gracious communication; a further representation of the views of the Society on this subject were submitted to His Majesty's Secretary of State: and they feel it to be a cause of high gratification, that, if the Ecclesiastical Establishment is not altogether to the full extent of their recommendation, or commensurate to the wants of the population either white or coloured; yet that it is placed upon a foundation, that embraces all the objects of Episcopal Authority, and which will readily admit of due increase at a future opportunity.

#### ANNUAL SERMON.

The greater part of the Sermon, which was preached, on Friday the 20th of February, by the Lord Bishop of Exeter from 1 Cor. xvi. 9, is devoted to the important subject last mentioned—the formation of an Episcopal Establishment in the West Indies.

#### *Necessity and Advantage of the Influence of Religion in the West Indies.*

After sketching the state of the population in the West-India Settlements, the Bishop thus powerfully urges the duty and benefits of uniting them in one body by the influence of Christianity:—

In such a frame of society, if society it can be called, where the materials are so heterogeneous and the parts so fundamentally disproportionate, what cement is there sufficiently binding to hold the building together? Where the property, the power, the intelligence, and the liberty, all, in short, that gives dignity and moral strength to man, is on the one side, and mere numbers on the other, what is there to determine the rights of each?

It may be thought, perhaps, that Law, or at least a sense of Natural Justice, would be sufficient to define and to secure them. But the Law is unwilling to interfere in the disposal and management of private property; and the selfishness

of the human heart is apt to extinguish all sense of Equity, where there are no public rights to enforce it. So long, therefore, as the Master shall command, and the Slave obey without question or resistance, there may be peace; and, in some degree, there may be kindness between them: but there will also be pride and contempt, in the one party; and, undoubtedly, meanness and debasement, in the other. In such a state of things, there may be the fallacious appearance of security, but in reality there will be constant danger: for pride will too often produce oppression, and contempt break out into cruelty and insult; which, in their turn, will infallibly provoke resistance and the desire of revenge; and, in the absence of all mutual respect, which can only exist where there is some sort of equality, there will ever be, at the best, distrust on the one hand, dissimulation on the other, and dislike on both.

Some common principle, therefore, which Law cannot infuse—some common bond, which Society itself cannot supply—must be found to interpose, and to unite these unequal and discordant parties; or a field will undoubtedly be open, for the display of every bad feeling and the exercise of every evil propensity, which unrestrained power in the few, or the keen sense of degradation and injury in the many, may give rise to.

Now Christianity is the only bond sufficiently comprehensive to effect this. It embraces, equally, the Freeman and the Slave; and, while it permits and sanctions the inequality of their stations, it acknowledges them both as equal objects of its regard. It tells them that they are all the children of one common Father, and the Heirs of one common Promise; partakers of the same heavenly Grace, and candidates for the same heavenly Reward. As Brothers in the eyes of God, it bids them meet together in the same House of Prayer, and join in the same Service of Praise and Thanksgiving: while, abroad and at home, it still, equally, impresses upon them their relative obligations; and inculcates, equally, the duty of kindness and compassion in the Master, of good-will and obedience in the Slave.

The exertions of two bodies of Labourers among the West-India Slaves—the Missionaries of the United Brethren for nearly a cen-

tury, and the Wesleyan Missionaries for about half that period—have been the means, under the Divine Blessing, of bringing tens of thousands of these Slaves to the full enjoyment of the Gospel; and wherever these Christian Slaves have had the benefit of religious superiors, there the picture here sketched by his Lordship has been realized.

*Benefits of an Episcopal Establishment in the West-Indies.*

The endeavours hitherto made to promote Christianity among the Slaves have found their chief obstacles in the state of society in the West-India Settlements. On this subject the Bishop remarks—

In a society so constituted as that of our West-Indian Islands, even to obtain for Christianity a reception and respect; to lay the foundation of that influence, which, when rightly comprehended, it is calculated to possess over the mind, the heart, and the imagination—something more is necessary than the simple display of its inherent beauty and loveliness. It must also have the sanction of Authority. For the efforts of single Missionaries, however active and devout, carry with them but little weight: they are separate, and often inconsistent; and their effect almost always transient. And even where there is greater unity of purpose and greater union of exertion, as among the Clergymen, Catechists, and Schoolmasters employed by our Society, yet there is little perhaps beyond personal character to command attention and respect. The Parochial Clergy, indeed, resident upon their several Cures, are capable of producing much good; but, however zealous they may be in the discharge of their duty, the smallness of their number and the narrowness of their income necessarily limit the sphere of their exertions. Nor would the mere removal of these hindrances render them, alone and by themselves, sufficient to their task: for, with greater numbers and increased means, there would be greater need of superior authority and controul, of due subordination and mutual dependence.

But all these advantages will be gained, at once, by an Episcopal Establishment on the spot. The Church of

Christ, thus constituted, is best calculated to impress veneration, as well as to conciliate favour; to enforce attention, as well as to secure regard: and His religion, thus taught, comes recommended, not only by the piety of the Preacher, but also by the respectability of the Order to which he belongs: it bears with it, in addition to the weight of personal character, the authority of an Establishment. In such a Form of Church Government, the diversity of administration, far from creating confusion, gives unity to its plans and efficiency to its operations. The difference of rank carries its influence among all parts of society; and Christianity itself not only strikes the deepest root, but extends also the widest ramifications. The Church becomes, as it ought to be, a Third Estate in the Community; and fills up the immense void between the Governors and the Governed, between the Master and his Slaves: independent of both, yet connected with each, it forms the very corner-stone of their Commonwealth; and, by its weight, no less than by its position, gives strength and consistency to the whole structure.

The influence of such an Establishment in our West-Indian Islands, circumstanced as they are, will be most extensively and beneficially felt. It will be felt by the Planter, in the support which it will lend to legitimate authority; by the Negro, in the check which it will oppose to the abuse of power; and by all, in the wholesome strength which it will give to public opinion, and the lasting energy which it will impart to Morality and Religion. It will be felt, too, most advantageously by the Ministers of the Gospel themselves: for, although they may not be entirely exempt from Episcopal Jurisdiction, yet it must be allowed that they are too far removed from the regular inspection of the Prelate, to whose Diocese they have hitherto considered themselves to be attached.

These are a few of the advantages, which, at all times and upon general principles, might be fairly expected to arise from the foundation of a regular Episcopal Church in the West-Indian Islands: they furnish, of themselves, abundant grounds for the anxious wish, long entertained by this Society, to see the project adopted and matured. But, great and weighty as these considerations are, there are others still greater and more specific, which evince, not

only the expediency, but the absolute necessity, of its immediate establishment.

The present state of affairs in those Islands is one, which compels the attention of all classes of our fellow-citizens: it concerns the Commercial, no less than the Ecclesiastical Orders of the community; the Statesman, no less than the Missionary. For the changes, which a few years have brought about in the condition of the Negro Population, are, in every point of view, of the greatest moment. The decline, if not the extinction, of their popular Superstition; the decrease of promiscuous intercourse, and of the crimes which arose from it; the growing inclination to marriage, and the careful nurture of their progeny, occasioned by the improved system of their management and education; their increased numbers, their increased knowledge, and consequently their increased power; the abolition of the trade, which made them Slaves, by our own Government, and its denunciation as piracy by that of America\*; the example of the Empire founded by their brethren in St. Domingo; and the question constantly agitated among ourselves concerning their own emancipation—all these circumstances have conspired to awaken hopes, expectations, and desires, which must materially affect their ardent character. It is impossible now to quench those hopes, or to check entirely those desires. Indeed, so far as they may urge them to the acquisition of sound knowledge and the practice of pure religion, they are rather to be fostered than discouraged; but then, in order to preserve the equilibrium of the community, a countervailing power must be exerted to balance the increased weight in the scale of the Negro. And where can this power be placed? It cannot be entrusted directly to the Planter, because it would add, not to his strength, so much as to his invidiousness: nor to the Colonial Government alone, for it would require another and a higher sanction than that of human laws to support its influence. Where, then, can it be confided so safely or so advantageously as to the hands of a regular Church Establishment, whose duty and interest it will be—to assist

the Local Government in calming the fear and allaying the ferment of the times; and to reconcile the Planter to the propriety of granting, and, in due time, to fit and prepare the Negro for receiving that liberty, which, with religion and the love of order, will be really a blessing to him, but, without them, will infallibly prove a curse.

It is not for me, in this place especially and on the present occasion, to express an opinion upon the political measures, which have led and are still leading to these momentous changes in the state and circumstances of our West-Indian Empire. It is enough for me to refer to the changes themselves as reasons only for an Ecclesiastical Establishment, and as grounds for increased exertion in promoting the melioration of the moral and religious condition of the Slave Population.

If there be any thing of conclusive argument in what has been now adduced upon the subject, it must, I think, be allowed, that, from the very constitution of society in the West Indies, no less than from the important changes now taking place there, a greater necessity exists for the judicious combination of all ranks and orders in the Church than ever existed before. It will, also, I trust, be allowed, that present circumstances open a great door for the Propagation of the Gospel, and one that may be rendered effectual by the establishment of Local Episcopacy.

On the opposition, which, on various grounds, may be anticipated, his Lordship remarks—

Let not the number of our adversaries alarm us, nor their enmity deter us from the prosecution of the great work which we have in hand. Opposition must always be looked for, and may often be converted into an instrument of good; for if the spirit which it produces be but free from personal animosity and the uncharitableness of party, its effect must ever be to purify our motives and inflame our zeal. And, in the present instance, we have strong allies, in the roused attention of the nation at large, in the redoubled exertions of all good men, in the bright example of the East, and in the general feeling of those connected with the West both at home and abroad—the feeling, that their cause is the same with ours; that the Propagation of the Gospel is

\* The same vigorous and salutary measure was adopted by Parliament, in a Bill passed on the 31st of March.—EDITORS.

the best means of securing the integrity of our Colonial Empire; and that Christianity, by equalizing and conciliating the whole Island Population, will be the best defence against invasion from without and insurrection from within.

This conviction will give us auxiliaries numerous, powerful, and indefatigable: this will unite the intelligent Planter, the zealous Missionary, and the true because judicious friend of Humanity: this will give to the cause of the Gospel, the support of the Merchant and the protection of the Government.

But if, in spite of all our combined exertions, the alarms of the present day should be hereafter verified; if the communication of knowledge and the propagation of the Gospel, so long and so unhappily delayed, should be insufficient to prevent the anticipated evils; if the changes effected in the condition of the Negro Population, though conducted with judgment and justice, should unfortunately terminate in the dismemberment of our West-Indian Empire—still, under all our losses and under all our disappointment, it will be a consolation to know that nothing was omitted in our own time, that could retard or soften the blow; and that, before it fell, the seeds at least of good order and religious obligation were widely sown, and the model of a pure and apostolical Church erected in those islands. It will be a consolation to reflect, that the admirable Form of Church Government, which we ourselves possess, may still survive the shock of separation; and, though for a time perhaps reduced or overthrown, may yet, like the similar Establishment in our ancient Continental Colonies, revive hereafter and recover its strength, and spread wide in future ages its influence and its example among surrounding nations.

*Opposition and Difficulty overruled for the Extension of the Gospel.*

From the words of the text—*For a great door and effectual is opened unto me, and there are many adversaries*—his Lordship remarks—

It is, perhaps, too much to say, that the progress of the Gospel throughout the world has always been in exact proportion to the number of its adversaries or the vehemence of their opposition; but it cannot, I think, be denied, that resistance and difficulty have been gene-

rally favourable to its real and effectual extension. As the graces of the Christian Character in individuals are developed and matured by hardship and trial, so likewise the cause of Christianity itself has been often promoted by oppression and danger. Whether it were, that hostility called forth increased exertion, or increased exertion provoked corresponding resistance, the fact undoubtedly is, that opposition and advancement have generally been commensurate, and that the progress of the Gospel has been accelerated by the very means which threatened to retard or suspend it.

Opposition, therefore, however it may deter the lukewarm or the fainthearted, affords no just ground for inactivity or despondency in the great task of preaching the Gospel to all nations. We have the example of the Apostles, we have the conclusions of reason, we have the lessons of experience to convince us, that resistance and difficulty are among the appointed means of stimulating and concentrating our efforts for its propagation.

And, with this conviction on our minds, we may behold, not indeed with unconcern, but with less uneasiness and sorrow, the occasional failure of our warmest hopes; and hear without impatience or mistrust the sneers of our adversaries, when they point to the continued blindness of the Jew, or the unyielding abominations of the Gentile. Like the remnant of the Canaanites in the Holy Land, the Jew, the Gentile, and the Mahomedan are left, perhaps, to prove our virtue, and to perfect that which is lacking in our faith.

Meanwhile, however, there is much to console and encourage us. There are many circumstances in the present day, which justify the expectation, that the great impediments to the propagation of the Gospel will, in some degree at least and in some parts of the earth, be speedily overcome. We may survey, with increasing hope, the gradual removal of Heathen Darkness; and rejoice, with growing joy, at the day-spring of the Gospel, as it breaks through the mists of superstition and idolatry. It may be long, indeed, before the Sun of Righteousness shall shine forth, in his meridian strength, on the benighted regions of the east and of the south; but we may hail the dawn of that *everlasting light*, which shall one day equally illuminate *the isles of the Gentiles and the city of our God*.

## CHURCH MISSIONARY SOCIETY.

## PROCEEDINGS OF ASSOCIATIONS.

*Meetings in Ireland.*

The Rev. Joseph Parson lately visited Ireland, at the request of the Hibernian Auxiliary, and attended the following Meetings in Dublin and to the North:—

Sept. 9: *Dublin Ladies*—Sept. 3: *Naas*: T. Burgh, Esq. Chairman—Sept. 7: *Newry*: Trevor Corry, Esq. Chn.—Sept. 8: *Rossvicror*: Rt. Hon. G. Knox, Chn.—Sept. 9: *Lisburn*: Col. Hawkshaw, Chn.—Sept. 10: *Belfast*: Major Rainey, Chn.—Sept. 11: *Downpatrick*: Right Hon. Earl of Roden, Chn.

At *Lisburn*, a great number of Young Persons being present, a Juvenile Association was there organized, in connection with the Lisburn Ladies' Association. At *Downpatrick*, an Association was formed.

The Rev. J. H. Singer, one of the Secretaries of the Auxiliary, assisted at Dublin and at Naas; and the Rev. R. H. Nixon, the other Secretary, throughout the rest of the journey. Besides these Gentlemen and the Chairmen, the following assisted at one or more of the Meetings:—

Rev. John Harrison—Rev. Moore Morgan—Rev. Edward Wade—Rev. Mr. Cobbe—Mr. Wolfe—Mr. J. W. Doran, one of the Society's Students—Mr. W. Dalton—Rev. Marcus Falloon—Rev. W. Stewart—Rev. Mr. Cumming—Rev. C. Boyd—Rev. Mr. Collis—Rev. Rich. Maunsell—Rev. C. Campbell—Daniel Maunsell, Esq.—Rev. C. Wolseley.

Mr. Parson was not able to stay in Ireland long enough to proceed southward. Mr. Singer, therefore, visited the Associations in that quarter, where Meetings were held as follows:—

Sept. 20: *Ferry*: Rev. Dr. Woodward, Chn.—Sept. 21: *Cork*: Very Rev. the Dean of Cork, Chn.—Sept. 22: *Bandon*: Rev. Horace Newman, Chn.—Sept. 23: *Clonakilly*: Rev. Dr. Stewart, Chn.—Sept. 24: *Dunmurry*:—Cox, Esq. Chn.—Sept. 25: *Kinsale*: Rt. Hon. and Rev. Lord Kingsale, Chn.—Sept. 27: *Cove*: S. French, Esq. Chn.—Sept. 28: *Youghall*: Capt. Parker, Chn.—Sept. 29: *Cork (resumed)*: Very Rev. the Dean, Chn.—Sept. 30: *Cappoquin*: Rev. W. Power, Chn.—Oct. 1: *Clonmell*: Rev. Dr. Bell, Chn.

At *Cork*, as we stated at p. 463 of our last Number, the Meeting of the 21st of September was violently interrupted by Roman Catholics, and resumed on the 29th. At *Kinsale*, also, the Meeting was interrupted by a Roman-Catholic Priest: an Association was formed there, under the presidency of the Right Hon. and Rev. Lord Kingsale. At *Youghall*, a Meeting of Ladies was held in the morning, and that of the General Association in the evening.

The following Gentlemen assisted:—Rev. Francis Jones—Mr. J. W. Doran—Rev.

Dr. Quarry—Rev. Dr. Austen—Rev. H. Irwin—Rev. Rich. T. P. Pope—Rev. Edward Alcock—Rev. Edward H. Kenny—N. M. Cummins, Esq.—T. Kenny, Esq.—Rev. H. Sadleir—Col. Travers—Rev. W. Stewart—James Cummins, Esq.—Rev. James McCheam—Rev. T. Tuckey—Rev. Peter Roe—Lieut. Trenton, R. N.—Rev. H. H. Beamish—Rev. W. R. Meade—Rev. James Stewart—Rev. R. Meade—Rev. W. M. Lombard—Major Freeman—Rev. Mr. Baldwin—Rev. W. Hallaran—Rev. J. R. Cotter—Rev. Mr. Pack—Mr. Allen—Rev. B. Swete—J. W. Topp, Esq.—Rev. Mr. Homan—Mr. Palmer—J. Smith, Esq.—Rev. H. Woodward—Hon. Bapt. Noel—Capt. Gordon, R. N.

The Rev. R. H. Nixon attended, on the part of the Auxiliary, at the following Meetings at Longford, Boyle, and Sligo. At *Waterford*, the Rev. Peter Roe attended on the part of the Auxiliary:—Oct. 18: *Longford*: Col. Achmety, Chn.—Oct. 19: *Boyle*: Rt. Hon. Viscount Lorton, Chn.—Oct. 20: *Sligo*: Mr. Provost Ormsby, Chn.—same day: *Fethard*: Rev. H. Woodward, Chn: Col. 401—Oct. 22: *Waterford*: Very Rev. the Dean of Waterford, Chn.

At *Longford*, an Association was formed; and at *Waterford*, under the presidency of the Very Rev. the Dean, another was organized.

The following Gentlemen assisted:—Rev. G. Crawford—Rev. C. H. Minchin—Rev. T. Gregg—Rev. G. Brittain—Rev. W. Digby—Rev. Alex. Hudson—Rev. R. Flood—Capt. Robertson—Capt. Tenison—Morgan Crofton, Esq.—Ven. the Archdeacon of Elphin—Robert Elwood, Esq.—Rev. Mr. McCrea—H. Fry, Esq.—Rev. Matt. Shew—Rev. W. Percy—Rev. Mr. Mallow—Rev. T. Hackett—J. Palliser, Esq.—Col. Gough—Rev. Dr. Bell—Rev. Rich. T. P. Pope—Rev. Peter Roe—Rich. Wright, Esq.—Hon. Bapt. Noel—Capt. Gordon, R. N.—Francis Despard, Esq.—Rev. H. Bolton—Marmaduke Newport, Esq.—Rev. W. Frazer—Rev. T. Tenison Cusse—Rev. W. Price—Rev. Rich. Fleury—Mr. T. Harris—John Alcock, Esq.

We quote, with much pleasure, the remarks of a Gentleman who took an active share on these occasions, particularly in the South. They have reference to that system of public opposition to the proceedings of Protestant Societies, which the Roman Catholics have recently organized in both Ireland and England; and which will unquestionably end, if encountered by appropriate means and in a right spirit, by the emancipation of multitudes from that mental bondage in which they have been so long held:—

In the South, our visit was most gratifying. The interruptions, which the London Hibernian Society had met with, and the un-



provoked violence, with which we were treated at Cork, excited a spirit in our favour, which, I trust, will long outlive the occasion. Upwards of one hundred Clergymen of the Established Church attended our Meetings in the county of Cork alone; and many accompanied us through the tour.

We experienced a slight interruption from a Roman Catholic Priest in Kinsale, who, notwithstanding the Meeting was held in a Church, and Lord Kingsale, himself a Clergyman, was in the Chair, came forward to oppose the formation of an Association—questioned the truth of our statements—and particularly urged us NOT TO SEND OUT THE SCRIPTURES WITH OUR MISSIONARIES, as THE BIBLE NEVER CONVERTED ANY ONE. The Rev. Gentleman was answered, and the feeling of the Meeting was most decidedly against him.

Our adjourned Meeting at Cork was the most splendid which I have ever attended. It was crowded with all the respectability of Cork; among whom were the Clergy, who surrounded the highly respected and learned Dean, who took the Chair. The Speakers were heard with enthusiasm; and the attack on us there has only rooted us more firmly.

I congratulate you, my Dear Sir, on the result of those Meetings; and feel myself entitled to say, that the zeal, spirit, and Christian feeling, displayed by the Clergy in the South of Ireland, is a cause of gratitude and thanksgiving to the Giver of every good and perfect gift—the Head of the Church, which is His body. What would you think of Clergymen and poor Protestants coming 30 and 40 miles to attend our Meetings? Yet such was the fact, in numberless instances.

You are acquainted with the circumstances attending our Cork Meeting. Both that and Kinsale should receive the publicity of the Missionary Register. England wants to know what Irish Popery is. It is the BIBLE which is the object of attack; and feeling, as they do, that, by our Societies and Public Meetings, the mass of the population is penetrated and the moral darkness about to be dissipated, they anxiously endeavour to disturb these Meetings, or to convert them into places of political debate. I attended, lately, a Meeting of the Bible Society in Kilkenny, when such conduct was again exhibited; and I have just heard that the Archbishop of Tuam was obliged to leave the Chair of a similar Meeting. May God give us temper, knowledge, and a Christian spirit, in these trying times!

#### *Sermons and Meetings in Lincolnshire.*

The Rev. R. Milne has lately preached the following Sermons for the Society:—

Sept. 12: *Bellean*, and *South Thoresby*: Coll. 81. 71. 3d.  
—Sept. 19: *Legburn*: Col. 61. 6a. 6d.—Sept. 26: *Marsh Chapel*, *Fulston*, and *Fotherby*: Coll. 144. 8a. 6d.—Oct. 10: *Aswurdby*, *Croft*, and *Wainfleet*: Coll. 144. 13a. 11d.

Mr. Milne has also assisted at the formation of the following Associations.

At *Louth*, on the 17th of August, a Meeting was held at the Mansion House, when a Ladies' Association was formed, in connection with the Association recently established in *Louth*. A Committee of Twenty-four Ladies was appointed.

On the 12th of October, an Association was formed at *Grimsby*, when about 94 was contributed. A meeting of Ladies was afterward held, when Six gave in their names as Collectors.

On the 18th, at *Kenwick House*, a Ladies' Association for *South Thoresby* was formed, and the names of Six Collectors received.

#### UNITED BRETHREN.

##### *Disavowal of some Proceedings of a Missionary at Barbadoes.*

We have been requested by the Rev. C. I. Latrobe, Secretary of the Brethren's Society for the Furtherance of the Gospel, to give publicity to the following Circular, addressed to the Secretaries of different Missionary Societies.

I have been desired by the Committee of the Brethren's Society for the Furtherance of the Gospel, to adopt some mode of counteracting the effect, which we fear must be produced in the minds of some of our Brethren in other Denominations, by a paragraph, contained in a Petition of our Missionary in Barbadoes, which he thought proper to present to the House of Assembly in that Island, and which we have only seen in the Times Newspaper of the 15th of September, having received no account from himself.

In the said paragraph, he insinuates that Missionaries of other Denominations have acted in an unchristian and disloyal spirit, and thereby brought an odium on the name of Missionary, &c.

I conceive that an Address to you will be most effectual, declaring to you, as representative of the Church Missionary Society, our most decided disapprobation and disavowal of such a censure, against persons for whom we feel every degree of regard and brotherly affection.

It is an invariable rule in our Church, never to suffer any interference with the proceedings of other Societies; and, more particularly, never to judge and condemn other labourers in the same vineyard, though differing from us in

forms, and even perhaps in their views and manner of conducting their work. We, therefore, exceedingly regret that any of our Missionaries should have acted so contrary to our injunctions. He had received no authority from the Directors of our Missions to present a Petition to the House of Assembly; and we can account for such a departure from our usual practice, only from his having been advised, that such a step was necessary to obtain permission to extend his labours to a new station on an Estate, to which the Proprietor had invited the Brethren.

In the present state of excitement and irritation of men's minds in some of the Islands, we have reason to suppose, that the person, whom the Missionary consulted and employed to draw up the Petition, inserted the paragraph alluded to; which the Missionary inadvertently signed, and thus made his own.

Such a proceeding, however, cannot be more unpleasant and offensive to our Brethren in other Denominations than it is to us, and to our whole Church; and we beg you to believe, that, neither in this instance nor with respect to any remarks which we have found made in various publications on the distinction between our Missionary Labours and those of other Societies, have we, or any of our Brethren, given the least occasion for the invidious comparisons which they contain. They are more distressing to us than we can describe; and we can assure you, as our fellow-labourers in the same important cause—which is not ours, but the Lord's—that we highly respect your Missionaries and their work; and pray to the Lord of the Harvest, that He would bless them with abundant fruit. Nothing would give us more pain, than to see disunion and strife injuring the effect of our common exertions to promote the extension of our Saviour's Kingdom on earth.

A proper remonstrance has been sent to the Missionary in Barbadoes, by the Directors of our Missions; and his removal will soon take place.

#### AFRICAN INSTITUTION.

##### EIGHTEENTH REPORT.

THE Directors continue to exercise a vigilant attention to the great interests of Humanity, in respect of that traffic in human beings,

which is still the opprobrium of several of the Continental Nations. Details are given relative to the Netherlands, Spain, Portugal, France, Sweden, and the United States: from these we shall make such extracts as will shew the general state of the question in those countries; reserving for the next Survey some notices relative to the Slave Trade in other parts of the world. The extracts which refer to the conduct of Portugal and France will awaken the indignation of every just and humane reader: these extracts are confirmed by full details in the Appendix to the Report.

#### *Contraband Dutch-Slave-Trade.*

The last Report contained an additional Treaty, signed at Brussels on the 31st of December 1822, for more effectually suppressing the Dutch Slave-Trade. Its provisions are highly important, giving to our cruizers a right of seizing Dutch Ships; not only when they have Slaves actually on board, or when they have had them on board but have landed them in order to elude capture, but when they are found, within certain limits, with an outfit and equipment which shew them to be intended for the Slave Trade. Much of the correspondence between our Government and the Court of the Netherlands is occupied with this subject; and with remonstrances respecting the supineness of the Government of Surinam, in preventing the fraudulent introduction of Slaves into that Colony.

#### *Spanish Slave-Trade.*

The Records of the Mixed-Commission Court of Sierra Leone, during the year 1822, exhibit six cases of Spanish Ships condemned for slave-trading. In addition to these, the Sierra-Leone Gazette specifies several Spanish Slave-ships, which had been detained by his Majesty's cruizers in 1823; and several more, evidently the property of Spaniards, but which were protected from capture by the French Flag.

It is now made the law of Spain, that all captains, masters, and pilots of Spanish Vessels, who purchase Negroes on the coast of Africa, or introduce them into any part of the Spanish Monarchy, or are found with Slaves on board their vessels, shall lose their

vessels, and be sentenced to ten years' hard labour on the public works. It is to be regretted that these penalties should be so limited in their operation: they ought to extend to all Spanish Subjects engaged in the Slave Trade, as principals or agents.

The Letters of the British Commissioners at the Havannah, however, clearly shew, that, notwithstanding this law, nothing has been effectually done to prevent the importation of Slaves into the island of Cuba.

*Portuguese Slave-Trade.*

During the year 1822, thirteen Portuguese slave-ships, having on board upward of 1700 Slaves, were condemned at Sierra Leone, for trading in Slaves north of the Line. Some of the cases involved perjuries without end, and atrocities of the most outrageous and revolting kind; and implicated, in the guilt attending them, Portuguese Functionaries on the coast of Africa, of the very highest class: and all of the cases afforded proofs of the most reprehensible disregard, on the part of the Brazilian Authorities, of the stipulations of the treaties with this country. The licences granted to these ships permitted them, while their destination was declared to be to Africa south of the Line, to visit St. Thomas's, Cameroons, Calabar, &c.; which no motive could be assigned for their visiting, but that of carrying on an illicit Slave Trade. Nay, the Authorities in Brazil appear to have concurred with the contrabandists, in giving fictitious names to places north of the Line, borrowed from places south of the Line, for the purpose of deceiving the British Cruizers and the Mixed-Commission Courts.

Our Government made use of these and other circumstances, as they occurred, to press upon Portugal, with an earnestness that does the highest credit to its zeal in this cause, the necessity of a more vigorous enforcement of her own laws, and of her treaties with this country; but, apparently, with little effect.

On the separation of Brazil from the Mother Country, Mr. Canning lost no time in representing to the Portuguese Government, that there could now remain no pretence for refusing entirely to abolish the Slave Trade: it had been prolonged by Portugal, solely for the sake of Brazil; and it now only re-

mained to prohibit it entirely, under the Portuguese Flag, to the south as well as to the north of the Line. To this application, however, the most peremptory negative was given; and a threat was even held out, that, if Great Britain should proceed on this principle, Portugal would at once consider all her treaties with Great Britain as null and void. The necessity of continuing the traffic was also maintained, on a ground which until now had never been urged, or even heard of, and which is unfounded in point of fact; namely, that the Slave Trade is required for supplying, not Brazil, which, it is now discovered, does not need them, but its other African and Asiatic Possessions, with labourers.

What conduct may have been pursued by the Brazilian Government on this subject, is not known; but, undoubtedly, that pursued by Portugal is calculated to produce the most indignant feelings in every humane and liberal mind.

In the year 1822, it appears that 28,246 Slaves were imported into Rio de Janeiro alone, from the coast of Africa. The number embarked had been 31,240—3484 having died on the passage. In one vessel, containing 493 Slaves, 194 had died: in another, containing 631 Slaves, 213 had died; in a third, containing 418 Slaves, 215 had died, &c.

The number imported into Bahia, in the same year, was upward of 8000.

*French Slave-Trade.*

The largest chapter in this calamitous detail must be given, it is to be feared, to France. The remonstrances to that Power have been frequently and urgently, but unavailingly, renewed by Sir Charles Stuart, our Minister at Paris.

Full details, which speak loudly to the dishonour of the French Government, are given by the Directors. The following passage sufficiently indicates the nature and course of its delinquency:—

No one will deny, that, in England, there is a deep and general feeling adverse to the Slave Trade—that not only Naval and Revenue Officers, but private Individuals also, have a powerful motive to vigilance, in the large rewards which they receive for the discovery of slave-trading transactions—and that voluntary Associations exist for

the suppression of this traffic, composed of men little likely to slumber over the infraction of the Abolition Laws. If, then, under these circumstances, the French Government has been neither less active nor less sincere than the English Government, how has it happened that not one instance of Slave-Trading under the English Flag should have been detected during the last ten years, while the instances of French Slave-Trading should have been absolutely innumerable? How happens it, also, that notwithstanding the multiplied proofs which the French Government has had, of the utter inefficacy of the present laws in repressing the Slave-Trade, it should still refuse to affix an infamous punishment to the crime; while, in England, the crime is assimilated to piracy? And how happens it, lastly, that, while from England not a Slave Ship can be shewn to have been fitted out during the last year, indeed for many years previous, it can be shewn, that, from the single port of Nantz, no fewer than 30 Slave Ships were fitted out, in the course of only a few months of the year 1823, with scarcely an attempt at concealment, and with the full knowledge and participation of multitudes in that port? Slave Ships under the French Flag still actually swarm upon the African Coast: they carry on their trade there with perfect impunity, being visited even by French Cruizers without molestation; and, in consequence of their immunity from British Capture, they not only protect extensive interests properly French, but shelter the criminal adventurers of other nations from detection and punishment.

These things have been brought under the notice of the French Government, in all their horrid and disgusting details, and the French Slave-Trade still proceeds as actively as before!

What France will do under these circumstances remains to be seen. No one can doubt for a moment, that it is completely in the power of the French Government to put an end to the Slave Trade if it pleases; but it is no less obvious, that, while the penalties attached to it are merely pecuniary, no degree of vigilance on the part of public functionaries can prevent its being carried on, so long as the profits will pay for insurance. If a law were passed, as has been already often, though most unavailingly, remarked, inflicting an in-

famous punishment—as the brand, or the galleys—on all who embark capital in this trade, on the agents employed in it, and on the captains and officers of slave ships; and if adequate rewards were given to informers and seizers, there is little doubt that in France, as in England, its suppression would be to a great degree effected.

But, while the Directors deplore most deeply the course of proceeding pursued by the French Government respecting the Slave Trade, and the failure of every hope which had been encouraged, by its reiterated assurances that effectual measures of repression would be adopted, and by its warm professions of attachment to the cause of humanity; they feel, at the same time, the most lively satisfaction in contemplating the interest which the subject begins to excite in France. The Meeting is already aware, that, about two years ago, a Committee was instituted in Paris for the Abolition of the Slave Trade, consisting of many distinguished individuals: their proceedings have been marked by an enlightened zeal; and they have been employed in diffusing, from time to time, such information as was likely to awaken a more extensive feeling in favour of the African Cause.

#### *Swedish Proclamation against the Slave Trade.*

An instance of a vessel found trading under the Swedish Flag, on the African Coast, in July 1822, led to a correspondence with the Swedish Government, which has produced a most satisfactory result. A Royal Ordinance, bearing date the 7th of February 1823, has been promulgated by his Swedish Majesty, to the following effect:—

We, Charles John, do hereby declare, that, desiring most carefully to maintain the principles which have been adopted by our father, King Charles the Thirteenth of glorious memory, and which are conformable to our own sentiments, against the Traffic of Slaves, have found it expedient hereby to declare, that Swedish and Norwegian Vessels, which shall be employed in the Slave Trade, shall lose, by this contravention of our orders, our Royal Protection, and that of our Officers and Functionaries; that we shall see with satisfaction discovered and punished every use which may be made of the Swedish and Norwegian Flag, in the prosecution of this odious traffic; and that, in consequence, all vessels which shall be found participating in the Slave Trade under Swedish and Norwegian Colours, shall be looked upon as not carrying those colours; which shall hereafter be considered as law.

In addition to this frank and honourable declaration, the Swedish Monarch has also promised that the most rigid orders shall be given, to prevent any fraudulent proceedings from taking place at the Swedish Island of St. Bartholomew, for the purpose of covering slave-trading practices.

A Convention will probably be framed, between this country and Sweden, on the basis of the above Proclamation.

*The Slave Trade denounced as Piracy, by Britain and America.*

It has now become unnecessary to go at length into the various negotiations, which this Government had entered into with the Government of the United States, and which have at length so happily terminated in an agreement to form a Treaty, by which the high-contracting parties shall mutually bind themselves to treat Slave-Trading by any of their subjects, under any flag, or in any part of the world, as **PIRACY**. In order to facilitate such Treaty, laws have already been passed in both countries, imposing the punishment of Piracy on the Slave Trade.

It is, indeed, a most gratifying circumstance, as Mr. Canning well observed—

That the two greatest Maritime Nations in the world should so far compromise their maritime pride, as to act together for the accomplishment of such a purpose; especially as the realization of this arrangement would probably not be the termination of its benefits. It would be felt, in all future discussions respecting the Slave Trade, that the united remonstrance of such Powers would thus receive no small force, in bringing others to a common understanding with them, in support of a virtuous and beneficent confederacy for the universal Abolition of the Slave Trade.

*Slavery rejected by the State of Indiana.*

The rapid increase of the Slave Population in the United States has led the owners of them to make strenuous efforts, to obtain fresh markets for their surplus labourers. With this view, it was lately proposed, that the New States of Indiana and Illinois, from which, by their original constitution. Slavery was absolutely excluded, should meet in Convention, for the purpose of altering their laws in this respect. The proposal excited, throughout the whole range of the United States, a very animated controversy on the comparative advantages of Free and Slave Labour; and several publications, which appeared  
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in this country in the course of the last year, have been republished in America. The cause of humanity and justice has already triumphed in Indiana: the insidious proposal has been there rejected. We trust that it will share a similar fate in Illinois, whose Convention was to assemble about this time.

*Report on the Slave Trade, by the late Sir Robert Mends.*

The late Sir Robert Mends addressed a Letter to the Secretary of the Admiralty, dated June 26, 1822, in which that lamented Officer communicated the result of his observations, while in command on the Coast of Africa, on the state of the Slave Trade. The following extracts will confirm every humane Reader in his detestation of this brutalizing traffic.

The facts which have come to my knowledge, in my opinion go far to establish this point, that the Slave Trade will never be suppressed till the right of search be freely admitted, and every ship, found with Slaves on board or evidently engaged in slaving, be liable to condemnation to such ship-of-war of any nation as may seize her. While the Slave Trade lasts, as a man can readily convert the person of another into cash, with much less trouble than he could raise the hundredth part of the value by labour, it gives rise to every sort of dissipation and licentiousness; leading the mind of the more active of the Natives away from the less-productive and slower pursuits of agriculture and commerce. But, wherever the Traffic in Slaves has been checked, the Natives appear to have shewn a fair and reasonable desire of cultivating the natural productions of their country. Our resident Officers and Merchants agree in asserting, that these would be raised to any extent for which a market could be found.

Their Lordships being already acquainted with the desperate attack made by the French and Spanish Slave-Ships in the river Bonny, in last April, on the boats of this ship and the *Myrmidon*, which ended in the capture of the whole of those ships; I feel it incumbent on me to mention a combination said to be entered into, by the officers and crews of the whole of those vessels, by which they bound themselves to put to death every English Officer or Man, belonging

to the Navy, who might fall into their hands on the coast of Africa: this was in perfect unison with all and every thing, which the slave-dealing has engendered. Of a similar nature, was the agreement between the Spanish Captains and their Seamen; the latter binding themselves **BLINDLY TO OBEY EVERY ORDER, OF WHATEVER NATURE IT MIGHT BE**, and, in case of the vessel being taken, not to receive any wages. Such is the depravity to which this Slave Trade debases the mind and the character of the desperate banditti engaged in it! These outlaws and robbers assume any flag, as best suits their purpose at the time; and would equally trample on the Lily that protects them, as on the Crucifix which they impiously carry in their bosoms.

It is needless, Sir, to swell this Report with repeated instances of the cruelty and savage feeling to which this trade gives rise, in every shape of cool premeditated murder and shameless atrocity, which avarice and a total disregard for the victims of it can suggest, as it best suits interested purposes. This has been laid before the world by writers perfectly competent to the subject. Nor let it be supposed that any description of it has been too animated: it is impossible it could be so. It is necessary to visit a Slave Ship, to know what the trade is.

Wherever this baneful trade exists, the civil arts of life recede, commerce disappears, and man becomes doubly ferocious. It is scarcely to be believed, that an attempt was made to blow up a vessel, with upwards of 300 Slaves on board, almost all of them in irons, by her crew hanging a lighted match over the magazine, when they abandoned her in their boats, and the Iphigenia took possession of her! Were this a solitary instance of the feeling which it elicits, it ought, of itself, to induce every European Government to take effectual measures for its suppression; but, while succeeding years only bring forward a repetition of similar deeds, varied alone in form and guilt, hypocrisy itself scarcely dares to couple the name of Christian with that of its protectors.

In bringing this Report to a close, it would afford me much real satisfaction, were I enabled, from what I have seen and heard on the Coast of Africa, to hold out to their Lordships any idea of the Slave Trade appearing to diminish:

the reverse is, I believe, the fact; for it is seen, with fearless impudence establishing itself throughout immense territories, in open defiance of every restraint; particularly by the subjects of France, Spain, and Portugal, whose ships engaged in it are numerous beyond belief; and many of the former, if not the greater part, commanded by Officers of the Navy, who delight in appearing in their naval uniforms when visited by the English.

To the testimony, therefore, of those Officers who have preceded me in this command, I am compelled to add my own, that the Traffic in Slaves has not decreased; nor do I see how it can, while it is supported by European Protection, in the most open and avowed manner, and defended by force of arms. Were the British Ships, employed on this coast for its suppression, allowed to act with freedom, it would in a short time be so cut up and harassed, as not to make it worth the risk, trouble, and disappointment which would inevitably follow. But, till then, we must submit to the mortification of seeing the anxious hopes of our country on this subject disappointed, and the efforts of the Navy rendered ineffectual.

#### The Directors add—

It appears, however, by more recent accounts from Sierra Leone, that the exertions of our cruisers had produced a greater effect in damping the Slave Trade, than they had themselves anticipated. Both the subsequent communications of the Judges of the Mixed-Commission Court, and the statements in the Sierra-Leone Gazette at the commencement of the present year, indicate a considerable reduction of the extent of Slave-Trading, except, indeed, in French Ships. It is possible, therefore, that the severe losses, endured in the preceding year by the Portuguese and Spanish Traders, may have led them to seek more generally the shelter of this prostituted flag; which, not content with protecting French interests, is thus made to pander to the rapacity of every miscreant, of whatever nation, who wishes to carry on securely this traffic of desolation and blood.

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#### ANTI-SLAVERY SOCIETY.

##### FIRST REPORT.

In a Circular, printed at pp. 379-377 of our last Volume, the Com-

mittee detailed their proceedings up to the month of August 1823, when that Circular was issued. From the details given in addition in this Report, which enter at large into the subject, we shall extract the principal points on the momentous question of Emancipation.

*Necessity of Parliamentary Enforcement of Colonial Reform.*

In reference to the Resolutions proposed by Mr. Canning, and to the remarks on them in the Circular issued in August, it is said—

Your Committee, while they expressed their satisfaction that the Government and Parliament should have so clearly recognised the principles embodied in these Resolutions, could not refrain at the same time from expressing their regret, that the proposed plans of reform, instead of being made the subject of Parliamentary Enactment, should have been referred to the deliberation and decision of the Colonial Authorities. This circumstance tended greatly to damp the hopes which the favourable disposition of His Majesty's Ministers was calculated to inspire. Past experience seemed to discourage the hope of effectual co-operation, on the part of the Colonists, in any plan which had in view the termination of Slavery.

The Committee, therefore, as well as the advocates of their cause in Parliament, distinctly stated their apprehensions, that this mode of proceeding would lead only to delay and disappointment. They were of opinion, indeed, that in no way were the alarms on the subject of insurrection, which had been so industriously raised, more likely to be realized, than by submitting the meditated mitigations of the Slave System to discussion within the Colonies, instead of transmitting them thither in the shape of Laws to be obeyed. And even if such a reference should produce no positive evil, they feared that it would at least be fruitless of any substantial good.

The event has seemed to justify these apprehensions. The instructions of His Majesty's Government on this subject to the Colonial Authorities, as contained in Lord Bathurst's Circular Letters of the 28th May and 9th July 1823, were framed in an unexceptionable spirit of moderation, and were directed to objects of the very highest importance; and,

had they been carried into effect, would have produced a most beneficial effect on the condition of the Slaves. These Instructions, however, honourable as they were to the Government, were met in some cases by refusal, and in others by menaces of resistance. In a few of the smaller Colonies, they have been treated with less of outward disrespect; and a disposition has even been professed to comply with His Lordship's suggestions: but your Committee have not heard that any legislative measures have yet been adopted for carrying them into effect. It is to be presumed, that had such laws been enacted, they would have been laid before Parliament without delay.

Even in those Colonies where the power of making laws is vested immediately and wholly in the Crown, the reforms proposed by His Majesty's Government, having been submitted to the previous consideration of the Local Authorities, experienced the same opposition and delay as in the Colonies possessing Legislative Assemblies of their own.

It was no more than might have been expected, that, while a chance remained of dissuading or deterring the Government from perseverance in its purposes of reform, the proprietors of Slaves filling offices in the Colonies would not be sparing of their objections, nor the White Population in general of their clamours and alarms. And even if Governors or public bodies, acting in the Colonies, were perfectly well disposed to carry those reforms into effect, they would still find that the delegation of legislative power on topics so delicate was a burden hard to be sustained. An imperative order would relieve them from embarrassment; while a discretionary authority could not be exercised, in opposition to local prejudices and passions, without sacrifices of a very painful kind.

The proceedings of popular Meetings in some of the Colonies, and the calamitous events in Demerara, too clearly illustrate the danger of such a mode of proceeding.

And while this danger was obvious, it seemed no less obvious, that if the supreme power of the State had at once authoritatively prescribed the course to be pursued, there would have been no ground to apprehend any inconvenient results. To suppose that the Slaves would rebel against the Government, because it had taken measures for alle-

viating the rigours of their condition, would be absurd and irrational. Was there any thing, for instance, in the gift of Sunday as a day of rest—or in the mitigation of corporal punishment—or in the removal of restraints on manumission—or in the admission of their evidence in Courts of Justice, which could have a tendency to promote discontent and insurrection among the Slaves?

Had the mode of Authoritative Enactment, therefore, been adopted, instead of that of mere Recommendation, the probability appears to be, that the effect would have been, submission on the part of the Planters, and gratitude on the part of the Slaves.

But it has been objected, that “the mere enactment of laws by the Mother Country would not secure their execution in the Colonies.” The Committee reply—

If the administration of justice in the Colonies is to remain in its present state; if Governors, and Judges, and Fiscals, and Attorneys-General, are to be still left to depend on the Planters for their salaries and emoluments; and if, moreover, many of those Functionaries should be allowed to continue, as now, considerable Slave Owners, and therefore swayed by the combined force of interest and prejudice to favour existing abuses—it must, in that case, be conceded, that the best laws are likely to prove useless. But it is a part of the general plan of improvement which the Government contemplates, to reform the executive and judicial administration of the Colonies.

It has been further contended, that “the British Parliament has no right to interfere with the internal concerns of the Colonies, at least of those which have Legislative Assemblies of their own.” The Committee reply—

Even if the right of interference were not essential to the very notion of supremacy in the Parent State; if it were not expressly reserved to Parliament, in the very Declaratory Act which renounces the right of taxation; if it had not been acted upon in a multitude of instances, from the first formation of our Colonies down to the present time; and if it were not recognised by every Statesman and every Jurist—the reason and the moral necessity of the case

would still be decisive. We give to the Slave Owners a monopoly of our markets, at an annual cost of at least a million-and-a-half; and we employ our fleets and armies to keep their Slaves in subjection. We involve ourselves, therefore, directly as well as indirectly, in the guilt of every oppression which it requires force to maintain; and yet the Colonists would deny to this country the liberty of controlling and correcting the system which it thus upholds!

*Reference, in His Majesty's Speech, to Emancipation.*

Your Committee will now lay before the Meeting the proceedings, which have taken place in Parliament on this momentous subject, during the present Session.

The following reference was made to it in His Majesty's Speech at the opening of the Session:—

His Majesty has commanded us to acquaint you, that he has not been inattentive to the desire expressed by the House of Commons in the last Session of Parliament, that means should be devised for ameliorating the condition of the Negro Slaves in the West Indies.

His Majesty has directed the necessary information relating to this subject to be laid before you.

His Majesty is confident that you will afford your best attention and assistance to any proposition which may be submitted to you for promoting the moral improvement of the Negroes, by an extended plan of religious instruction, and by such other measures as may gradually conduce to the same end.

But His Majesty earnestly recommends to you, to treat the whole subject with the calmness and the discretion which it demands.

It is a subject perplexed with difficulties, which no sudden effort can disentangle.

To excite exaggerated expectations in those, who are the objects of your benevolence, would be as fatal to their welfare as to that of their employers; and His Majesty assures himself you will bear in mind, that, in the correction of a long-standing and complicated system, in which the fortunes and the safety of large classes of His Majesty's subjects are involved, that course of proceeding is alone likely to attain practical good and to avoid aggravation of evil, in which due regard shall be paid to considerations of justice, and in which caution shall temper zeal.

*Reform, directed by Order of Council, in Trinidad.*

On the 16th of March, the papers alluded to in the King's Speech were laid before Parliament; and, on that day, Mr. Canning, in the House of Commons, and Lord Bathurst, in the House of Lords, delivered a detailed statement respecting the proceedings and inten-



tions of Government on the subject of Colonial Slavery. An Order of the King in Council was laid upon the table, prescribing various measures of reform which it had been determined to institute, with as little delay as possible, in the island of Trinidad. As it is professedly the model by which all ulterior measures of Colonial Reform are to be regulated, it would have become the duty of your Committee to examine at length the nature and effects of the various provisions of this Order in Council, if the present occasion would have admitted of their doing so. But, although the details of this examination must of necessity be reserved for another opportunity, the Committee would now briefly state, that the proposed regulations appear to them to be founded on right principles, and to constitute important practical improvements of the existing system: not, however, without many defects, which the Committee hope may, on a proper representation of the case, be remedied.

In the mean time it is satisfactory to remark the unequivocal admission of the general correctness of the statements, promulgated by the Committee on the subject of Slavery, which this measure implies. Upward of a year of strenuous controversy has passed, since the System of Colonial Bondage was brought into discussion in Parliament. Every assertion, which the opponents of that system ventured to make, has been keenly contested. The King's Ministers have had the opportunity of weighing the conflicting testimony of the adverse parties; as well as of ascertaining, by official investigations, the true state of the case: and, though they have pronounced no express decision on the various points in controversy, they have adopted resolutions and issued orders and instructions, which virtually admit the existence of most of the evils with which the system was charged.

*Necessity of extending the Trinidad Order to the other Settlements.*

If the Reforms, however, prescribed by this Order in Council were confined to Trinidad, not more than about a fortieth part of the Slave Population in the British Dominions would be benefited. But it is the declared intention of His Majesty's Ministers, to extend the same system to St. Lucie, Demerara, Berbice, and the Mauritius, and also,

as far as it has not been already anticipated, to the Cape of Good Hope. These Six Colonies comprehend a population of about 220,000 Slaves.

But even after these have become the subjects of this amended system, there will still remain about 600,000 Slaves, residing in Colonies which have Local Legislatures, whom the proposed reforms by Royal Authority will not reach. It seems to be the present purpose of His Majesty's Government, to proceed with these Colonies in the way of recommendation and example: the Trinidad Order in Council is to be presented to them, as a model for their imitation; and they are to be invited to copy it. When the Committee, however, look back to the history of the last thirty-six years, or even to the transactions of the last twelve months, they find it difficult to indulge a hope, that the Assemblies will accede, in any effectual way, to such improvements as these; or that they will concur in such further measures for the gradual abolition of Slavery itself, as His Majesty's Ministers have it in contemplation hereafter to adopt. Indeed it cannot be expected, that the Colonists should willingly promote an end, which they continue loudly and peremptorily to declare to be absolute ruin to all their interests. And, certainly, the success which they seem to think, though we believe on no just ground, has attended their clamours, is not likely to check, but rather to encourage, that spirit of resistance, which they have manifested; and which nothing but a fear of incurring the displeasure of Parliament, and calling into action its compulsory powers, is likely effectually to restrain.

What measures His Majesty's Government will adopt in case of that continued resistance which your Committee anticipate, it remains to be seen. In the mean time, their language implies that they mean to wait in the expectation of soon finding in the Assemblies a more respectful and complying disposition.

The Committee will most sincerely rejoice should this expectation be realized. The condemnation, however, of the benevolent purposes of Government continues to be too loud and indignant, to justify the hope of the early and effectual co-operation of the Colonial Assemblies.

And let it not be forgotten, that the

delay thus produced, to the length of which there is no express limit, is of itself a great evil. Besides the dangers to be apprehended from suspense and agitation, the Nation contracts additional guilt by the unnecessary postponement of those reforms, the moral obligation of which has been unequivocally admitted. The delay is also a real calamity to the great mass of the Slave Population: your Committee can discover no good reason for withholding from the Slaves in the other islands the same alleviations, at the least, which have been granted to those in Trinidad: they can see no good reason, for instance, why women should still continue liable to be shamelessly exposed and flogged in Jamaica, Barbadoes, &c.—why the driving-whip should be still employed THERE—why marriage should still be without any legal sanction in THESE Colonies—why facilities should not be given THERE also to manumissions—and why the exclusion of the evidence of Slaves should continue to be upheld THERE in all its rigour, making it confessedly impossible to give to apparently protecting laws their just effect.

*Superiority of Free Labour over that of Slaves.*

It has been most strongly insisted upon by West Indians and their advocates, that little in the way of industry is to be expected from the voluntary exertions of emancipated Slaves. It would, of course, be impossible to discuss at large, on this occasion, the comparative advantages of Free and Slave Labour; but this is, in fact, rendered unnecessary, by many of the publications of the Society which are already in the hands of the subscribers. If any one point in political science is more clearly established than another, it is, that Free Labour is more advantageous than Slave Labour; and this very point may, as your Committee conceive, be irrefragably established by the very example, which has chiefly been relied upon as proving the contrary, namely, the case of St. Domingo.

This case is argued at length in the Report; and it is shewn that Hayti, under all the peculiar disadvantages which she has had to encounter, has nevertheless exported largely in such produce as did not, like sugar, require those ex-

pensive establishments, from the forming of which she has been deterred by the apprehension of attacks upon her independence.

But the superiority of Free Labour is manifest in the benefit which it confers on the Master as well as the Servant.

The Committee say—

If there be any one axiom in political science, your Committee repeat it, which is more impregnably founded than another in the nature of things, and which is more satisfactorily confirmed by the experience of ages, it is this—that the labour of the Freeman is more profitable, not only to the State but to the Capitalist who employs him, than the labour of the Slave. Has the English Lord or the Livonian or Esthonian Noble less reason, than the Villein or the Serf himself, to rejoice in the emancipation of the labouring classes, which has taken place in those countries respectively, though at very distant periods of time? On this whole subject, so much light has recently been thrown, among others, by Mr. Adam Hodgson in his Letter to M. Say, and by Mr. Cropper in his various pamphlets, as to leave nothing to be said upon it beyond what is to be found in their writings. The conviction, produced by those writings in the minds of your Committee, has been strengthened by a consideration, not only of the argument from analogy, but of the peculiar circumstances of Colonial Proprietors: and your Committee conceive, that, under these circumstances, the conversion of their Slaves into a Free Peasantry would more effectually relieve them from their almost universal state of pecuniary embarrassment, than all the bounties and protecting duties which they at present enjoy.

*Fair Indemnification due to such Planters as shall co-operate in Emancipation.*

But, while your Committee feel persuaded of the superiority of Free over Slave Labour; and of the advantage, which would result to the Master himself, both as a land-owner and a capitalist, from the substitution of the Free for the Slave—let it not be supposed that they are desirous of shrinking from their share of the burden of any loss, which this great measure of policy may

cause to individuals: they admit that the existence of Slavery is a National Crime; and that the Nation, in getting rid of it, should take care that no individual shall sustain an undue portion of the loss which may thereby be incurred. But, on the other hand, the Planters, to entitle themselves to a fair indemnity, ought willingly and cordially to co-operate with the Nation at large, in bringing this great moral and political evil to the earliest possible termination. Of such co-operation, however, judging from the past, the Committee are forced to confess that they dare not indulge any very sanguine hope. At the same time, they readily admit, that there is a wide distinction to be taken between many enlightened West Indians residing in England, and the great body of Planters, Agents, Managers, and Overseers, who form the White Population of the Colonies; who there engross all power, civil and political, to the exclusion of every other class; and whose dominion over the Slaves has no effectual limit, but is, to all practical purposes, absolute and uncontrolled. It is natural that men, in the possession of such unmeasured despotism—and what mind is strong enough to resist its malign influence?—should eagerly endeavour to maintain their pre-eminence; and should resent and resist, to the utmost of their power, every attempt, however just and expedient, to abridge their authority or to prevent its abuse; and still more the purpose of reducing them to a state of subjection to the same laws, the equal protection of which it is proposed to extend to the Slaves.

*No Indefeasible Right of Property in Slaves*

It is not a little remarkable, as illustrating the distinction which has been adverted to between the Planters resident in Great Britain and those resident in the Colonies, that the same Resolutions of the Legislature and the same measures of Government, which have spread the flame of dissatisfaction and almost of rebellion among the Whites from one end of the Antilles to the other, should have been generally assented to and acquiesced in by every West Indian in Parliament.

The Committee, at the same time, cannot advert without regret to the doctrines advisedly maintained and promulgated by the West-Indian Body re-

sident in this country, in the Resolutions which they adopted at a Meeting held on the 10th February last, and in which they assert a right of property in the Negroes, their fellow-men and fellow-subjects, as absolute and unqualified as that which is possessed in any inanimate chattel.

Herein, indeed, consists that ineffaceable distinction between the two parties, which discourages the hope of compromise or co-operation. Your Committee, and all who take their view of the subject, may not only consent to delay, but may consistently recommend it, as affording the best means of ensuring to the injured Negro Race the full benefit of their intended deliverance: they may, and they do, most earnestly wish to accomplish this great end with the smallest personal risk and the least immediate disadvantage to the Slave Owner: they may cheerfully submit to their share of any loss, which shall be proved to be incurred by the change. But they cannot yield one atom of their principle—That ~~nothing~~ can justify the making one man a Slave, or even the retention of one man in Slavery, longer than the real benefit of the Slave himself, viewed in all his circumstances and relations, may require. Every step to be taken ought to conduce to that end; and will be more or less valuable, in proportion to its tendency to accomplish it with the least possible delay and danger.

*The Slave-System supported by Sugar Bounties and Protecting Duties.*

There is now an almost universal admission, that the Slavery which exists in our Colonies is contrary to justice and humanity, and repugnant to the principles of Christianity. Indeed that THAT species of Slavery and Christianity cannot co-exist, is the undisguised and avowed opinion of those who best know its real nature, the Planters of Demerara. But has it been sufficiently considered by the people of England, in what degree every individual among them is instrumental in upholding this condemned system? Every man, woman, and child in Great Britain consumes more or less sugar. By means of bounties and protecting duties, the price of that article is enhanced to the consumer to the extent of at least a-penny a-pound; which, on the whole consumption, amounts to one-million-and-a-half of pounds sterling.

The people of Great Britain, therefore, are thus made to pay to the West Indies at least a million-and-a-half more for their sugar, than they would pay for it if they were at liberty to procure it from other parts even of our own dominions. And it is this very million-and-a-half, and this alone, actually paid out of their pockets, which for years past has supported, and which to the present hour does still support, the Slavery which they reprobate. Is there, then, surely the people of this country have a right to ask, either reason or justice in thus compelling millions, who abhor the oppression and condemn the impolicy of Colonial Slavery, to continue to pay a heavy tax, not for the privilege of abolishing it, but for a forced participation in the crime of supporting it? Is it not a grievance against which they ought, and may be expected, universally, and then of course successfully, to remonstrate?

*Favourable Disposition of many Slave Proprietors.*

While the Committee lament the many indications of a wrong spirit in the West Indies, they remark, in reference to the persecution of the late Mr. Smith and of the Wesleyan Missionaries at Barbadoes—

The circumstances, which have been alluded to, have certainly tended to damp still more the hope of any effectual concurrence on the part of the West-Indian Assemblies or other Colonial Bodies, in the work of reformation. The Committee are most happy, at the same time, to be able to point out many exceptions to this too prevalent disposition. Many individual Proprietors, as well as some of the Colonial Assemblies, seem actuated by a different spirit, in regard to religious instruction, from the inhabitants of Demerara and Barbadoes; and the desire to impart the blessings of Christianity to their Slaves appears to be extending itself among them. May it increase more and more, and may its effects be more generally manifested!

*State and Prospects of the Society.*

In reference to the Funds, it is stated, that the total amount received up to August 31, 1824, is 3519*l.* 13*s.* 5*d.* The cost of Publications and Printing has been 2375*l.* 11*s.* 2*d.*, and the amount of other

charges 991*l.* 13*s.* 3*d.*, leaving a Balance of 152*l.* 9*s.*

The Committee thus conclude their Report—

It may be proper here to state, that there have been formed in different parts of the kingdom no less than 220 Associations in aid of the objects of the Society, and that more are still forming.

The number of Petitions for the Melioration of the Condition of the Slaves and the gradual Extinction of Slavery, presented at the close of the last Session, amounted to 225: those presented in the present Session have amounted to nearly 600.

Your Committee cannot conclude without reminding the Meeting, that the Cause which they have undertaken cannot be efficiently conducted without considerable expense; and that, therefore, liberal contributions are essential to its success. Whatever funds may be placed at their disposal will be husbanded with care, and employed to the best of their judgment in promoting their great object; an object, which, the Committee believe, under the blessing of God, is to be attained by firmness, activity, and perseverance, on the part of the friends of humanity and justice.

Confiding as they do in the upright intentions and concurrent views of His Majesty's Ministers, however they may differ with respect to some of the means of carrying their common purposes into effect, the Committee have, at present, no specific measures to propose to the adoption of their friends, beyond that general vigilance which the large interests involved in the question call for, and those occasional efforts which may be required to obviate any attempts made to mislead the public mind through the medium of the press. With this exception, their part seems to be to wait the course of events, and to be guided in their future proceedings by the circumstances which may arise. It would argue insensibility, however, to the goodness of Providence, if they were to close their Report without expressing their gratitude for the progress already made, and for the brighter prospects which they trust are opening on them; and without declaring their firm and settled conviction, that a cause resting on such principles is absolutely certain of eventual success.

PRAYER-BOOK AND HOMILY SOCIETY.  
TWELFTH REPORT.

*Progress of the Society.*

THE Twelfth Year of this Society's proceedings has been, in many important respects, one of the most successful which have marked its progress. At home, the patronage of the Institution has been very considerably and materially enlarged; while the events of the year have been generally encouraging. Abroad, the Society's sphere of usefulness has still continued to expand.

*Issues of Books.*

The number of Bound Books—i. e. Prayer-Books, Psalters, and Homilies—issued during the year, is 9245; and of Tracts—viz. Homilies, Articles of Religion, and Ordination Services, 102,705.

To these are to be added, 2000 copies of Prayers and Thanksgivings, selected from the Liturgy, in the Irish Tongue and Character.

The whole number of Books and Tracts issued from the first, is as follows:—Prayer-Books, 100,779; Psalters, 11,195; Tracts—i. e. Homilies, Articles of Religion, Ordination Services, and Prayers—809,904.

*Number and Prices of Homily Tracts.*

Of the 33 Homilies of the United Church, 31, in English, are sold to Subscribers, at from 4s. to 12s. 6d. per 100, according to their respective lengths, in large type; and, in smaller type with cuts, at from 2s. 6d. to 10s. per 100: the Homily "Against Disobedience and Wilful Rebellion," being much longer than any of the 31, is sold at 30s. per 100 in the larger type, and at 16s. in the smaller: that "Against Peril of Idolatry," being still longer, is sold at 70s. in the larger type, and at 32s. in the smaller. The Articles of Religion are sold at 7s. 6d. per 100 larger type, and at 5s. the smaller.

The number of Homilies at present on sale in other languages is as follows:—

Irish, 2; with Selection of Prayers and Thanksgivings—Welsh, 3—Manks, 9; with Articles—French, 3; with Burial Service—Spanish, 5—Italian, 4—German, 5—Dutch, 3; with Burial

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Service—Modern Greek, that on the Scriptures, and that against the Fear of Death—Arabic, that on the Scriptures—Chinese, the same, and that on the Misery of Man by Sin.

*Selection of Prayers, in Irish.*

Of the issue of 2000 copies of Prayers and Thanksgivings above mentioned, it is said—

This measure was adopted, at the very urgent request of an active and intelligent friend in Ireland, whose own language will best express the urgency of the case which he pleaded for:—

You will afford the poor Irish, who have not, if you except some Prayers to the Saints, a written prayer in the world but the Lord's Prayer, with the very quintessence of our spiritual Liturgy.

The measure was recommended, also, as furnishing a small Tract peculiarly suitable to those who understand Irish only, and who are confined in jails. The same correspondent says—

Many such have been brought, by the blessing of God vouchsafed to the exertions of some excellent men, to a certain sense of sin; and it may be hoped that these prayers, in their own language, will furnish them with that, which their understandings may follow with facility, and which their hearts may feel. None but an Irishman can fully estimate the importance of presenting to the Irish People truly devout and scriptural prayers, and that in the language with which their feelings and prejudices are entwined.

*Supply of Merchant Seamen.*

One object, which has frequently been submitted to the Committee, they should exceedingly rejoice to prosecute, if funds at all adequate to demands so extensive could be raised: they mean, the supply of Merchant Seamen with Prayer-Books, on the same or some similar plan to that, by means of which they are supplied with Bibles.

The following extract from a Letter, written by a zealous individual living upon the sea-coast of Cornwall, may help to give an idea of the very beneficial effects, which might be fairly expected from the more general circulation of Prayer-Books and Homilies among seafaring men.

I have disposed of the whole contents of your parcel; and, at this moment, all the Psalters and Homilies are in houses or ships, where they were greatly needed. I presented an enlarged Psalter to a poor man, and have been informed that it was made very useful in giving consolation to a fisherman on his dying bed. A poor sailor, who had read the Homily "On the Misery of

Mankind by Sin," came to my house a week afterward, and assured me, in his plain way, that it had caused him to think of the value of his soul. "I assure you," said he, "that book made me weep. I am a great sinner: I see that now plain enough."

From the following Circular, issued since the Anniversary, it appears that a Separate Fund has been opened for the supply, not only of Merchant Seamen, but of Watermen and Lightermen:—

Although the propriety and expediency of supplying Merchant Seamen, in the Port of London and elsewhere, with Prayer-Books and Homilies, at REDUCED PRICES, have been long pressed on the attention of the Society, very little has hitherto been attempted, in consequence of the painful conviction, that FUNDS much larger than such as this Institution could afford can alone answer demands of so extensive a kind. The experiment, however, which has been lately made—but on a scale altogether inadequate to meet the urgency of the case—has served, not only to convince the Committee of the great importance of the object proposed; but of the strong desire which exists among persons of this description, and among WATERMEN and LIGHTERMEN on the River Thames, to be furnished with the Formularies of the Church, and of their readiness to purchase them at a small price. It has therefore been resolved that a SEPARATE FUND shall be opened, for the express purpose of encouraging such an inclination, and furnishing so desirable a supply. To this Fund the contributions of the Public are earnestly solicited.

#### *Foreign Proceedings.*

By means of the Tract Societies in Hanover and at Berlin, by friends at Bremen and Basle, and by others travelling on the Continent or who meet with Germans in this country, Homilies in that language are largely distributed. The opinion expressed on this subject by a judicious Clergyman, who has been much abroad, is too decisive to pass unnoticed:—

You will do well to urge all your friends very much, in reference to your Foreign Operations. Tell them of the wide field that is opening in *Germany and Poland*. Tell them of the awful prevalence of Socinianism, in its very worst form—of the deplorable want of religious instruction—of the profligacy of manners which prevails—of the millions who bear the Christian Name, but are in a far worse state than the Heathen in almost any part of the world. Tell them, too,

that there is hope of a new and better spirit appearing and spreading itself in the north of Germany—that many young men of real piety are now to be found among the Students for the Ministry. And whither should they look for sound, judicious, practical divinity, to direct them and keep them from mysticism and enthusiasm, but to that Church, which seems to have been so wonderfully raised up, preserved, and blessed, to be a bulwark of the cause of true religion in Europe and in the World?

A Clergyman resident at *Warsaw*, after stating that he had distributed many Homilies in German, and that many more might be circulated with much advantage, adds—

Numerous colonies of Germans are to be found in every part of Poland. Many of these have no Pastor. They assemble on Sunday, when a Schoolmaster reads aloud a sermon. They sing hymns, but have no prayers. A reprint of the Morning and Evening Services of our Church, with the Epistles and Gospels, would be peculiarly useful to them.

A great curiosity respecting the English Liturgy has been excited here by our English Service; and very many foreigners have been inquiring after Prayer-Books. The languages in which they would be most useful, are German, French, and Latin.

All the ceremonies used in conducting our Public Worship have commanded the respect of those who have witnessed them.

It being generally understood, that considerable discussion has arisen among the Protestants in *Prussia* respecting the adoption of a Liturgy, the Committee have entered into correspondence with a pious Professor at Berlin, to whom they have sent a considerable supply of the Book of Common-Prayer, both in English and German. In a Letter written by this Gentleman, he says—

The Theological Students, who know your Liturgy, are charmed with it: they would very gladly receive copies. Respecting the Christian Laity, I can only say, that those who know English, and have seen the Prayer-Book, are very much pleased with it.

A correspondence has been commenced with, and Prayer-Books in French, Italian, and Latin sent to, some Pastors of the Church in the *Valleys of Piedmont*. When a friend of the Society lately visited a Protestant Pastor in a town situated at the foot of the Alps, he saw on his table a Latin copy of the Liturgy. At a miserable village, as he calls it, lying between two mountains, where he had occasion to pass a Sabbath, he met with a Carmelite Capuchin-Friar; who comes, every Sunday, three good hours' march up the mountain covered with snow, to preach to the few poor people

who inhabit the hamlet. In the hands of this laborious Missionary, and of his companion, the Society has enabled their friend to place two Italian Prayer-Books and two sets of Italian Homilies, as a token of his good-will, and a memorial of the interesting conversation which had passed between them.

Your Committee mention these circumstances solely for the purpose of suggesting, in how many different ways, not perhaps at first anticipated, the Formularies of our Church, translated into foreign languages, may, through God's mercy, become useful to individuals; who may thus read, in their own tongues, of salvation through Christ, and be assisted to pray with the Spirit and to pray with the understanding also.

At *Constantinople*, where at present the Service of no Reformed Church is conducted except at the Chapel of the British Embassy, and where it is sometimes performed in French for the benefit of persons who only know that language, both French and Germans may attend with profit, by means of Prayer-Books in their respective languages: to this end, supplies of both have been sent thither by the Society. The Chaplain to the Embassy inquires—

Did you ever think of translating any of the Homilies into Armenian? The Armenians are here a large body of Christians; probably about 200,000, in *Constantinople* and the villages of the Bosphorus. They are, moreover, a very religious people, fond of serious subjects, and are particularly anxious to purchase copies of the Bible in their own language. I am disposed to think that some of our Homilies, rendered into their vernacular tongue, would be very acceptable to them.

To this suggestion the Committee willingly listened; and have requested further information as to the practicability of procuring the versions proposed.

To record every instance in which the Committee have sent Prayer-Books or Homilies to foreign stations, for the benefit of the *ENGLISH*, who may reside there or for a time resort thither, would lead to inconvenient detail. The following circumstances, however, may not be without interest.

A correspondent, whose Letters have been already referred to, writes—

The English Prayer-Books are very acceptable indeed to the sailors and other poor persons who come to our Chapel; and, anticipating a fresh supply from you, I am already pledged to several. I find that those to whom I give books never fail to attend Divine Service, when they again return to

this port; and I am glad to hold out any proper inducement to them for this purpose.

The force of such an observation will be more deeply felt, when it is stated, that the Letter was written from *Turkey*; where it may be easily imagined, that few circumstances are to be found, which are calculated to assist the heedless and ignorant, especially in the practice of religion; and where, indeed, it is well known, the most strenuous efforts are often used to draw men into avowed apostasy from the Christian Faith. In another Letter, the same Clergyman states—

On Sunday last, we had a large congregation of sailors, recently arrived at this port; and, among them all, there was but one Prayer-Book.

A supply of Prayer-Books, enlarged Psalters, and Homily-Tracts, committed to the care of a Gentleman going to *Barbadoes*, were found of great use—partly to the crew of the vessel in which he sailed, all, except two, of whom were destitute of Prayer-Books; who were, however, very desirous of obtaining them, and very thankful for them—and partly to others residing in the island, where the individual who undertook to dispose of them now is.

Soon after the Rev. Mr. Düring, Missionary to *Africa*, left this country for the LAST time—as it has now become far more probable than his friends could wish—1000 Prayer-Books were sent to him, to be disposed of in such a manner as circumstances should render most advisable. It had been hoped, by the Christian Converts under his care—our fellow-subjects, though not our countrymen—that he would have brought these books WITH HIM; and on the very day of his arrival, the general cry was, “Master, have you brought plenty of Prayer-Books?” When the ship came to port, on board of which the case with the Prayer-Books was, and the circumstance had been announced, great joy was occasioned; for the want of them had been much felt. In a Letter to the Secretary, Mr. Düring observed—

The manner in which the books were purchased is a sufficient proof of the value put upon them. When I had opened the case containing them, more than 60 were sold at full cost price in less than an hour.

The conclusion of this Letter, especially as written by one who probably has now entered into rest, is very pleasing:—

Perhaps, at a future period, I may be en-

abled to say more for your encouragement. At present I conclude with praying, that the blessing of Almighty God, Father, Son, and Holy Ghost, may be with you, in thus extending the religion of the Bible, and the true worship of Him, who is a Spirit, in a manner so consistent with His revealed word and will.

## Mediterranean.

### AMERICAN BOARD OF MISSIONS.

THE Board have now Five Missionaries in the Mediterranean. Of these Missionaries, Mr. Temple alone is left in Malta, the other four now labouring in Syria. A large mass of intelligence has been received from these Labourers, the substance of which we shall now collect, under appropriate heads, from their respective Journals. Very detailed communications have also been received from the Jewish Missionary, Mr. Wolff; but as we are preparing an abstract of all Mr. Wolff's proceedings up to the latest dates, we shall now chiefly confine ourselves to the measures of the American Missionaries, reserving the matters more particularly connected with Mr. Wolff, to a future Number.

### PROCEEDINGS IN EGYPT.

Messrs. Fisk and King proceeded from Malta to Egypt, accompanied by Mr. Wolff, and thence to Jerusalem. An outline of their proceedings was given at p. 28 of the Survey. From Journals transmitted to the Board, and others to the Bible Society of Malta, we shall collect an account of their measures in Egypt.

In reading the Voyage on the Nile, recourse may be had to Mr. Jowett's account of his Voyage on that River, given at pp. 402—406 of the Volume for 1819; or to his fuller report, at pp. 126—165 of his "Christian Researches:" the principal places mentioned will be found in the Map prefixed to his narrative.

### Itinerary of Messrs. Fisk and King.

Alexandria, Jan. 10, 1823—22: Rosetta—30: Cairo—Feb. 6, embarked on the Nile—10; Minie—14: Bladia—16: Manselout—17: Siout—18: Abutig—22: Aknim; and Al Minshich—27: Negade—29: Thebes—March 5: left Thebes, on the return down the Nile—6: Kene 7: Dishne—8: Al Gasi, Haou, and Bageoura—10: Girge—12: Tahta—13: Abutig—14: Siout—23: Cairo—April 7: left Cairo for Jerusalem—8: Bilbes—9: entered the Desert—16: El Arish, in the Desert—18: left the Desert and Egypt, and entered Syria.

### At Alexandria.

We went together to the tomb of our dear departed brother Parsons. We kneeled on the stone that covers his grave: each successively offered up a prayer, giving thanks for the grace bestowed on him, and for the good which he was enabled to do while he lived; and praying that we might be excited to renewed diligence in our Master's work, and fitted to die as our brother died; and supplicating a blessing on his far-distant relatives. We then sung a Funeral Anthem, taken from the "Martyr of Antioch" by the Rev. H. H. Milman—

Brother, thou art gone before us,  
And thy saintly soul is flown,  
Where tears are wiped from every eye,  
And sorrow is unknown.

The scene was so affecting, that we could not refrain from shedding many tears. We endeavoured to renew our sacred vows; and left the place with earnest desires to do good to the living while we have opportunity.

On a visit to the Roman-Catholic Convent, we offered the Curate Martini's Testament: but he refused it; and charged us with defamation, in attributing to Martini that translation, after we had omitted his notes. He said that he had orders to burn all such books—that the Bible has FOUR SENSES, three of which we omit by leaving out the notes; and that *the letter killeth*. By this he meant that the simple Word of God, without comment, is pernicious and destructive!

We visited the Coptic Convent. The Priest told us that there are only 13 Coptic families in Alexandria. We inquired about their time of beginning and manner of keeping the Sabbath: he said that they begin it when they rise in the morning, and spend it in prayer and religious exercises. They believe that infants, who are baptized, will be saved; and that those, who are not, will perish. The man who sins after baptism must confess to the priest, and receive the communion, which is the body and blood of Christ, and he will be forgiven. We inquired whether they approve of giving the Bible to all the people. He replied, "Certainly: for all Christians—Copts, Abyssinians, Catholics, Greeks—all have but one Bible." On parting, we gave him an Arabic Genesis, an extract from Grotius on the Truth of Christianity, and a Homily on Reading the Scriptures.

Dr. Marpurgo, the Jewish Physician, told us that there is much talk about us in town. The Catholic Priests are violent against



us, and are not willing that we should either preach or distribute the Scriptures; but the people are generally in our favour. The Superior of the Roman-Catholic Convent came to a house near the one in which we live, to speak to a Catholic Lady against us and against our books: there were, in the same house, some Greek and Jewish Women, who all took our part. A dispute ensued, which Dr. Marpurgo heard. The Jewish Women told the Superior that we were all three learned men, and good men; and it was only a pity we were Christians, for if we were Jews they would call us saints.

We had taken lodgings in the house of a Jew, opened our boxes of Sacred Books, and began to distribute them: many came to our apartments to purchase: sometimes we went abroad, with books under our arms; and sold in the streets and in the shops: we also employed a man to go about the town and sell for us. During a residence of ten days, we distributed 70 copies gratis, and sold 100 for 440 piastres, with 1000 Tracts. Several interesting circumstances occurred. The principal Officer of the Customs requested copies of the different books: we accordingly waited on him next day, and gave him a new Testament, a Psalter, and a copy of Genesis, which he received very favourably. A few Mussulmans purchased copies of Genesis, and to a few others we gave gratis. To Jews we sold a few copies of the Bible, and of the New Testament in Hebrew, French, and Italian. We distributed, however, principally among nominal Christians. The Master of a very interesting School purchased 15 Testaments for the use of his School, and we made him a present of 15 more for the same purpose. A Catholic-Armenian Priest called on us, and received very readily an Armenian Bible. Among other applicants for the Word of God was a Catholic from Bethlehem, the birth-place of our Saviour. The Greeks, as usual, received the New Testament readily; but always ask for the Old, as well as for a better translation of the New.

#### *At Rosetta.*

We first visited the Greek Convent: it is a large building; but only one Priest now resides in it, nor is there any other in Rosetta: he told us, that there are at present not above 10 or 12 Greeks residing in the town: nearly that number called on us for Testaments. From the Greek we went to the Coptic Convent: there are two Priests in it, both of whom are married: adjoining this convent was a Coptic School of 13 boys. We went next, accompanied by the Coptic Priests, to the Jewish Synagogue: two or three Jews were present, and the great subject of Christianity was discussed with a Jew in the Synagogue. One of the Copts shewed us an Arabic Bible, which he bought of Mr. Belzoni. We remained in Rosetta only two days: during that time we gave away six copies of the Scriptures, and sold 30.

*From Rosetta to Cairo.*—On the passage from Rosetta to Cairo, there was an Eclipse of the Moon. It began a little before six, when the moon was about an hour high.

The moon's disk was completely obscured for an hour and thirty-seven minutes. The Arabs, both in our boat and on shore, were dreadfully alarmed. The Rais (captain of the boat) repeated his prayers; and, as the darkness increased, we heard cries of a multitude on shore. We were approaching a village; and, as we passed it, the moon became totally eclipsed. The whole village was then in consternation and uproar. We could hear nothing but the screams and prayers of men, women, and children—"O God, and the Prophet!"—"O God, and the Prophet!"—"Most merciful God!"—"Most beneficent God!"—"O Lord! O Lord!"—"War! war! war!"—"O God, have mercy upon us!"—"Lord, spare us!"—"O Mohammed!"—Such were the cries that incessantly filled the air. We asked the Arab Boatmen what they thought of it. They supposed it denoted a revolution, and was in consequence of the Pacha's oppressing the Arabs, and taking so much money from them.

#### *At Cairo.*

Mr. Lee, Consul at Alexandria, was at Cairo, with his family. From Mr. Salt, the Consul-General, and from Mr. Lee, we received all those encouraging attentions, which their previous good offices in favour of the Bible Society had given us ground to hope for. In the benevolent efforts of these Gentlemen, we have a practical illustration of what has been often advanced in theory, viz. that Consuls, Merchants, and Travellers, in foreign countries, have it in their power to assist materially in the distribution of the Scriptures. We are happy to learn, that, from a quantity of the Scriptures, which Mr. Fisk brought last year from the Depot at Smyrna and left in the Consulate, Mr. Salt's dragoman has sold 117 of different kinds for 723½ piastres, which he paid to Mr. Fisk. It is gratifying to see the work thus advancing, when none of the public agents of the Society are in the country. It shews that such a demand exists for the Scriptures, as requires a CONSTANT supply.

We remained in Cairo only one week; but, during that time, we gave away 62 copies of the Scriptures, and sold 77. In this instance, the proportion of copies distributed gratis is unusually large. This remains to be explained. We in reality gave away only 12 in Cairo; but we gave also 50 to Mr. Warton, an English Gentleman, with whom we formed a very interesting acquaintance at Cairo, and who was going to Persia: these 50 were Hebrew New-Testaments, and the Testament and Genesis in Arabic, designed for gratuitous distribution in Persia, and between here and there among Jews and Mussulmans. Mr. Warton has already been several years in Persia, and has given several copies to Mussulmans: he was very glad to receive the supply which we gave him.

The Director of the Pacha's Institute, shewed us the Printing Establishment. When Mr. Fisk visited this establishment last year, he found them setting the types to reprint a Tract which he had given away a few days before. It was an account of the Lancasterian System of Education, prepared in Arabic by Professor Macbride of Oxford. The Su-

perintendent of the Press now told us that 100 copies were printed; which the Pacha had given to his friends.

We are very happy to be in company with Mr. Wolff. His knowledge of Hebrew, Arabic, and Persian is of immense advantage.

When we arrived at Cairo, we intended going thence to Suez and Mount Sinai; but, learning that there were some disturbances in that quarter, we relinquished that part of our plan, and resolved on a journey into Upper Egypt. We carried with us, in Arabic, 321 Testaments, 8 Psalters, and 173 copies of Genesis.

#### *Embark on the Nile.*

On Thursday, the 6th of February, after putting every thing on board our boat, we dined with Mr. Lee at his residence on the banks of the Nile. At dinner, Mr. Lee read to us a Letter from his dragoman at Alexandria, giving the information, that a high degree of fanaticism had been excited among the Mussulmans at that place, by our conversation, preaching, and the distribution of books; that immediately after our departure, the Mussulman gave orders to collect all the books which we had distributed; and that, if we had remained a few days longer, we should probably have been in personal danger. We heard a verbal report nearly to the same effect, a few days ago. In view of this we can only commit our way to the Lord, pray for His guidance and blessing, and encourage ourselves by saying, *If God be for us, who can be against us?*

After a delightful walk with Mr. Lee and his family, in a spacious garden of palm-trees adjoining his house, we took our leave, and embarked, at five in the evening, in a small boat; committing our past labours and future proceedings to the Divine Blessing. We sailed with a fine breeze till ten, and then moored for the night; near the place where anciently stood Memphis, the city of the Pharaohs.

#### *Voyage up the Nile to Thebes.*

*Mina.*—We visited the Bishop. Our way to his house was through a dirty, narrow lane; and all the people whom we saw looked like Misery incarnate. We saw several little children, who appeared sickly; and their eyes were covered with flies, which seemed to hover about them as about a carcase, and no one drove them away; even the mother did not seem to regard the sufferings of the infant in her bosom.

The Bishop, whose name is Thomas, is upward of eighty; habited in a coarse blue mantle, with a turban of the same colour. His long white beard formed a fine contrast with his swarthy countenance. We shewed him the Patriarch's Letter, which he read, and then invited us to sit down. Though so old, yet he can see to read even small print without glasses. He shewed us several Arabic and Coptic Books, all manuscripts, except an Arabic Bible: we inquired where he obtained that: he said, "A friend, like yourselves, brought it to us." This was no doubt Mr. Jowett, who, during his journey into Upper Egypt, four years ago, distributed upward of

twenty Arabic Bibles, all that he had with him. We offered to purchase some of the manuscripts, but he refused. We shewed him several of our books, and offered them as a present; but he declined receiving them, and said they had an abundance of books already. His conduct probably arose from his ignorance and indifference, rather than from opposition.

When we were about taking our leave, he invited us to remain and dine with him, which we did. It was interesting to see the simplicity of his fare. The table was a wooden frame, eight inches square, and a foot high. On this was placed a large pewter platter, with four dishes on it: one contained boiled eggs, another preserved dates, and the other two soft cheeses. Small loaves of bread were laid in a row around the dishes. This was the Bishop's dinner. We seated ourselves, with him and two or three others, on the floor. A servant then brought water, that we might wash each his right hand, as that was to serve instead of knife, fork, and spoon. Before eating, the Bishop made the sign of the cross, and asked a blessing. Of liquor there was only one kind, the water of the Nile; and we all drank from the same brown earthen jug.

*Bladia.*—This place consists almost entirely of Copts. On entering the village, we saw a boy with a book in his hand, reading—went up to him, and then discovered a man sitting at the door of a mud hovel, with a long reed in his hand, which he was swinging over the heads of 26 children, all engaged in writing Arabic and Coptic on plates of tin. This was a Coptic School.

*Manfelout.*—Some Coptic Priests came to our boat, and purchased several books.

*Siout.*—This is the seat of government for Upper Egypt. We waited on the Governor with our passports from Mohammed Ali Pacha, and received a passport for the remainder of our journey. We then waited on the Coptic Bishop: his name is Michael: his appearance and conversation indicate an unusual degree of intelligence: he is now recovering from a fit of sickness: he is 55 years old, and has been Bishop eight years. There are twelve Priests here, and one Church. There are schools for boys, but girls are never taught to read. One of the Priests gave us his opinion, that there are 300 or 400 Coptic houses in Siout. The Bishop received us very kindly. We gave him a New Testament, a Psalter, and a Genesis; and he sent three Priests, whose names were Schenooda, Kulta, and Meenah, to take books to sell, while we are gone to Thebes. They took 50 Testaments.

*Abutig.*—We called on the Koumas, or Head Priest, who is here at present in the Bishop's place, and sold a few books. Several Copts came afterward to the boat, and purchased. We left five Testaments and five copies of Genesis with a young man, to be sold during our absence.

As we were walking on shore, the next day, a Copt, from Abutig, came to us, and wished to purchase ten Testaments to sell.

again. We let him have them at a very low price. This circumstance has encouraged us much. It indicates a desire among the people to possess the Scriptures; for, in this country, the Christians are so poor, that they will not PURCHASE books, even at a low price, unless they really want them.

*Akmim*.—This is a considerable town, on the east bank. We took some books, and went to the Coptic Church. We there learned that the Bishop is now in Girge. We saw the Koumas, an old man, who immediately purchased some of our books. We saw also four or five other Priests. There are six or seven in Akmim, and several hundred Coptic houses: some said 500. There are also many Copts in the adjacent mountains. We sat down at the door of the Church, and offered our books for sale to those who were present; the information was soon circulated, and others came to purchase: we were obliged to go to the boat repeatedly for more books. The Koumas sat by our side, most of the afternoon, and assisted us. Some of the other Priests were also present, encouraging the people to buy. Before nine o'clock in the evening, we had giving away 9 books and sold 90.

When we awoke in the morning, we found a crowd of Copts waiting round our boat, to buy the Scriptures and Tracts. The Koumas and some of the Priests who were present bought additional copies, and assisted in selling. Before ten, we gave away and sold 47 for 173 piastres, making the whole number sold, in Akmim 137, for 497 piastres; besides eleven given gratis, and Tracts for 12 piastres—all accomplished in less than 24 hours. Here was a scene on which our minds dwelt with a degree of satisfaction not easily expressed. It was highly gratifying to see the Priests so zealously stirring up the people to purchase the Word of God. May a Divine Blessing accompany the Books distributed, and rest on the Priests and People who received them!

*Al Minshich*.—This is a small village on the west bank. We took some books, and called on the Koumas: he is about 55 years old, and nearly blind. He received us in a stable; and, after we had conversed some minutes there, he took us through another stable, and then up stairs to his apartments. There was so much smoke and dirt as seemed to render the apartments really uninhabitable. He told us there were two other Priests in the village, one of whom came in while we were there. The whole number of Coptic houses is thirty. We sold 14 books, and gave away four. The poverty and misery, in which these people live, are almost beyond description.

*Negade*.—Passing by Girge, as the wind was favourable, we arrived at Negade, on the west bank. The greater part of the inhabitants are Copts. We waited on the Koumas: he read the Patriarch's Letter, and looked at our books; but said they had already a plenty: he paid us no further attention, but soon walked away. We sold a Testament and a Psalter; and then a Priest

named Antonio invited us to his house: he had an Arabic Bible, which he received from Mr. Jowett, whose name he remembered. He said he had read the whole of it, and was much pleased with it.

*Thebes*.—On the 28th of February, about sunset, we arrived at Luxor, one of the villages of Thebes, in 22 days from Cairo. At Thebes we spent five days. Most of this time was occupied in visiting the temples of Luxor and Carnac, on the east; and, on the west, those of Medinal Abu, of Memnon, and of Isis, the colossal statues of Memnon, the Tombs of the Kings, and the Grottos of Nectropolis.

In Luxor, we called on a Coptic Priest, named Macarius, who bought some of our books: he said there were 60 Coptic houses in Luxor, and two Priests beside himself: one of them, who is his brother, soon came in: many persons were present, but none of them could read. At Carnac, we found no Christians; nor any at Gornou or Medinal Abu, west of the river, except one, who resides there at present as an agent: to him we offered a Greek Testament, which he at first declined, giving us to understand that he did not believe in its divine authority, but confessing, at the same time, that he had never read it. After a long conversation about the Scriptures, he accepted the book, and said he would find time to read it. Mr. Wolf went to visit the Copts, in two villages west of the Nile and south of Thebes: he went first to Al Baarat, two hours from Luxor, where he found three Christians: here Mällem Maghrus purchased three Testaments. In the course of the day Mr. Wolf gave eight copies of Genesis to Mussulmans, and sold a number of books to Copts. At Luxor we made the acquaintance of Mr. Reiffaud, a French artist, now residing there, who also purchased the Scriptures of us.

About 30 miles above Thebes is Esne, a large town, and the see of a Coptic Bishop: most of its inhabitants are said to be Copts. We contemplated going thither; but, finding that all our books are likely to be disposed of before we reach Cairo, and being in haste on account of the season, we concluded to relinquish this part of our journey. Beyond Esne there are no Christians, except a few at Edfou. There are, indeed, a number of Copts now employed by the Pacha at Assouan, and we have heard that they are erecting a Church there.

On the morning of the Sabbath which we spent at Thebes, we read the Scriptures in Romanic to our servant, and gave him religious instruction. We then spent a season in social worship. On this occasion we read from the Journal of Brainerd an account of his conversion and trials. We were led to contrast this monument of Brainerd and his character, with the character of Busris, Osymandias, Sesostris, Cheops, and Cephrenes, and the monuments which they raised to perpetuate their glory. All their Cities, Mausoleums, Temples, and Pyramids seemed insignificant compared with the crown of glory, which Brainerd won. They shall perish! Most of them, indeed, have perished already. But this shall remain for ever!

We have now taken a glance at what remains of one of the most ancient and magnificent cities of the world; which is said to have had one hundred gates, and to have been able to send out ten thousand soldiers from each gate. Her proud monarchs and their abject slaves now sleep in the dust; and their spirits receive their just reward from Him, who is no respecter of persons.

*Return down the Nile to Caïro.*

*Kene*.—This place is on the east bank of the Nile. Taking books with us, as usual, we went into the town, and inquired first for Mällem Boulus, who is mentioned in Mr. Jowett's "Researches." "Mällem" is a title much used among the Copts: its import is "learned," or "teacher." We shewed Mällem Boulus the Patriarch's Letter, and then our books. He looked at the books, kissed them, bought several, and assisted us in selling to others. He told us there were about 1500 houses in Kene, of which 150 or 200 are Coptic. They have neither a Priest nor a Church in Kene; but go for Public Worship to Goos, a village three or four hours distant, where are also many Copts. Within four hours after our arrival, we sold 17 Testaments and 14 copies of Genesis, for 114 piastres. We have reason to speak very highly of the attentions which we received from Mällem Boulus, and of the part that he acted in regard to the sale of books; and it gave us the highest pleasure to find among the people such a desire to possess the Word of God. While we were with Mällem Boulus, another Mällem came in, who teaches a school of 30 boys: to him we gave five copies of Genesis, to be given as premiums to such of his pupils as make most rapid progress in their learning.

Great numbers of Mussulman Pilgrims pass through Kene on their way to Mecca. Their defiling influence on the people is very manifest. We have nowhere seen so many Mussulman Women unveiled, or so bold and shameless as here.

*Dishne*.—This is a small village on the east. One of the Copts told us there were 40, another said 30, Coptic houses; but no Church, Priest, or School. The Mussulmans are probably about as numerous as the Copts. We saw a considerable number of Copts, but only three of them could read. These three all bought books.

*Al Gasi*.—At Al Gasi, a considerable village on the east, we met with a Copt, who told us there were in the village a Koumas, two other Priests, a Schoolmaster who had seven or eight scholars, one Church, 80 Coptic and 100 Mussulman houses. We went to the house of the Koumas, and waited half an hour for him, in a little apartment so dirty and filthy as to render it exceedingly disagreeable: we then learned that he was busy, and could not see us for an hour: we could not wait; but left some books for him, and departed. We inquired for the other Priests, but they were out of town.

*Haou*.—In returning to our boat, we met with a Priest from Hou, or Haou; who bought a Testament and a copy of Genesis, at a very low price. In an-hour-and-a-half after leav-

ing Al Gasi, we passed Haou on the west; and soon after stopped, the wind being contrary and very violent. Here a Priest from Al Gasi came on board, to buy books. He had returned to the village soon after we left it; and, hearing about us, set out and travelled till he overtook us.

*Bageoura*.—A little before three we left our boat, and went to Bageoura, which is some distance from the Nile. We were an-hour-and-a-half in reaching it. We found several Priests and Mällems, and a number of people near the Church. They manifested, however, very little inclination to purchase our books: we sold only two Testaments and six copies of Genesis. There are at Bageoura a Koumas, five Priests, one Church, a Nunnery in which are two or three nuns, and several learned Mällems. We have seldom heard of a Nunnery among the Copts. There is usually a Convent connected with every Church, but it is the dwelling of the Priests, whether married or unmarried. Many of the Priests are married; and we are told that the people are best pleased when this is the case.

From Bageoura we saw Farshiout, but want of time prevented us from going thither. While we were absent from the boat, two men from Haou came and bought books of our servant.

We did not find in Dishne, Gasi, Haou, and Bageoura, that zeal for obtaining the Word of God, which we had witnessed in Akmim and Kene. We, however, disposed of a few copies in each place. May they be the means of exciting a thirst for the Water of Life, which some future agent of the Society may be the instrument of satisfying!

*Girge*.—Having floated nearly all night, we awoke, on the 10th of March, in sight of the high minarets of Girge. Went first to pay our respects to the Bishop, and were conducted to his house through a narrow dark avenue. He was asleep, but the Koumas received us very kindly. The apartments were entirely without furniture, except a mat of reeds spread on the floor, on which we sat; but they were cleaner than the rooms, in which we have usually been received by the Coptic Clergy. After waiting a while, the Bishop awoke, and we were invited into his presence. He was on the roof of the house, reclining on the bed on which he had been sleeping. He was in feeble health, as might be expected from his age, which is 90 years. For 31 years he has been Bishop of this Diocese. The Koumas told us, that there are in Egypt twelve Bishoprics, two east of the Nile, and ten west of it. The whole number of Coptic Priests we estimated at 230 or 240; but others set it much higher. The reason he assigns, why the number of Bishoprics is so small, is the poverty and tribulation, which the Christians are now in. They are indeed in bondage. We dined with the Koumas: the dinner consisted of boiled eggs, bread, and honey.

We had but three Arabic Testaments remaining: one we gave to the Bishop, the Koumas bought one, and the third was immediately sold. We sold also 17 copies of

**Genesia.** The Koumas told us, that Gilge contains 800 or 320 Coptic houses. Besides the Bishop and Koumas, there are five other Priests; and there are three Churches.

At Gilge we received a Letter from Mr. Salt, requesting us, in the name of the Pacha, but in a very kind manner, to forbear arguing on points of religious belief with Mussulmans.

The Letter implies that there is no impediment whatever on the part of the Mussulmans or of the Government to the distribution of the Scriptures or to Missionary Labours, except among Mussulmans themselves; and that the need of caution, at the present moment, arises, in part at least, from the present political state of Turkey. Here, then, is a wide and promising field actually laid OPEN before us, for labours among Nominal Christians and Jews. It seems improper to cause it to be shut against us, by attempting to force open a door, which Providence seems to have closed against us. Still, opportunities may occasionally occur of giving the Scriptures to Mussulmans, and of speaking to them about Christianity. Now and then, we meet one who has travelled in Europe, or who reads European Books, who is liberal and tolerant in his ideas. To such persons, and to our teachers, and to men of letters with whom we became acquainted, we may speak of the Son of God, and give them the Gospel. Mussulmans, also, come sometimes to purchase the Scriptures of their own accord. By enlightening and reforming Nominal Christians in Turkey, we are preparing the way; and raising up agents to bear a part when the way shall be prepared, in convincing the followers of the False Prophet of their errors, and teaching them the truth. *Lord, teach us the way in which we should walk, for we lift up our souls unto Thee!*

**Tahta**—Near this place, we ascended a mountain, which rose immediately from the east bank of the river, for the purpose of surveying a grotto. Sitting down in one of the windows, we cast our eyes over one of the most enchanting scenes in nature. From an elevation of 200 feet, we looked down on the Nile meandering through the plains that are enriched and fertilized by its waters; while these plains present to the eye a variety and richness of vegetation seldom seen.

Flocks were grazing in every direction. Numerous small villages, surrounded by groves of palm-trees, increased the variety and beauty of the scenery: while, on the opposite side of the river, rose the barren hills that skirt the Lybian Desert. Surely a hermit, if truly pious, might in this cell contemplate the works of God with no ordinary degree of tranquillity and peace.

Tahta is half-an-hour west of the river. We called first at the Catholic Convent, where we were very kindly received by a Missionary of the Propaganda, who has been here eight years, and has under him about 500 Coptic Catholics. We gave him an Italian Bible, which he accepted with many thanks; and gave us, in return, one of his Arabic Sermons in manuscript. There are four Catholic Establishments in Upper Egypt, viz. at Tahta,

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Farshout, Akkimi, and Gilge. There have been others at Negade, &c. but they are now destroyed. We went, next morning, among the Copts, found two Priests, and learned that there is a third in the village, and about 100 Coptic houses, and three Schools for boys. We cannot learn that girls are ever sent to school among the Copts, or taught to read at home. To the Copts we sold ten copies of Genesia.

**Abutig**—We received 16½ piastres for books which we left on our way up. All the books were sold.

**Siout**—We waited on the Bishop. We had the happiness to learn that all the 50 Testaments which we had left were sold, and that more were wanted. One of them inquired whether we should come that way again with books. Another offered four piastres for a Psalter, if we had one remaining. We sold to the Priests all the copies of Genesia that we had on hand; and thus found ourselves, a long way from our journey's end, entirely without books for distribution.

**Between Minie and Cairo**—Here are several convents and villages, at which we intended to stop on our return; but, having distributed all our books, and being in haste, we passed by them all.

**Cairo**—After an absence of 46 days, we arrived at Cairo on the 23d of March; and met a very cordial reception from Messrs. Salt and Lee. Our expenses have amounted to about 30 dollars each. We sold, in Arabic, 211 Testaments, 127 Genesia, and 7 Psalters; and gave away 10 Testaments, 45 Genesia, and one Psalter: in other languages, we have sold 4 and given away 5 Testaments and Bibles. We have also distributed 250 Tracts.

During the journey, we were both attacked with a fever, though at different times. Through the kindness of our Heavenly Father, we both recovered after an illness of only four or five days. When in ill health among strangers and with bad accommodations, the mind begins to turn back to the friends whom we have left afar off. With a mattress spread on the cabin floor, no chair but a box of books, none of the little comforts which Mothers and Sisters know so well how to provide, the wind blowing into our cabin, in this situation it was impossible not to recall to mind the kind attention which we used to receive, when ill, from friends, whose names we cannot recollect without the tenderest emotions. But then we reflected, how much better was our situation, than that of better men has often been.

What must not Brainerd have suffered, when sick among the Indians! And what were Martyn's trials, with the heat, the dust, his savage guide, and no friend near!

**The Coptic Church eager for the Scriptures.**

We ought to have mentioned, that, before leaving Cairo, we waited on the Coptic Patriarch, and presented him with some of our books, and that he gave us a very friendly Letter to the Bishops and Priests of Upper Egypt. We now feel authorised to say, that the Coptic Church has lifted up its voice in favour of the Bible Society and of the Distribution of the Scriptures. The Patriarch, the Bishops, the

Priests, and the People, call to the Bible Society, and say "Help us." This language expresses not merely their necessities, but their wishes also. They have no press; and are not likely to have any at present. They have among them a few, though but very few, copies of the Bible, or some parts of it, printed at Rome: in our travels we have found but two. They must remain destitute, or manuscripts must be multiplied, or the Bible Society must supply them. To copy the Bible in manuscript is attended with so much labour and expense, that few copies are likely to be produced in this way, except what are necessary for the Churches. The Bible Society can multiply copies with ease, and at a light expense: these the Copts receive with eagerness. There are, indeed, some, as might be expected, who do not feel the importance of the work, and say "If the Churches are supplied with Sacred Books, this is sufficient:" but, though indifferent, they do not oppose. We have never yet heard a Copt's voice raised against the Bible Society, or the distribution of its books. They have, almost everywhere, inquired eagerly for the whole Bible: the Psalter also is in great demand. It would, moreover, be a very acceptable offering to the Coptic Church, if the Society could give them the Psalter or the Gospel, in Arabic and Coptic, in parallel columns: the Scriptures are read in their Churches, first in Coptic, then in Arabic. As the agents of the Bible Society are increasing in number, we hope some one at least will be found every winter to bring a fresh supply of these Holy Books, and distribute them among these needy Churches; and as the Nile, by its annual inundations, enriches and fertilizes the plains of Egypt, so may the Bible Society by its annual supplies be the instrument of rendering Egypt spiritually rich and fruitful.

In this way, let the Bible Society proceed, and scatter copies of the Bible plentifully among all classes of men: and though there is now in the land of Egypt a *thick darkness, which may be felt*; yet soon shall we see some of these sources of light, like the night-fires of the Arabs, dissipating the surrounding darkness, and shedding light in every direction.

#### *Journey from Cairo to Palestine.*

*April 7, 1823*—Soon after sunrise, an Arab Shekh came with 12 camels. We had engaged thirteen, and were to pay 6½ dollars for each, for the journey from Cairo to Jaffa: four camels were for ourselves and servant, one for our guide Mustapha, one for water, one for provisions, four for our trunks of books and clothes, and two for the books of the Bible Society and the Jews' Society.

At nine o'clock we took leave of Mr. Salt and his family, and commenced our journey.

*April 8*—We rode in the edge of the Wilderness, with its immense extent stretching away to the right, and the fertile plains of the Nile to the left. We pitched our tent on the road, near Bilbes, the last village before we enter the Desert. Found the thermometer in our tent at 85°.

*April 9*—We counted the persons belonging to the caravan, and found the whole number

74; with 44 camels, 67 asses, one mule, and one horse.

We are now in the Desert, out of sight of the inhabited world. Its appearance, however, is not so perfectly barren, as we expected to find it. Almost everywhere we see thistles, grass, and flowers, growing out of the sand; though thinly scattered, of stunted growth, and of a dry and withered look. When we stop, we select a good spot for our encampment, raise our tent on its two poles, and stretch out the ropes and fasten them to the earth with pins; and then arrange our trunks and boxes of books, so that they serve us for tables, chairs, and bedsteads: the camels are turned out to feed on the thistles, weeds, and grass, which the Desert produces; and, at sunset, are assembled, and made to lie down round the encampment.

*April 10*—At two, after seven hours' travelling, we pitched our tent at Mahsina. Thermometer in the tent 84°, in the sun 104°. Here is a well of what we call here, in the Desert, good water.

After some refreshment, we took a Persian Testament, and Genesis in Arabic, and went to Hadgi Mohammed, a Dervish in the company. We sat down with him on his blanket spread on the sand, with the sun beating on our heads, and then shewed him our books. He reads well in Persian and Arabic. While we were reading with him, most of the Dervishes, and several Turks and Armenians, gathered round and listened. Mohammed read in Genesis, and said it was **VERY GOOD**. Another Turk then took it, and read that *God RESTED on the seventh day*; and said, angrily, that it was infidelity to say that God **RESTED**. Mr. Wolff tried to explain; but to no purpose, till he said he had given such a book to the Mufti of Jerusalem, who said it was good. This argument silenced him at once.

*April 11*—At two, after more than seven hours' travel, we pitched our tent at Jisr. Those places in the Desert where there are wells, or where caravans are accustomed to encamp, have, in consequence, received names.

*April 12*—We saw flocks of sheep and goats, guarded by Bedouin shepherds, and feeding on the scanty vegetation which the Wilderness affords. One of the flocks, from which we purchased a lamb, contained about 300 sheep and goats. The shepherd and two boys were spinning cotton with a small spindle, as they walked about surrounded by the objects of their care. We also met a caravan of 150 camels going to Cairo.

*April 14*—Hitherto we had generally enjoyed a refreshing north wind, which served to mitigate the heat; and rendered our journey less tedious, than we had feared it would be. This morning a strong scorching wind from the south-east commenced; it was indeed distressing: the air sometimes seemed as if it issued from the mouth of an oven: many of the Arabs bound a handkerchief over their mouths and noses, as a defence against it. After riding six hours and a-half, we pitched our tent on the plain of Loolia, near a well of miserable water. The thermometer in our tent stood at 99°.

*April 15, 1823*—To avoid the heat of the day, we resumed our journey at one in the morning. The wind continued south-east during the night, and we anticipated another dreadful day: but, in the forenoon, it changed to the south-west, and we were refreshed by a cooling breeze. The night was so cloudy that not a star appeared. The loaded camels, which, during the day, travel like a flock, were all tied together when we travelled in the night. One is surprised to see how the Arabs, who are accustomed to the Desert, will find their way in a dark night. After eleven hours' ride, we pitched our tent at Abou Jibama.

*April 16*—Resumed our journey at five in the morning. Soon came upon a harder road than we had found for several days. It was at no great distance from the sea. The salt water had overflowed it, and had been evaporated by the sun, leaving a considerable thickness of salt on the ground. At two, we came upon the shore of the Mediterranean, where the waves were rolling, and foaming, and breaking in a most beautiful and majestic manner. Turning from the sea-shore, and passing over a mountain of sand, we came, in a little while, to El Arish, a village situated in the Desert. At Messaoudia, a watering-place on the sea-shore, the caravan separated, and one part took a different route to Gaza. After riding ten hours-and-a-half, we pitched our tent on the plain near the village.

Our Shekh belongs to this place. When he and his attendants met with their friends, we had an opportunity to observe a curious mode of salutation. They took each other by the hand, put their foreheads together, and smacked their lips, but without bringing their faces in contact. They repeated this joining of foreheads and distant kissing four or five times, saying "Peace"—"Well?"—"Thank God!"—"How are you?"—"Thank God!"—"Peace!"—"God give you peace!"—"God bless you!"

*April 18*—After riding nine hours-and-a-half, we pitched our tent at Bur el Khoor, a large plain covered with grass and shrubs; on which several large flocks of sheep and goats were feeding, under the direction of Arab shepherds and shepherdesses. We walked up to the top of a sand-hill near our tent, where we had a delightful view of the plain. After being so long in the Wilderness, this view was indeed cheering. We have now just left the dominions of Mohammed Ali Pacha, and entered Modern Syria. While in the Desert, we have found comfort in singing—

Guide me, O thou Great Jehovah,  
Pilgrim through this barren land.

PROCEEDINGS IN PALESTINE AND SYRIA.  
*General View of the Journeys and Measures of the Missionaries.*

PALESTINE and Syria have been latterly the resort of Missionaries from various Societies. Messrs. Fisk and King have been joined there by

Messrs. Goodell and Bird, of their own body: they have travelled in various quarters, and have been frequently in co-operation with the Labourers of other Societies. It will serve, therefore, to make their proceedings better understood, if we give, in the first place, a general view of the movements and measures of the different Missionaries.

Messrs. Fisk, King, and Wolff arrived at Jerusalem, from Egypt, on the 25th of April 1823. About two months were spent by them in the Holy City and its vicinity. In the beginning of June, a few days were passed in a visit to the River Jordan. On the 27th of that month, Mr. Wolff being left in Jerusalem, Messrs. Fisk and King proceeded northward; and, by way of Jaffa, Acre, Sour, and Saide, arrived, on the 10th of July, at Beyrouth.

At Saide they met the Rev. W. B. Lewis; who had arrived in Syria, as a Missionary from the Jews' Society, in company of the Rev. Lewis Way. They had landed at Sour about the 20th of May; and Mr. Way had fixed his residence at Aintura, or Antoura, on Mount Lebanon, intending to establish there an Institution for the preparation of Missionaries for their work in the Holy Land.

Mr. Wolff, finding himself indisposed at Jerusalem, determined to follow his friends to the north; and left, with that view, on the 17th of July. He first heard, at Saide, from Mr. Lewis, of the arrival of Mr. Way, and joined him at Antoura on the 1st of August.

Mr. Way's health obliged him to return to Europe, about the middle of August; but Antoura had been, from Mr. Way's settling there, and continued to be, the residence of several of the Labourers collected in this quarter: from this place they made excursions in the vicinity.

Mr. Jowett arriving from Malta in the middle of September, there were then assembled in this part of Syria, within a few hours' ride of

one another, Messrs. Fisk, King, Wolff, Lewis, and Jowett: but they soon began to disperse.

On the 21st of October, Mr. Wolff set out for Damascus, where he was afterward joined by Mr. Lewis. On the 28th of that month, Mr. Jowett, accompanied by Mr. Fisk, set forward for Jerusalem, which they reached on the 21st of November. On the 15th of December, Mr. Jowett left Mr. Fisk in Jerusalem, and reached Beyrout on the 22d: there he was detained, for a passage to Malta, till the 9th of February of the present year. Mr. King had returned from Antoura, early in November, to Deir el Kamr, near Saide, where he had spent much of his time in the study of Arabic.

Messrs. Goodell and Bird, with their wives, left Malta on the 24th of October; and, after spending a few days in Cyprus, reached Beyrout on the 16th of November. They were joined, in a day or two, by Mr. King. A house was procured for their immediate accommodation; and Mr. Fisk, then at Jerusalem with Mr. Jowett and Mr. Lewis who had joined them, was consulted respecting their future measures. The result was the following:—

Mr. Lewis is now with Mr. Fisk, but will leave him in a few days. Mr. King's plans do not admit of his remaining at Jerusalem without making too great a sacrifice; and our patrons at home wish to see us pressing forward, searching out the country, and examining houses and places with a view to the residence of families. It is concluded, that Mr. Bird join Mr. Fisk without delay; and that Mr. Goodell remain for the protection and comfort of the families at Beyrout. Mr. King will accompany Mr. Bird to Jerusalem, and will then go on his way to Damascus.

On the 2d of January, Messrs. King and Bird set forward for Jerusalem. Mr. Jowett had, in the meanwhile, arrived from that city. Mr. King writes—

Just as we were about commencing

our journey, Mr. Jowett read a part of the Twentieth Chapter of Acts; after which we all knelt down together, and having commended the dear Brethren and Sisters, whom we were all about to leave, to the Lord and to the Word of His grace, Mr. Bird and myself bade them farewell, and departed.

Every thing with regard to the arrival, reception, and establishment of the Mission Family here, has been ordered in the most favourable manner. It is the Lord's doing, and blessed be His Name!

The travellers arrived at Jerusalem on the 21st of January. Mr. Goodell thus speaks of their journey—

By intelligence which we have received from them, at different times since their departure, we learn that they pursue their journey at leisure, for the purpose of distributing the Scriptures, conversing with the people, searching out the wants and woes of guilty man, and selecting suitable places for the residence of Mission Families.

Mr. Fisk, in expectation of his associates, wrote, in December, to the Board—

I am eagerly expecting their arrival. There are several subjects on which I mean to write, after I have had conversation with them; particularly in regard to ARMENIAN studies, and labours, and types.

He adds—

I have had many interesting and I trust mutually profitable discussions with Mr. Jowett, about Missionary Plans, Stations, and Labours.

Of the subsequent proceedings of the Missionaries, the Board say—

Mr. King remained at Jerusalem till the 6th of February, when he departed for Jaffa; where he continued at least during that month.

Soon after his departure, Messrs. Fisk and Bird met with some trouble from the Turkish Authorities; which, however, terminated much better than could have been expected. The Catholics had entered a charge against them, that they distributed books which were neither Mussulman, Jewish, nor Christian. This charge, they, of course, found no difficulty in refuting; and, after some inquiries on the part of Government, which it would seem were answered satisfactorily, they were set at liberty from arrest. Mr. Fisk writes—

The next morning we re-commenced the



sale of the Scriptures; and, in four days, sold 100 Testaments among the Armenian Pilgrims, for near 60 dollars. We trust that the things which happened to us have fallen out unto the furtherance of the Gospel.

Mr. Bird writes, on the 21st of February—

The name of the English Nation, happily for us, is held in high respect. Since Buonaparte was chased out of the country by Sir Sidney Smith, the people seem to have felt something like gratitude toward their deliverers, and the English receive more marked attention than any other foreigners. As we are under English Protection, we are tolerably secure, so long as peace remains between the two countries. Our situation, with all our exposures, is far preferable to that of native subjects, whether Christian or Turkish.

Alluding to their arrest, Mr. Bird says—

Since this event, our books have had a rapid sale; so that, in the four days from its termination, we have distributed more of the Holy Scriptures, than in the six months which preceded.

The Board remark—

The obstacles in the way of doing good at Jerusalem have been hitherto not so great, and the present prospects of usefulness in that city are quite as animating, as was ever anticipated. Nothing has occurred to discourage from increasing efforts, in behalf of that interesting portion of our sinful world; but much to stimulate to more united and fervent prayer among all who love Zion, in behalf of our Brethren in Judea.

Of the labours and situation of the Missionaries to Palestine, and especially those who have entered Jerusalem, the Rev. Mr. Jowett thus writes from Malta to the Corresponding Secretary, under date of May 3, 1824—

Of the mode of their proceedings in their Mission at Jerusalem, I can speak as an eyewitness; and, in an humble degree, a partaker in their labours. Nothing could be more quiet, harmless, and unimpeachably correct, than their way of preaching the Gospel. They received into their houses all that came unto them; but there was no crying or lifting-up of their voices in the street, as if they meant to make a party. On the contrary, I think your Missionaries have an admirable way of avoiding party-spirit; which they retire from, putting every man on his own conscience. I trust, therefore, that the Good Shepherd will preserve them from the wolves, by whom they are surrounded. Many has He preserved in that very city: the pages of Scripture abound

with the records of them. But if the old curse still hangs over that spot—*It cannot be that a prophet should perish out of Jerusalem*—and if our dear Brethren should yet have more to suffer, you in America and many others will be praying for them, that they may have grace and courage boldly to follow the Captain of our Salvation, who was *made perfect in sufferings; who before Pontius Pilate witnessed a good confession; and who shed His blood in Jerusalem for the redemption of the world.*

May your Society and your countrymen be roused by the calls from the East to a new ardour in the cause of Missions; and stand up, like the heart of one man, devotedly resolved to multiply all your past exertions ten-fold, yea a hundred-fold!

On the 16th of March, Mr. Goodell writes that the Missionaries were still in trouble at Jerusalem. Through the agency of Mr. Abbot, the English Consul at Beyrout, he had procured a special document from the Pacha of Damascus, which he had sent by express to Jerusalem, and which, it was hoped, would put an end to the disturbances. Mr. Goodell adds—

Let prayer be offered continually, that our Brethren *may be delivered from those who do not believe in Judea.*

In the following extracts, the passages in the larger type are the words of the Board, or of the American Editor of these Journals: those in the smaller type are the words of the Missionaries: where the passage is from the communication of an individual, his name is printed at the end.

That **FRESHNESS** of feeling, which is here manifested, on first becoming conversant with these scenes, soon passes away, from the inevitable tendency, under the present circumstances of our nature, in the most affecting and powerful associations of the mind, to wear away by familiarity: but it is, doubtless, delightful and profitable while it continues; and may serve to lead us on, in anticipation, to that Heavenly State, where we shall see *face to face*, and *know even as also we are known.*

*Feelings on entering the Holy City.*

With feelings not easily described, we entered JERUSALEM. The scenes and events

of 4000 years seemed to rush upon our minds—events, in which Heaven and Earth and Hell had felt the deepest interest. This was the place selected by the Almighty for His dwelling, and here His glory was rendered visible. This was *the perfection of beauty, and the glory of all lands*. Here David sat and tuned his harp, and sung the praises of Jehovah. Hither the tribes came up to worship. Here enraptured Prophets saw bright visions of the world above, and received messages from on high for guilty man. Here our Lord and Saviour came in the form of a servant, and groaned, and wept, and poured out His soul into death, to redeem us from sin, and save us from the pains of hell. Here, too, the wrath of an incensed God has been poured out upon His chosen people, and has laid waste His heritage.

#### *Feelings on viewing the Holy Places.*

I have now spent four days in the city where David lived and reigned, and where David's Lord and King redeemed the world. The house which I inhabit stands on Mount Calvary: my little room has but one small window, and this opens toward Mount Olivet. I have walked around Zion. I have walked over Calvary. I have passed through the Valley of Hinnom—drank of the Waters of Siloam—crossed the Brook Kedron—and have been in the Garden of Gethsemane. The next day after my arrival, I made my first visit to the tomb of MY LORD. I did not stop to inquire whether the place pointed out as His sepulchre is really such or not. If, in this, there is any delusion, I was willing to be deceived for the moment. The Church was full of people; but, though surrounded by them, I could not suppress my feelings. I looked at the dome which covers the tomb, and thought of the death and resurrection of my Lord, and burst into tears. I entered and kneeled by the marble, which is supposed to cover the spot where the body lay. My tears flowed freely, and my soul seemed to be moved in a way that I cannot describe. I dedicated myself anew to my Lord; and then offered up my prayers for my Father, Brothers, Sisters, and particular friends. I implored a blessing on all Missionaries and Ministers, and on all the world. It seemed as if Jesus Christ, the Son of God, had then really suffered, died, and risen from the dead. The period of time, that has elapsed since his death, dwindled to a moment. The whole seemed present and real. OH what sufferings! OH what love! Dear Brethren, it was for us, that He bled and died—shall we not then live to Him? He died to save us from SIN—shall we not then avoid sin in all its forms? He died to save us—can we then be unwilling to make efforts and endure privations to save OTHERS? If you think I have made any sacrifices or undergone any hardships, I assure you I forget them all when in the Church of the Holy Sepulchre. But alas! how little do I see around me of the efficacy of that blood which was shed on the Cross! The Christian Pilgrim cannot enter the building that covers the tomb of his Redeemer,

without buying permission from the enemies of his Faith. I suppose at least three-fourths of the inhabitants of Jerusalem deny the divinity of our Lord and the atoning efficacy of His death; and I fear all, or nearly all the rest, adore his Mother and his Disciples with almost as much devotion as himself. When I was at Gethsemane, there were so many armed Turks about, that I did not think it prudent to stop, but only walked across the field—

Where once thy churches prayed and sang,  
Thy foes profanely roam.

I weep when I think of Zion, and look at the desolations of Jerusalem; and I am sure you would weep if you could see what I see, and you would pray earnestly that another season like that of Pentecost may be enjoyed here.

(Fisk.)

How shall I express to you the emotions which I now feel within my bosom! My feet now stand on that awful hill, where our Lord and Saviour poured out His soul unto death, and finished the work of man's redemption! Here the arms of everlasting love were extended on the Cross, and here the meek and tender heart of the Son of God was pierced with a spear! Here flowed that precious blood, in which our polluted souls must be cleansed, or be lost for ever! I suffered much in the Wilderness from scorching winds, which were sometimes indeed dreadful to bear; and also from want of pure water: all this, however, I, as it were, forgot, the moment my feet entered within the limits of Canaan. Thus will the soul, redeemed from sin, forget all the trials of its earthly pilgrimage, as soon as it enters the Heavenly Canaan. I arrived here, with my dear brethren Fisk and Wolff, just one week before the Passover, which we celebrated together on the anniversary of that sorrowful night, when our Lord was betrayed into the hands of sinners, and when He agonised in the Garden of Gethsemane. We partook of the Sacrament, in a little upper room, on Mount Calvary, where I lodge. Of all the places which I have visited, Gethsemane and the Mount of Olives, Bethlehem and the Field of the Shepherds, Zion and the Waters of Siloah, delight me most. I would, also, add Bethany, the town of Martha, Mary, and Lazarus, whom Jesus loved, and whom He used to visit. The sun shines brightly on the Mount of Olives, which lies before me, and the swallows are fitting along by my windows; but alas! the beautiful place where they used to build their nests is now destroyed—*over thine altars, O Lord of Hosts, my King and my God!*

(King.)

It is delightful to ascend and walk the pavement which constitutes the roof of our house, and gaze on the Mount of Olives, the Hill of Zion, the Valleys of Kedron and of the Dead Sea; while, at the distance of a stone's throw, stands the Church which probably covers the ground where was completed the glorious work of man's Redemption. But when we would call for some kindred spirit to come and enjoy the scene with us, alas! they are not. The Heavenly Dove seems to have left this devoted city to its own

chosen ruin, and fled to the favoured regions of the West. With the iron sceptre of the False Prophet the Lord is threshing the people in His anger. The Mussulman, ascending the tower of his mosque, looks down, with a sort of triumph and contempt, upon the tomb of Jesus; and, calling his people to their heartless worship, insults those agonies which are the hope of Christendom. You may often imagine how gratifying it would be to have daily before your eyes these natural objects, which assure you of the truth of Evangelical History, and which will not suffer to escape from your memory the price paid for your redemption. You may sometimes think you would say, in similar circumstances, *This is my rest for ever: here will I dwell, for I have desired it:* but, except for the salvation of souls, or some other powerful motive, when you should hear the voice of the enemy, and see the oppression of the wicked, you would say, *Oh that I had wings like a dove!* [Bird.

#### Description of Jerusalem.

Jerusalem appears, in a general view, to be situated on the side of a mountain, descending toward the east, where it is divided from Mount Olivet by the Valley of Kedron. The summit of the mountain is considerably higher than the city: so that, in coming from Jaffa, you arrive near Jerusalem before you see it.

On a nearer view of the city, you perceive that it is built on several hills; viz. Zion at the south-west part, Calvary at the north-west, Moriah at the south-east, and Bezetha at the north-east.

The south wall passes over Mount Zion, near its summit; so that a great part of the hill is without the city. South of the hill, is the deep Valley of the Son of Hinnom: the same valley, turning north, bounds Zion likewise on the west. The valleys, which separate it in the city, from Calvary on the north and Acra on the north-east, are not deep. Moriah has on the east the deep Valley of Kedron. On the south of it, without the city, is a little elevation, which is marked on D'Anville's map as Ophel: thence the descent is steep, till you come to the Fountain of Siloah. The valleys north and west of Moriah at present are not very deep. Calvary was, perhaps, only a small elevation on a greater hill, which is now the north-west part of the city; but the name is now given to the whole hill. Bezetha is separated from Calvary by a wide valley; and, east of Calvary, is the dividing valley between Moriah and Bezetha, in which is the Pool of Bethesda.

We have viewed Jerusalem from different stations, have walked round it and within it, and have stood on the Mount of Olives with Josephus's description of it in our hands, trying to discover the hills and valleys as laid down by him near 1800 years ago: and, after all our research, we compare Jerusalem to a beautiful person, whom we have not seen for many years; and who has passed through a great variety of changes and misfortunes, which have caused the rose on her cheeks to fade, her flesh to consume away, and her skin to become dry and withered, and have

covered her face with the wrinkles of age; but who still retains some general features, by which we recognise her as the person, who used to be the delight of the circle in which she moved. Such is the present appearance of this Holy City, which was once the perfection of beauty, the joy of the whole earth.

Jerusalem, as to general form, may be called a square, or rather a rhomboid, for the north-east and south-west angles are acute, and the north-west and south-east are obtuse.

Near the bend on the west side, is Jaffa Gate, called, also, the Gate of Bethlehem, and the Pilgrim's Gate, and Bab el Khaleel, the Gate of the Beloved, i. e. Abraham. On the south side is the Gate of Zion, called also the Gate of David. On the east side, near the Pool of Bethesda, is the Gate of Stephen, called likewise the Sheep Gate, and the Gate of the Virgin Mary. On the north side, between Calvary and Bezetha, is Damascus Gate. These four are the principal gates of the city, and are always open from morning till sunset. There are two other small gates, which are opened only occasionally.

We measured the city by paces, and the total is 4279: allowing five paces to a rod, this gives 856 rods, or about two miles and two-thirds, for the circumference of the city: according to Josephus, it was 33 furlongs in circumference before Titus destroyed it. Mount Zion was then included, and the city seems from his description to have extended further north than it does now. The wall of the city is high, but not thick: from counting the rows of stones, we suppose the height, in different places, to be 40, 50, and perhaps 60 feet. There is a castle with two towers, on the west side, a little south of Jaffa Gate, to which travellers have given the name of the Pisan's Tower. For a little distance, near the north-east corner, there is a trench without the wall, but now nearly filled up.

In regard to the population of Jerusalem, the following estimate seems to us as probably correct as any one which we have heard; viz.

Mussulmans .....	10,000
Jews .....	6,000
Greeks .....	2,000
Catholics ..	1,500
Armenians ....	500

Total ..... 20,000

The Armenians live in and round their Convent on Mount Zion. The Greeks and Catholics have their Convents and Houses on Mount Calvary. The Turks and Arabs occupy Bezetha, and all the eastern part of the city, and have scattered dwellings in every quarter. The Jews live in the dust between Zion and Moriah. The whole area of the ancient Jewish Temple on Moriah, which now encloses the Mosque of Omar, is walled in, and none but Mussulmans are allowed to enter it on pain of death. In and near it are four minarets. There are two others on Bezetha; one on Acra, one on Zion, and two on Calvary; placed on opposite sides of the Holy Sepulchre, like the two thieves on the right and left of our Lord.

The Jews have a number of Synagogues, all connected together, in the quarter where

they live. The Church of the Holy Sepulchre stands on Calvary. The Catholics have one Convent on the same mountain. The Greeks have twelve here, and one near Zion Gate. The Armenians have three Convents on Mount Zion; a large one and a small one in the city, and another a little without Zion Gate, where, it is believed, stood the House of Caiaphas, where Jesus was arraigned, and where Peter denied him. The Copts, Syrians, and Abyssinians have also each a small Convent.

The houses are of stone, most of them low and irregular, with flat roofs or terraces, in the middle of which usually rises a small dome. The windows are small, and those toward the street have usually strong iron grates for defence, and then fine wooden grates to prevent the Women from being seen by those who pass. The streets are narrow, and most of them irregular. There are but few gardens in the city.

Jerusalem is seen to best advantage from Mount Olivet. We, however, see most of the city from the terrace of the Convent where we lodge. The Temple is seen to the best advantage from the terrace of the Governor's house: here you see, not a single Mosque, but a collection of Mosques and Oratories. The two principal buildings are called El Aksa and El Sakhara: around them the vacant area is covered with green grass, interspersed with paved walks and trees, which furnish an agreeable shade to the loitering Turk. Ali Bey has given a good description of the Temple, and its various buildings, and of the foolish opinions of the Turks concerning them.

#### *Holy Places in and near Jerusalem.*

*Garden of Gethsemane* — We went out at Stephen's Gate. We then descended the hill, passed the bed of the Brook Kedron, which contains no water except in the rainy season, and then came to the Garden of Gethsemane, one of the most affecting and interesting spots on earth. It is a small plat of ground, with a low enclosure of stones. In it stand eight venerable-looking olives, which seem as if they might have remained there from time immemorial. The side of the hill was covered with Turkish Women; and the road was full of armed Turks of fierce appearance, occasionally firing off their muskets for amusement. It would have been unpleasant, and perhaps unsafe, to remain long in such a place. We could only walk over the field, and indulge a few transitory meditations.

After waiting a little time for two men to accompany me, I went out of the city, passed over the Brook Kedron, and entered the Garden of Sorrow. It lies at the foot of the Mount of Olives, and within a stone's cast of the Brook Kedron. Eight large olive-trees stand at a little distance from one another, and their verdant branches afford a refreshing shade: the land on which they stand, and around them, is sandy and stony, and it appears like a forsaken place. On entering this garden, I requested the two men with me to sit down under one of the olives,

which they did; and I went a little distance from them, to another olive, and read the Fifty-third Chapter of Isaiah, and also, in the Four Gospels, the scenes of that sorrowful night, when the Son of Man was *betrayed into the hands of sinners*. During this, some dark, fierce-looking Bedouins, armed with long spears and swords, advanced on horse-back; and I was not without some fear that they would think me alone, and attack me. After looking at me very attentively, and as the two men under the olives at a little distance from me, they passed by. The momentary fear which this excited brought to my mind, more impressively, the scene, when Jesus was betrayed, and taken by a multitude, who came out against him with swords and with slaves. [King.]

We then followed the bed of Kedron at the foot of Mount Moriah. The hill is high and steep, and the wall of the city stands on its brink. On our left was Mount Olivet, still covered with olive-trees. Near the bed of the brook is a small monument, called Absalom's Pillar, and believed by the Jews to be the one referred to 2 Sam. xviii. 18: it is near the west end of the Valley of Jehoshaphat, or the King's Dale. Near this is another monument, called the Sepulchre of Pharaoh; but why so called, nobody has been able to inform us. The Valley of Jehoshaphat is deep, with steep sides. This valley, we are told, runs to the Dead Sea.

*Pool of Silah* — On the east side of the valley, is a small village called Siloah; and, back of the village, is a hill, distinct from Mount Olivet, which is called the Hill of Offence, because supposed to be the hill on which Solomon built the High Places, mentioned 1 Kings xi. 7. Near the south-east corner of the city, at the foot of Zion and Moriah, is the Pool of Siloah (See Neh. iii. 15.), whose waters flow with gentle murmur from under the holy mountain of Zion; or rather from under Ophel, having Zion on the west and Moriah on the north. The fountain issues from a rock, 20 or 30 feet below the surface of the ground, to which we descended by two flights of steps. Here it flows out without a single murmur, and appears clear as crystal. From this place it winds its way several rods under the mountain, then makes its appearance with gentle gurgling, and, forming a beautiful rill, takes its way down into the valley toward the south-east. We drank of the water, both at the fountain and from the stream, and found it soft, of a sweetish taste, and pleasant. The fountain is called in Scripture the *Pool of Siloam*. It was to this, that the blind man went, and washed, and came seeing: John ix. 7-11.

*The Potter's Field* — South of this valley, rises a mountain of huge ragged cliffs of rocks, between which are little spots of cultivated ground. One of the most rude and rugged spots, and which is close to the Valley of Tophet, is pointed out as the field purchased with the money, for which Judas betrayed his Master, and which is called the Potter's Field, or the field of blood. Here Judas is said to have been buried; and perhaps it was here that he hanged him-

self: Acts i. 18. There are trees standing near the brink of huge cliffs and precipices; and, if he hung himself on one of these trees and fell, it is very easy to see why he should have *burst asunder, and all his bowels have gushed out*. There are many tombs in it, hewn out of the solid rock; and it looks desolate, and is uninhabited.

From the Valley of Jehoshaphat, we turned west into the Valley of Hinnom, or the *Valley of Slaughter*, called also Tophet, where the Children of Israel caused their children to pass through the fire to Moloch: See Jer. vii. 31, 32. In this valley we pursued our way toward the west, at the foot of Mount Zion; and returned, through Jaffa Gate, to our lodgings.

*Bethlehem*.—We went out at Jaffa Gate, crossed the valley west of Mount Zion, ascended a steep rough hill, and then came to a tolerably level road, leading south-south-west. In an hour-and-a-quarter, we came to the Greek Convent of the Prophet Elias. Thence the road to Bethlehem is a little nearer south. In half-an-hour from the Convent, we came to Rachel's Tomb; or, at least, to the place which Jews, Mussulmans, and Christians all visit as such. Instead of a simple pillar, which Jacob erected, (See Gen. xxxv. 20.) there is now a stone building, evidently of Turkish construction, which terminates, at the top, in a dome. Within this edifice is the tomb. It is a pile of stones covered with white plaster, about ten feet long and nearly as high. The inner wall of the building, and the sides of the tomb, are covered with Hebrew names, inscribed by Jews.

West of this place, at a little distance, is a village, now called Ephrath, which has been called by some Rama. If this were one of the ancient Ramas, it would be easy to see the force of that glowing description of the scene which transpired at Bethlehem, when Herod sent and destroyed the young children. The lamentations and wailings of bereaved mothers were so great, that they were heard even in Rama; and Rachel sympathised with them, and wept in her grave.

In half-an-hour from this tomb, we came to the city, where was born, 1800 years ago, *a Saviour which is Christ the Lord*—where the *day-spring from on high* first visited our world—where the Saviour incarnate was first adored by man. As we entered the city, a multitude of little children, dirty and ragged, came out to meet us; and, holding up their little hands to receive alms, they began to sing, "Pilgrims go in peace!"—"Pilgrims go in peace!" The Greek, Catholic, and Armenian Convents are together, a little east of the village, and enclose the supposed place of our Saviour's Nativity.

Here they were introduced by a Letter from the Greek Convent at Jerusalem. Having passed through the Church, they were conducted to the spot, sacred as the birth-place of our Lord, and to the manger in which he is said to have been laid. A great number of lamps were burning over these venerated places; and the

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whole wore an appearance of splendor, widely different from that of a stable.

*Field of the Shepherds*.—From this place a Greek Priest accompanied us to the Shepherds' Field. It is twenty minutes ride from Bethlehem, a little south-of-east. The way to it is rough and stony. Bethlehem itself is on a hill, which seems like a pile of rocks, with here and there a patch of verdure. Between the rocks, however, where it is cultivated, vines, figs, and olives appear to grow in luxuriance. On our right, as we descended the hill, was a little mean-looking village, in which it is believed that the Shepherds lived.

We rode along among the rocks and cliffs, reflecting how David here once tended his flocks, and learned to sing the praises of Jehovah; and how the Prophet Samuel came to anoint him king; and how the Son of David here made his appearance in our world—when, all at once, a delightful valley, covered with green fields, opened to our view. Its beauty was heightened by the barren rocky hills all around it. As we entered it and rode along, it was delightful to imagine how a multitude of the Heavenly Host came flying down from heaven upon the tops of the mountains, and, hovering over this verdant spot, where the flocks were resting, sung, *Glory to God in the highest, and on earth peace, good-will toward men*.

Near one side of the plain is a field of olives, enclosed by a wall, with a subterranean Church in the centre of it. This is pointed out as the very spot where the shepherds were, when the angel announced to them our Saviour's birth. Our guide told us that the Greeks and Catholics had a long dispute about the possession of this place. The case was carried before the Grand Signior; and the Greeks, by dint of money, gained their cause. In this Church the Christian Arabs now assemble for worship. Over this Church, are the ruins of another Church, and of a Convent, which stood above ground.

Under an olive-tree near by, we sat down, and read the Second of Luke, sung some hymns, and then united in giving thanks to the God of Heaven, for the glad tidings which were here announced, and which had come to our ears in a far-distant land, and to the ears of our dear Christian Friends, who were also at this time remembered by us. After this season of devotion, we gathered some flowers in the field, and returned to Bethlehem.

Many maps and geographies place Bethlehem south-east of Jerusalem. It is in fact west-of-south.

*Cave of Jeremiah*.—The cave of Jeremiah, near to the Gate of Damascus, is said to be the place where the Prophet wrote his Lamentations. Here they found 25 or 30 Jews; one of them an old man, who passes much of his time in the cave, and hopes to die there. They thus describe the cave—

It is one of the rudest and grandest caves which we ever saw. It is about 40 paces long, 30 wide, and 30 or 40 feet high, the

roof supported by two huge pillars. It is evidently a natural cave, though it has been altered by art. The interior is damp; and, through some parts of the vaulted roof, water is continually oozing. The interior forms a kind of semicircle. The entrance is nearly as wide as the cave itself, and over it the rock rises 40 or 50 feet perpendicularly. Just as you enter the cave, there is a cleft in the rock, on the left hand, called the bed of Jeremiah, where it is supposed he used to sleep. Whether it be fact or fiction, the thought of Jeremiah writing his Lamentations in this place is certainly sublime. There we read from Lamentations, and then the first eight verses of the Ninth of Jeremiah—a most exact description of the character and conduct of the present inhabitants of Jerusalem!

*Mount Olivét*—Proceeding on their way to Mount Olivét, they came to a vault filled with muddy water, which passes for the dungeon in which Jeremiah was kept by Zedekiah, till enlarged by the kindness of Ebed-melech: Jer. xxxviii. Thence they passed over the Brook Kedron, by the Garden of Gethsemane, and ascended the mountain where David went up weeping, 3000 years ago; and where David's Lord and ours wept, as He beheld the devoted city, in which He was about to suffer.

From Mount Olivét you have a view of the Dead Sea, where Sodom and Gomorrah stood; and of the mountains beyond Jordan, from one of which Moses viewed the Promised Land.

*Bethphage and Bethany*—Descending from the mount on the east side, they came to the spot where tradition says Christ mounted the ass, on which He rode into Jerusalem. Near to this are some ruins, which are said to mark the spot where Bethphage stood.

Turning back toward Jerusalem, we came to Bethany, the town of Mary and Martha and Lazarus. It is at present a small Mussulman Village on the declivity of a hill, and all around is uneven and rocky.

Here, of course, they visited what is called the Grave of Lazarus. It is a natural cave, and is in no way unlike many others in the vicinity. The ruins of the house where Lazarus and his Sisters lived are yet pointed out; and, from their solidity and venerable appearance, "it is easy to believe them as old, at least, as the time of our Saviour."

*Valley of Jehoshaphat*—With some olive-branches from Olivét and some flowers from the mansion-house of Lazarus in our hands, we returned by a winding way round the south of Mount Olivét, till we came to the Brook Kedron, where it enters the Valley of Jehoshaphat. This valley seems like a frightful chasm in the earth; and when you stand

in it, and see Mount Zion and Moriah, towering above it with steep hills and precipices, on your right-hand and left, you can easily feel the force of those sublime passages in the Prophet Joel, in which the Heathen are represented as being gathered together there to be judged. The Prophet seems to represent the Almighty as sitting in His holy temple, or on the summit of Zion, to judge the multitudes in the valley beneath Him; and then executing His judgments, while the sun and the moon are darkened, and the stars withdraw their shining, and Jehovah roars out of Zion, and utters His voice from Jerusalem, and the heavens and the earth shake; and it is thus made manifest, to the confusion of idolaters and to the joy of the true Israel, that God dwells in Zion, His holy mountain, and is the hope of His people, and the strength of the Children of Israel.

*Tombs of the Prophets*—They went to visit, what Jews, Turks, and Christians call the tomb of Samuel and his Mother Hannah, at Rama, now called Nabu Samuel (the Prophet Samuel), two hours from Jerusalem. There is a Mosque over it, and round it are a few stone huts, inhabited by Arabs. They also visited, on their return, what the Jews call "the Tombs of the last Sanhedrim," and also the spot venerated as the tomb of the Prophetess Huldah, (2 Kings xxii. 14.) and the tombs of the prophets, Haggai, Zechariah, and Malachi. Uncertainty hangs over all these traditions.

#### *Visit to the Dead Sea and the Jordan.*

The company, consisting of the Missionaries Wolff, Fisk, and King, two Turkish Soldiers, two other armed Turks, three Germans, and a Greek, reached the Convent of St Saba, after a ride of three-hours-and-a-half. The road lay along the side of a hill, with a valley several hundred feet deep below, the sides of it steeper than the roof of almost any house. This is a continuation of the Valley of Kedron and the Valley of Jehoshaphat. The Convent, according to the account of the Superior, was founded in the time of Justinian, 1300 years ago, by an eminent Saint, whose name it bears. The number of Monks and Servants belonging to the establishment is about 25.

At St Saba we were advised not to proceed without getting the Shekh of the Bedouins to accompany us. "Hire the Captain of the robbers to go with you," said one, "and the rest of the gang will not molest you." A messenger was therefore despatched in the evening, to find Shekh Ahmed.

The Shekh arrived in the morning, with twelve armed men. For five dollars, he agreed to furnish them with a

sufficient escort. It was composed of the Shekh and four of his followers, armed with muskets, pistols, and daggers. At seven o'clock, they left the hospitable Monks, and pursued their way eastwardly among steep and rocky mountains. On the top of one of them, they saw an edifice which the Turks visit and venerate as the Tomb of Moses; but which the Greeks say was a Convent, built by a Saint named Moses, and called by his name, which the Turks, when they conquered the country, mistook for the name of the Prophet.

At the summit of one of these mountains, about an hour after we left the Convent, we came in sight of the Dead Sea; but, instead of pursuing our course directly toward it, we turned to the north-east. We brought away a sample of the rock which composes these mountains, and which was strongly impregnated with sulphur.

After our return to Jerusalem, we made an experiment with a part of this stone, by placing it on hot coals. A strong stench of sulphur issued from it, and it soon began to blaze. The blaze rose four or five inches high, and continued about two minutes. We kept the stone on the coals for half an hour: it was not apparently at all diminished in size, but considerably in weight; and became soft and white like chalk, whereas it was at first hard and almost black. Josephus (Ant. lib. i. cap. xi. sect. 4.) says, that God kindled the fire which destroyed Sodom by a thunderbolt.

*The Dead Sea.*—A quarter-before-eleven, we entered the extensive plains of the Jordan north of the Dead Sea. At half-past-eleven, we arrived at the Sea. The water looks remarkably clear and pure; but, on taking it into the mouth, we found it nauseous and bitter, beyond any thing that we ever tasted. It has been said that these waters are so heavy, that the most impetuous winds can scarcely ruffle their surface: nothing could be more entirely without foundation: the wind was by no means impetuous when we were there; and yet the waves ran so high, that we found difficulty in filling some bottles with the water. Our clothes were wet by the waves; and, as they dried, we found them covered with salt. It has been said that birds cannot fly over this sea; but we saw a great number flying about its shores, and once observed three at a time flying over the water. It is said no vessels ever sail on it: this is true; and the reason is obvious—there are no vessels here, nor is there any person either desirous or capable of constructing one.

*The River Jordan.*—We wished to see the Mouth of the Jordan. Chateaubriand speaks of this as "an essential point, which Hasselquist alone had hitherto explored." We informed the Arabs and Turks of our wishes. They objected; but, as we insisted on going, they yielded. We had already been riding an hour on the sea-shore, and we were another hour before we came to the stream. Its

banks, except near the mouth, are covered with bushes. It is a small river; and, as might be expected in such a plain, its course, near the sea, is very slow and quiet. The bushes and marshy ground did not permit us to follow up the bank of the river: we, therefore, turned back into the plain. After riding some time, we came to a mound, or little hill, with either a column or a pile of stones on its summit: one of the Arabs said it was "Nabi Ibrahim;" but another told Mr. King, that it was called Gulgala. Query. Is this the Gilgal, where Joshua placed the twelve stones which he took out of Jordan? See Joshua iv. 19, 20. At half-past-two we arrived at the Jordan, at the place where pilgrims usually visit it, and where the Israelites passed over on dry ground, *right against Jericho*. From the Dead Sea to this place, the ground is, most of the way, completely barren, and appears like a mixture of black earth and ashes. Not a green thing is to be seen. After riding over the parched plain, we drank freely of the water of Jordan, though it was muddy. We found the current very rapid, but not deep. While we were on the shore, two Bedouin Horsemen forded the river: these were the first human beings we had seen since we had left St. Saba. The whole country which we had passed through is a desert, with no inhabitant except Bedouins; who resort to it, especially in winter, when they find, in different places, pasturage for their flocks.

I swam across the river, and took a walk in the Plain of Moab in the inheritance of Reuben, *on the other side Jordan, toward the rising of the sun*. After this, I sat on the bank, and read the Third Chapter of Joshua. I also read the Third of Matthew, and offered a prayer in Greek with two Greeks, while Mr. Wolff read in German to the Germans who were with us. I do not suppose that a prayer is any more acceptable to God for being offered in a particular place; yet I shall never envy the man, who could read these two Chapters, and pray on the shores of the Jordan, without any peculiar emotions. [Fish.

#### *A Missionary Sunday in Jerusalem.*

I sit down, at the close of this Holy Day, to tell you how I have spent it. Early in the morning, I read, for my instruction and encouragement, the Book of Nehemiah.

Before breakfast, I had two visitors in my room: one was a Catholic, who is making me a table, and came for money and directions concerning his work: I said to him, "To-day is the Sabbath:" he seemed not to understand why this should prevent the transaction of business: I therefore read and explained to him the Fourth Commandment: he then went away, saying that he would call again to-morrow. My other visitor was a Greek Priest, who gave me a friendly call: with him I conversed about the way in which the Sabbath ought to be sanctified.

After breakfast, I had a refreshing season, with my Brethren King and Wolff, in reading the Scriptures, prayer, and singing.

After this, a Catholic, from Bethlehem, called to sell pictures: to him I read the

Eighth of Luke, and the Second of Matthew ; and spoke, some time, about Christ, and salvation through His blood.

Before he went away, three other Catholics came in, with whom we spent more than two hours, in reading the Scriptures and in conversation. Two of them seemed to give their assent to what we said : the other was continually starting questions about the Pope, the Virgin Mary, confessions to the Priests, and transubstantiation. In regard to the Pope's supremacy, he quoted, as the Catholics always do, *Math. xvi. 18* : we replied, "Christ said that to Peter, not to the Pope !" "But," said he, "the Pope is Peter's successor;" we demanded proof of this from Scripture, but he did not attempt to bring any. In regard to the power of Priests to forgive sins, he quoted *Matt. xviii. 18* : we replied, "Christ said that to the Apostles, not to the Priests;" and then read and explained to him *James v. 16*, and *1 John i. 9*, and *ii. 1, 2* : we then said, "If you have wronged any man, it is your duty to confess your fault to the man whom you have injured : if you find yourself exposed to temptation, or in doubt about your duty, go to your Minister or some other person, state your difficulties, and communicate as freely as you please your doubts, and confess, if you please, all your sins : but remember, God alone can see the heart—God alone can forgive sins : the Patriarchs, Prophets, and Apostles confessed to Him : the Bible says not a word about confessing to the Priest : confess your sins, therefore, to God ; and expect pardon only from Him." When he spoke about transubstantiation, we read to him *Matt. xxvi. 26—29*, and *1 Cor. xi. 24—29*. We also read to all the three several other portions of Scripture ; and stated to them, as plainly as we could, the leading truths of the Gospel.

After dinner, two Greeks came to see me ; to whom I read, in Greek, *1 Cor. xiii.* and made a short address to them about the Charity or Love there described, its nature and fruits. Meantime a Jew was present, and sat reading in the Hebrew New-Testament. While I was speaking to the Greeks, two other Catholics came in ; and one of them told me that he was in trouble with the Friars, because he refused to go to Confession : to him I read those passages of Scripture which treat of Confession, and then read and explained the Publican's prayer and the Fifty-first Psalm. As they were going away, a Turk, with whom we are acquainted, came and brought us some olive-branches from the Mount of Olives.

Toward evening, two Greeks, who cannot read, were near my room ; and I invited them in, and read to them two Chapters from the Gospel.

Thus the day has passed away. Oh that a blessing may rest upon our feeble labours !  
[Fisk.]

#### *Depressed State of the Jews in Jerusalem.*

We walked down to the west wall of the Temple on Mount Moriah, where the Jews go on Friday to lament over the destruction of the Temple. They pay annually a certain

sum to the Turks, for the privilege of visiting this place. We found about thirty of them sitting on the ground near the wall, and reading from their Hebrew Books. It was deeply affecting, to see these lineal descendants of Abraham, most of them poor and ragged, sitting in the dust, and paying for the privilege of weeping, where their Fathers sung and rejoiced and triumphed—miserable Slaves on the very spot where their Fathers were mighty Kings ! A Jew accompanied us : in the market, a Turk, too lazy to light his own pipe, called on the Jew to do it for him : the Jew refused ; and the Turk was rising in a rage to pursue him, when, perceiving that the Jew was accompanying us, he desisted. Soon after this, a Turkish Pasant, who was carrying a sack of water, called to the Jew, in a very domineering manner, to assist in emptying the water into a vessel : we interfered, and nothing more was said. Poor Jews ! when will they learn the true cause of their oppression, and repent, and turn to God ?

#### *Pentecost of the Oriental Christians.*

We arose soon after day-break, and went out to Mount Zion. Without the city, on the summit of the Mount, is the burying-place of the Christians : the Greeks hold one part, the Armenians another, and the Catholics a third ; all in the same plat of ground. The Greeks resort, on the morning of Pentecost, to that place, to pray for the dead. One of the Bishops and a great number of Priests were present. The multitude stood up while prayers were read, and sat on the ground to hear Lessons from the Scriptures. During this Service, three Priests, with censers in their hands, walked about among the tombs, and said short prayers whenever requested to do so by surviving friends, from whom they received fees on the occasion. The Greeks do not believe in purgatory : yet they pray for the dead ; and have a confused idea that the dead may, in some way or other, be benefited by their prayers.

South-east of this burying-ground is a small Turkish Village, which the Jews call the "City of Zion." It is surrounded by a wall, and contains several houses and a mosque. Here, according to tradition, are the tombs of David and his successors : See *1 Kings ii. 10*, and *xi. 43*, and *xiv. 31*. Christians also believe, that, in this place, Christ instituted the Holy Supper ; but neither are the Jews now permitted to enter the tombs of their Kings, nor the Christians the room where they believe their Lord instituted the Holy Sacrament.

Just before the Greeks concluded their Service, the Armenian Patriarch, with a considerable number of priests and people, came out of a Convent, and went in procession, preceded by a Janissary, as is common on such occasions, to their burying-ground, to pray for their deceased friends.

From the burying-place, the Greeks returned to the city, and went to the Church of the Holy Sepulchre. The Archbishop of Lydda presided. The Priests, who were to assist him in the Service, came out from behind the altar ; and bowed before it with



their faces to the floor, and then in the same manner before the Archbishop, kissed his hands, bowed again, and then prepared to commence their unintelligible repetition of prayers.

The proceedings at and near Mount Lebanon will appear in the next Number.

## India within the Ganges.

### CALCUTTA.

#### CHURCH MISSIONARY SOCIETY.

It has been judged expedient, in order to interest a larger circle of benevolent persons in India in promoting the Education of Native Females, to devolve that department of the Society's concerns upon a distinct Association of Ladies: who will co-operate with the Society in the pursuit of its great end, and act upon regulations approved by its representatives in Calcutta; while they will make themselves responsible for the efficient application of the Funds which shall be raised for this object. These views have led to the

#### *Formation of a Ladies' Society for Native-Female Education in Calcutta and its Vicinity.*

We copy the Circular which has been published on this occasion.

At a Meeting of Ladies, friends to the education of the Female-Natives of India, held in the Church-Mission Library, Mirzapore, on Thursday, March 25, 1824—

THE RIGHT HON. LADY AMHERST  
IN THE CHAIR—

It was Resolved:—

1. That the Education of Native Females is an object highly desirable, and worthy the best exertions of all who wish well to the happiness and prosperity of India.
2. That the System, introduced into this country by Mrs. Wilson, has been pursued by her, under the patronage of the Church Missionary Society, with a degree of success, which could hardly have been anticipated by those who were aware of the novelty and apparent difficulty of the undertaking; and is capable of an extension and improvement, only limited by the want of sufficient Funds, for its prosecution on a scale commensurable to its objects.
3. That it appears to this Meeting, that there are, at present, Twenty-four Schools under her superintendence, attended on an average of 400 Pupils; that Females, of the most respectable caste and station in society, have both sent their Daughters, and, in

some instances, have themselves expressed anxiety to obtain instruction; and that the System of Instruction pursued has met the expressed concurrence and approbation of some of the most distinguished among the Native Gentry and Religious Instructors.

4. That, in order to render Mrs. Wilson's labours yet more effectual, and to meet the feelings of the respectable Natives of India, by rendering the establishment more exclusively Female, it is expedient that the affairs and government of these Schools now existing, or hereafter to be established in connection with them, in Calcutta and its Vicinity, be placed under the superintendence and controul of a certain number of Ladies, as Patronesses and Visitors, who may be inclined to give a portion of their time to this interesting and laudable object; and (it being understood that the Church Missionary Society are willing to relinquish the entire management and direction of their Female Schools in Calcutta and its Vicinity to a Committee of such a description) the following Ladies hereby undertake that office, under the designation of THE LADIES' SOCIETY FOR NATIVE-FEMALE EDUCATION IN CALCUTTA & ITS VICINITY:—

#### Patroness:

THE RIGHT HON. LADY AMHERST.

#### Vice-Patronesses:

Mrs. Heber,	Mrs. Lushington,
Mrs. Fendall,	Mrs. H. Shakespeare,
Mrs. Harington,	Mrs. Ballard,
Mrs. W. Fendall,	Mrs. Newton.

#### Committee:

Mrs. Thomson,	Mrs. Hutchinson,
Mrs. Parish,	Mrs. Chesney,
Mrs. Hovenden,	Mrs. Gisborne,
Mrs. Corrie,	Miss Laprimaudaye,
Mrs. Laprimaudaye,	Miss Blechynden,
Mrs. Griffen,	Miss Vos,
	Miss Turner.

Secretary—Mrs. Ellerton.

Treasurer—G. Ballard, Esq.

5. That Mr. Wilson's house in Mirzapore, being on many grounds inconvenient and objectionable, the Meeting approves of the intention expressed by the Committee of the Church Missionary Society to erect a New School in a more appropriate place; which, as soon as completed, shall be used as the Central School, and the Place of Meeting for the Lady-Patronesses and Ladies of the Committee.

6. That the time of Meeting be once a month; and the presence of four Ladies, including the Secretary, required to proceed to business.

7. That a General Meeting of the Friends of the Institution be held once a year, at such time and place as may be hereafter determined on, of which timely notice shall be given; when the proceedings of this Committee shall be laid before the Subscribers, and specimens produced of the proficiency of the Female Children educated under their direction.

8. That Subscriptions for the furtherance of these objects be received by the Secretary, Mrs. Ellerton, as also by the Secretary and Treasurer of the Church Missionary

Society; such subscriptions being distinguished as designed for "the Native-Female Schools in and near Calcutta."

9. That, in case of any circumstances arising which may make it necessary for the Committee to discontinue their labours, the management of the Institution shall revert to the Church Missionary Society.

10. That copies of the foregoing Resolutions be printed and circulated in Calcutta and its Vicinity; that the subscriptions of all persons, friendly to the improvement and happiness of India, be solicited; and, more particularly, that the Ladies of Calcutta be respectfully invited to visit and inspect the Schools, and to bestow on them whatever degree of countenance and support they may find them entitled to.

11. It was further resolved, that the first Meeting of the Ladies' Committee for the arrangement of business take place in the apartments of the Right Honourable The Lady Patroness, at Government House, on Thursday the 15th of April, at half-past-nine in the morning.

On the business of the Meeting being concluded, the Lord Bishop returned thanks, in the name of the Church Missionary Society, and his own, to the Right Honourable the Lady Patroness and the other Ladies present, for their kind attendance on this occasion, and for the interest which they displayed in the Cause of Native-Female Education.

## Australasia.

### New Zealand.

#### CHURCH MISSIONARY SOCIETY.

PROCEEDINGS OF THE REV. S. MARSDEN,  
ON HIS FOURTH VISIT.

MR. MARSDEN was occupied in this visit somewhat more than four months, from the latter part of July of last year to the beginning of December. The Letter of the Rev. Henry Williams, printed at pp. 407—412 of the Number for September, will have given the Reader a general view of Mr. Marsden's proceedings on this occasion: from his own Journal we shall now extract various passages, which will throw further light on the State and Prospects of the Mission.

#### *Reflections on re-visiting New Zealand.*

I feel very anxious to see New Zealand once again; in order to observe the progress which has been made in the improvement of the poor Heathen. It is now more than two years since I left

the Island: much good, since that period, has appeared among them; with much evil, and many obstructions to the work of the Mission.

I am still confident that the land of darkness and superstition will be visited by the *Day Star from on high*. *The glory of the Lord shall be revealed, and all flesh shall see it together; for the mouth of the Lord hath spoken it.* O Lord, let thy Kingdom come, and thy will be done on earth as it is in Heaven!

In reflecting on the state of New Zealand, there are many things in the Mission that give me both pleasure and pain. I am happy that the Society has not relinquished the work, but has sent out more strength to carry it on. Many have been the discouragements, from the improper conduct of some of the Society's servants; but I am confident, that *the sword of the Spirit, which is the Word of God*, shall subdue the hearts of these Heathens to the obedience of faith. Moses, by Divine command, selected Twelve Princes, Rulers in their respective tribes, to spy out the Land of Canaan: they went through the land; but, when they returned, they brought up an evil report of the land which they had searched, and told Moses that they were not able to go up and take the land: ten of the Twelve Rulers joined in the report; but Caleb and Joshua said, *We are able to go up at once and possess it.* As long as a Caleb and Joshua remain in New Zealand, the Land will be taken. I have no doubt but I shall find some, on my arrival, faithful to their duty; though others, who once ran well, have turned aside, and brought an evil report upon the Mission.

How mysterious are the ways of God! He permits men to engage in His work, who labour, for a time, with honour to themselves and the cause in which they are employed: at length, they are taken in the snare of the Devil, fall from their steadfastness, bring guilt on their own consciences, pierce themselves through with the bitterest sorrows, and go mourning all their future days. What a warning ought this to be to all the followers of Christ!

#### *Benefit of Public Ordinances.*

*Sunday, Aug. 31, 1833*—At Kiddekiddee, the Rev. John Butler read Prayers, and I preached; after which we administered the Sacrament. There were present, besides—Rev. S. Leigh, Rev. W. White,

Mrs. Leigh, Mrs. Butler, Mrs. Kemp, Mrs. Shepherd, Mrs. Puckey, and Messrs. Kemp, Shepherd, and Puckey. How thankful should Christians be for the Sabbath and the Ordinances of Religion! What comfort and support do they administer to the pious soul! Without these Divine Ordinances, how languid would the best of Christians be! We never can be sufficiently thankful for these privileges. The Psalmist loved God's House, *the place where his honour dwelleth*; and so does every Christian. How much more delightful is it to meet in the great congregation in God's Holy Temple, than in any of the dwellings of Jacob, in any private house whatever! Though God is in every place, yet *He Himself loveth the Gates of Zion more than all the dwellings of Jacob*. Nothing tends more to maintain the life of God in the soul of man, than to meet in the assembly of His saints, in His public House of Prayer. God hath put His name there, and has promised to meet His people there at all times.

*Tuesday, Sept. 23, 1823*—In the evening, I preached to the crew of the *Brampton*, on the Island of Mootooroa. I long much to return to my family and people. To worship God on an island in a savage land, is very different from meeting in the assembly of the saints in God's Holy Temple on earth. There wants much of that sacredness, and solemnity, and holy reverence, which appear attached to the very walls of God's house, when His people meet to worship Him, and which tend so much to excite devout affections in the pious mind.

#### *Misery and Cruelties of Heathenism.*

A War Canoe returned from the southward, and came alongside the ship. I observed the body of a dead man in the stern, wrapt up in mats. The canoe was full of people. Tootooroo, one of the Chiefs of Wycaddee, was in her: he seemed worn down with fatigue and privations: he had been with me formerly at Parramatta, and was much affected when he saw me; but did not come out of the canoe, but sat in a mourning posture. What hardships do these poor Heathens suffer, under the dominion of the Prince of Darkness! In the afternoon, while we were walking on the beach, another War Canoe arrived, in which I understood there were two dead Chiefs: when they came within a short distance of the land, they

all sat silent in the canoe, weeping; when the women on shore began to cry also, and to make a great noise. These poor creatures sorrow as those without hope. They have none of the consolations of religion to support their minds—*no hope full of immortality*. What infinite blessings will the Gospel impart to them, when once they receive it with joy!

— Riva, a Chief next in command to Shunghee, returned from Wycoto, and some other Chiefs with him, where they had been as Ambassadors, to make peace with the tribes on that River. Wycoto is a very populous part of New Zealand. Several persons belonging to that district returned with these Chiefs. Riva is a married man with a family of five children. In his last War Expedition, he brought home another wife, which very much distressed his first wife. She could not bear the idea of Riva's having two wives. During Riva's absence, his second wife had a son: his first wife was pregnant at the same time, and was also shortly afterward delivered of a son. She was so much enraged at the second wife's having a son, that she murdered her own infant. In a little time, the second wife died also. When Riva was informed of these circumstances, he was much distressed, and wept greatly. Infant murder is not common in New Zealand, particularly of boys. They are very fond of their children, and take great care of them. Riva's wife murdered her child from mere vexation, to be revenged upon her husband for taking another wife. It is apprehended that Riva will offer a human sacrifice, to relieve his mind.

— Mr. Kemp informs me, that Riva has just killed a Young Woman, for a sacrifice for the death of his second wife: his son came to call him away, while we were conversing together—perhaps to perform this bloody ceremony. When will these cruel rites be abolished? Nothing but the Gospel of our Blessed Redeemer can free their minds from the tyranny of superstition. How awful is the state of the Heathen, who can thus, in cold blood, sacrifice their fellow-creatures! This Young Woman was a prisoner-of-war, taken in the last expedition against the River Thames.

— Riva has just called upon me, full dressed; and presented me with two mats. He tells me he has killed a Young Woman; but has ordered her to

be buried, and not eaten. There are two charges alleged against the deceased: one is, that she had not paid proper attention to her mistress during her confinement; and the other, that she had performed the funeral rites to her mistress, and had afterwards taken the provisions which she eat, with her own hands, before she was cleansed from her ceremonial uncleanness in consequence of having touched a dead body: this last is considered a very great crime against their God. For these things it was necessary that she should be made a sacrifice, as an atonement for the dead, and as a safety to the living. No persuasion, no rewards, no promises, can stop the bloody rites! The Gospel alone can supply a remedy for these dreadful effects of superstition. Satan has got fast hold of the consciences of these poor Heathens, and leads them captive at his will. He makes them believe, that if a person serve himself with any kind of provision with his own hands labouring under any ceremonial uncleanness, he commits the greatest sin, and merits the wrath of the Deity; and that to sacrifice the offender is an acceptable and indispensable service. Riva seemed easy in his mind, when he had made this offering. I mentioned to him the former state of the Otaheitan, and what they did now, and I hoped New Zealand would do the same.

—I inquired what was done with the body of the Young Woman that was yesterday sacrificed; and was informed, that it had been dressed and eaten by the Natives of Wyecoto, though Riva had told me that he had given directions that it should be buried. Previous to retiring to rest last evening, I heard the Natives dancing and singing near the spot where the Young Woman was killed. I have no doubt but they were then preparing to eat the sacrifice. However horrid and revolting the custom is to the Christian's mind, yet the New Zealander feels himself as much bound by his superstitions to kill and eat human sacrifices, as the Christian does to offer up his sacrifices of prayer and praises to the True God. These bloody rites will never be laid aside by the Natives, until the fetters of their superstition are broken by the power of the Spirit. Nothing short of the energy of the Divine Word can effectually remedy these dreadful customs. While we sung the Seventy-

second Psalm last evening, I could not but contrast the situation of the New Zealanders with our own: we are made of the same blood—have one common Father—and yet what an infinite distance between the believing soul, and the poor ignorant Heathen, both as it respects this world, and that which is to come! The joys of one are pure, heavenly, divine: but, of the others—barbarous, sensual, and devilish! The one has a *hope full of glory*: the other is *without hope, and without God*.

—Whykato's Wife told me that she would give me a Slave. He was the son of a Chief who had been killed in battle; when the boy was taken prisoner. I accepted her offer, as this would redeem another poor creature from the sorest bondage. A Slave has no security for his life: his Master kills him whenever he pleases, and treats him in any way his passions dictate. They are much to be pitied: nothing but the Gospel of the Blessed God can effectually provide a remedy for their spiritual and temporal bondage.

—Whykato brought me the boy of whom his Wife had made me a present. I found, on inquiry, that his father had been killed a considerable distance to the southward of the River Thames, and he was made a prisoner-of-war; and that he had been taken prisoner a second time, and brought to the Bay of Islands. I intend to take him with me to the Colony, and give him some useful instruction; so that he may be of advantage to his country at some distant period, should Providence open the way.

#### *Superstitious Notions of the Natives.*

An American Vessel, the *Cosack*, had been lately wrecked in coming out of Gambier River, on the west side of New Zealand, called by the Natives the Shukeangha. The loss of this vessel has been the subject of much conversation among the New Zealanders. A Chief gave me the following reasons for the loss:—there are two rocks on the south side of the entrance of the harbour, which they considered sacred, being the residence of the God of the Winds and Waves. The sailors belonging to the *Cosack* paid no respect to these rocks, but struck them with hammers. The Natives cautioned them against doing so, and entreated them not to touch them; for if they did, their God would be angry. The sailors paid

no attention to what the Natives said. When the Cossack got out of the harbour upon the bar, the God of the Rocks got under her bottom; and, in great anger, danced under her, and threw her up and down like a ball: the Master let go the anchors; but the angry God cut the anchors (not the cables) at the bottom of the sea; and threw the vessel up until he dashed it in pieces. The Cossack would have met with no accident, if the sailors had not provoked the God of the Winds and Waves, by striking the sacred rock. This is universally believed by the New Zealanders. When I visited that River, and came near these rocks, they begged I would not touch them, lest I should die. Such is the present superstition of the people.

*Remarks on the Native Character.*

I had much conversation with Waripork on the state of New Zealand. He is a Chief of great influence; and is considered one of the bravest warriors in New Zealand. He wishes for peace, and requested me to speak to Shunghee on the subject. If Shunghee would give up fighting, most of the Chiefs in the Bay of Islands appear anxious to attend to their cultivation and to their families. Their minds are gradually enlarging; but they want an object—something of sufficient importance to exercise their active abilities. I have recommended several of them to turn their attention to the building of a vessel of about 120 tons, with which they could keep up a constant communication with Port Jackson. If they would turn their attention to Agriculture and Commerce, these would furnish a field sufficient to occupy their minds: they would increase both their wants and their means of supplying them. Until something of this kind is adopted, I cannot conceive how their wars are to be prevented. When they have lost a near relative in battle, their minds continually dwell on the death of their friend; having nothing to occupy them. If they are able to avenge his death, they will attempt it as soon as possible: if not, they will think on the loss for years, and mourn over it: and if, at any future period, they can obtain satisfaction during their lives, they never will lose an opportunity. Their wounded feelings never appear healed; and they regard it as a sacred duty, which they

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owe to their departed relatives, to punish those by whose hands they have fallen, though they were cut off by the common violence of war. If they had a regular intercourse with civil society, and objects of importance to occupy their minds, the force of these natural affections and superstitious notions would be gradually weakened, and their feelings relieved. It is to be hoped that the rising generation will have different views and objects, as they will be better informed in civil matters, and less instructed in their art of war.

—I had a long conversation with Riva, the next in command to Shunghee. He had heard that his Brother had been killed in battle; and if the information was correct, he must go and avenge his death immediately. I pointed out to him the calamities of war, and how much better it would be for them to cultivate the Arts of Peace. He replied, that his heart was so big when he thought of his Brother, that he could not keep it down, and satisfaction he must have before he could rest. I told him that I thought the Chiefs of the Bay of Islands might unite, and build a vessel; and if they would do this, I would furnish them with a shipwright. Many of them wanted to come to Port Jackson: they might then come when they wished to do so. He replied, that the Chiefs would never agree together in having a ship, for each of them would want to have the direction; and observed, that they would not allow the Missionaries to live all together: every one wants them to reside with his own tribe. The New Zealanders are men of great reflection and observation; and they try to find out a motive for every thing which a man does. It is a very common observation with them, that "the outside of a man may be seen, but the inside cannot;" and they frequently remark to me, after I have been conversing with any of their countrymen—"You hear them speak, but you do not know what is in their hearts." When it shall please God to give them the knowledge of His grace and love, they will become a wonderful people. They study human nature with the closest attention; and endeavour to find out every man's real character from the whole of his conduct. A rude and violent man is very offensive. Among themselves, they live, in general, in great peace and harmony. I have not seen man, woman, or boy strike

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one another since I have been in the Island.

*Example of the Otaheitans felt by the New Zealanders.*

Towa, the son of the late Chief Tipahee, a very fine young man who had resided with me at Parramatta more than twelve months, addressed me on the subject of the Missionaries selling muskets and gunpowder to the Natives. I replied, that they were directed by the Gentlemen in England who had sent them out as Missionaries, not to sell muskets and powder, and that no Missionary could be allowed to sell them in New Zealand. As several of the Chiefs who were present had been to Port Jackson, I observed that the Clergymen there did not sell muskets and powder. They knew that I had not one musket in my house, and that they had never seen any when they were with me. They replied that they knew what I said was true. I added, that we did not interfere with the government of New Zealand: they did what they pleased, and the Missionaries ought to be allowed to do what they pleased. Towa said, that was but just; and observed, "We are, at present, in the same state as the Otaheitans were some time back. The Otaheitans wanted only muskets and powder, and would have nothing else; and now, as they know better, they want none. The New Zealanders will care nothing about them, when they know better; which they will in time, but time must be allowed them to learn better." He added, that he had gone to war some time ago, but that he never would go again. All the Chiefs acquiesced in the observations which Towa made. I was happy to find, that their minds were so enlarged, and that they had begun to take such proper views of the subject. I said, that Towa's remarks upon the conduct of the Otaheitans were very just; and told them that the Queen Charlotte Brig, which had sailed from the Bay of Islands the preceding day, belonged to the young King, Pomare; that the Otaheitans had sent oil and various other articles to Port Jackson, for which they had received, in return, tea, sugar, flour, and such clothing as they wanted; and that the New Zealanders might, in time, have a ship of their own to procure sperm-oil, spars, &c. which they could sell at Port Jackson; and that many of them were

able to kill whales, having been employed on board the Whalers. When they got a vessel of their own, they would soon be equal to the Otaheitans, and give over their cruel wars. They expressed much pleasure in the idea of having a vessel of their own, to enable them to procure what they want.

*Promising Indications among the Natives.*

On the Island of Motooroa, a considerable quantity of stores and provisions had been landed from the wreck of the Brampton. I went to the island, and requested the Natives to protect the property and people: they assured me that they would watch night and day, and that I might be satisfied that nothing would be lost. Mr. Butler informed me, that there had been some altercation among the Natives at the wreck, but that King George and the Chiefs on board had settled the difference, and all was perfectly quiet. I was very happy to receive this account, and to see that a Savage Nation, so poor and distressed as many among them are, not worth a nail, should abstain from plunder, under such strong temptation to gratify the natural avarice of the human mind, in the midst of the wreck of so much property. I apprehend no stronger proof need be adduced, in testimony of the advances which these poor Heathen have made in civilization, than the respect which they have paid to the Europeans and their property, in such a time of general distress. We were all, both on shore and in the vessel, as well as our property, completely in their power. They could have taken our lives at any moment; and it cannot be doubted but that they would have done so, if the Missionaries had not been settled among them and gained their confidence and good-will. I would here observe, that, for the last nine years, the period when the Mission was first entered upon, to the present time, no European has received any injury from the Natives of the whole extent of coast, from the North Cape to the River Thames, though the Natives have met with many provocations and injuries from Masters and Crews of Vessels which have visited them. The Mission has been of vast service in this respect. A vessel can now enter the Bay of Islands with as much safety as any ship can anchor in Port Jackson. The time, no doubt, will come, when the inhabitants

of New Zealand shall not only advance in civilization, but in the knowledge and worship of the Only True God, when the Christian World will have cause to rejoice and praise God.

— Captain Moore, of the *Brampton*, informed me, that he had quitted the wreck, and had got his stores all landed on the Island of Motooroa—that the Chiefs on board had behaved well—that, on one occasion, between 500 and 600 Natives came round the ship in their canoes, and appeared as if they intended to be troublesome—that King George desired the Captain to be still, and not to interfere—and that King George addressed the Natives, in a speech of more than an hour long; and pointed out to them the fatal consequences of committing any act of plunder or violence, reminding them of the *Boyd*, and what followed the destruction of that vessel: he then took the Captain's sword, and told them that he would cut down the first man who should attempt to come on board the vessel. By his firmness and prudence, order and quiet were restored; and every thing which the Master wished to take from the vessel, he was at liberty to do. Captain Moore told me, if he had been wrecked on the English Coast, the English would have been a thousand times more troublesome than the New Zealanders were. The Christian world are not labouring in vain, and spending their strength for nought, when they are labouring to aid this noble race of human beings to free themselves from want, ignorance, and superstition: without assistance, they never can free themselves, nor ever rank with civilized nations, nor enjoy the richer mercies of the Gospel; but, with the Divine Blessing on the exertions of Christian Benevolence, they will become a great people. Their means of living are wonderfully improved, since I visited the island nine years ago. The introduction of tools of agriculture, such as axes, hoes, and spades, has encouraged very extensive cultivation in every district, and it is enlarging more and more every day. A nation can do nothing without iron: they had none, until the Society supplied them. To give a man a spade, is not like giving him 100 lb. of potatoes to supply his immediate wants; but it is furnishing him with the means of raising hundreds: this is now evident, in every part of New Zealand.

—A Native Young Woman asked me to give her a little print for a gown: I told her I was afraid that she went on board ship, and did wrong: she said that she had never been on board a ship since I came with *Duaterra* to New Zealand, and that she never would go: I believe she told me the truth, from the manner in which she spoke, and the reasons which she gave. I was much pleased with the whole of her conversation; and told her, that if I found, upon inquiry, that what she stated was true, I would give her a new gown. While we were talking, two other Young Women joined us: one of them wished to know what was the subject of our conversation: I told them I had been informed that the Young Woman went on board ship, and I supposed that she also was one that did so: she replied, if I had been told she had ever gone on board a ship for improper purposes, I had been told what was false, for she never had. I then charged the third Young Woman, who did not attempt to deny that she had. I was much pleased with the moral virtue of the other two: they spoke of such evils with more disgust, than I could have conceived any women in their situation could have felt. I firmly believe that they said what was true. They desired me to appeal to the Europeans, and their own people, who could confirm their assertions.

—Bushee, a Chief, went lately to the funeral of a near relative. On those occasions, it is common for all the friends of the dead to cut themselves when they weep and mourn. Bushee abstained from this custom; and, when he returned, said that he would never practise it again: he disapproved of this barbarous custom. Bushee's mind is much enlightened, and he laments greatly the state of his country. He expressed a wish that some soldiers might be sent to New Zealand, to put an end to their wars. The light of civilization is gradually making its way through the higher classes; and, in time, will produce a happy effect on them.

—I spent much of the day in conversation with the Natives, respecting their wars, their religion, and their country, which was very interesting. Some of the Chiefs had travelled much into the interior; and described many places where the land was level for

several days' journeys, and the soil good. They described high lands covered with snow, and internal lakes, and hot springs, situated to the southward, with a great population. All their fine mats and carving are done at the southward, which as yet remains unknown to Europeans.

—On the second Sunday in August, the Natives were catechized at Rangheehoo, by Mr. W. Hall; and sang some hymns and repeated some prayers, in their own language, which was exceedingly gratifying to my mind. I observed, with much pleasure, that the Natives, in every place, were much improved in their appearance and manners, since I last visited them; and that, notwithstanding the misconduct of some of the Europeans, the work was gradually going on, and the way preparing for the blessings of the Gospel to be imparted to this people.

—I attended, one Sunday Evening, the catechizing of the Natives at Kiddeekiddee. They sang several hymns in their own language, and repeated some prayers. I was gratified with the progress which they had made since my last visit, and the prospect thereby afforded of their future welfare. There can be no doubt of the success of this Mission, if those employed in it will do their duty: the children are as fine subjects to work upon, as any in the known world. After we had heard the Natives, I expounded a portion of the Scripture; and the evening was concluded with our united worship of that God who has made of one blood all nations that dwell upon the face of the earth. The voice of joy and gladness shall yet be heard in the barren deserts of New Zealand. The Divine Promises must be fulfilled, which assure us, that, in that great multitude, which no man can number, there shall be some of every nation, kindred, tongue, and people.

*Tooi become the Head of his Tribe.*

I went to visit Tooi's tribe, accompanied by the Rev. H. Williams and Mr. Kemp: the distance from Kiddeekiddee is about nine miles by water. We found an immense number of women and children at home. Tooi, and his brother Korrokorro, with his uncle Kipo, and the fighting men, were gone to war. Information had arrived, that Kipo had been slain in battle, and that Korrokorro had died a natural death. Kipo

was a young man when Captain Cook visited New Zealand: he was a very fine old man, and a great warrior. The Widow and Daughter were dressed in their mourning-dresses, and sat very silent and afflicted together. The whole Tribe was much concerned for the loss of their Chief. They told me Tooi was waiting with his Brother's body, till they could bring it to the Bay of Islands, on a small island not far from the Thames. They requested me to come and see Korrokorro's body, when it should be brought home.

One of Tooi's Brothers was there: he told me that Tooi was so much distressed in his mind, from the continual wars, that he was determined to leave New Zealand. Perhaps as Korrokorro is dead, who was so great a man for war, Tooi may use his influence with his people now to abstain from it, as he will be the Head of the Tribe. The next Brother, who loves peace, will, I have no doubt, second Tooi, if he should be desirous of living a quiet life. The other Chiefs, when they cannot prevail on their neighbouring friends to join them in their expeditions, shame them into compliance by accusing them of cowardice.

They urged me very much to send a Missionary to live in their district—said they had been long promised one—and contended that they had a claim, as Korrokorro came first to Parramatta for the Missionaries, and Tooi went afterward to England. A Missionary has not resided with them to the present time; because, as all the fighting parties from the northward and in the Bay of Islands pass by their Settlement, he would be very much annoyed by them, and liable to be robbed; as the New Zealanders are very much like Soldiers in war, who too commonly delight in plunder and destruction of property. I hope the day may come, when a Missionary may be prepared for them, and safely reside with their Tribe, in which the children are very numerous. Should Tooi return previous to my departure, I shall be able to learn what his future intentions are, now that his Brother is dead. He may yet be useful to his countrymen.

*Promising Character of Whykato.*

I was very happy to learn that Whykato had behaved well to the Missionaries since his return from England. I



had much conversation with him on the state of New Zealand. He told me that many thousands had been slain since his return from Europe; and that, at Shunghsee's earnest request, he had accompanied him in the Expedition to the River Thames against Enakee. The scenes of slaughter and cannibalism, at and after the battle, in which Enakee was killed, were so horrid, and so offensive to him, that he could not eat any thing for four days. He spoke with the greatest abhorrence of the cannibalism of his countrymen, and said he would never go to war again. Shunghsee had solicited him to accompany him in his last Expedition against Rotoora, but he had refused. He observed that the New Zealanders would never be quiet from war, and that he could not live in the country; and asked me if I would afford him any protection, if he and his family should come to Port Jackson. I promised him that I would. He said he had seen Shunghsee since his return, who informed him that it was his intention to form another Expedition, against Terranakkee, as soon as I left New Zealand; but that he would not do it until I was gone. He asked me if I had seen Shunghsee, and whether he was friendly or not: I told him that we had met, and were friendly. He thought our difference at Port Jackson might have interrupted our friendship, and expressed his satisfaction at our reconciliation. He wished the English would come and take possession of the country; as he was sure there would be no end to their public calamities, until there was a power sufficient to prevent the evils of war. I have heard many Chiefs express the same wish.

As for himself and some others, they were ashamed, when called upon to join an Expedition, not to go, however averse they were to war, as they would be considered cowards if they did not; but he was determined to leave New Zealand, rather than be compelled to fight.

Whykato attends now to the cultivation of his farm; and to his wife and family, of whom he is very fond. On our arrival on board the *Brampton*, I presented him with a spade and a few edge-tools, for which he was very thankful. I assured him, if he did not go to war, that he should have a present of a blanket every year, or some other article of value. I should make inquiry after his conduct; and if I found that he attended to agriculture, I would re-

member him. Whykato returned on shore much gratified with our interview, and much relieved in his mind. Since his return from Europe, he has had time to reflect on what he had seen and heard; and he appears to be much improved and softened. I was gratified with many of his observations. He was very desirous that a Missionary should be sent to the River Thames; and said that if one was sent, he would go and live there. I told him this could not be done at present; but, at some future time, it perhaps might be accomplished.

*George, of Whangaroa.*

At Whangaroa, I talked over with George, the business of the Boyde. He told me that he had been insulted and despised, for cutting off the Boyde, by the different Tribes; and what trouble it had given him, as they would not be reconciled to him on that account. He said he wished to visit Port Jackson again; but he was afraid that he should be hanged, if he did. He thought he might now venture: as he had got some Europeans at his Settlement, they would be a security for him: if he should be hanged, his people would hang the Europeans. He asked me if I would take care of him, if he should venture. I told him I would; and stated that the Governor at Port Jackson would not hang him, because the Captain of the Boyde flogged him first. George replied, that he should not do any thing of the kind again, as he knew better now: at the same time he would not venture yet to Port Jackson; but his Brother's Daughter should go with Mrs. Leigh; and if she was not hung, he would afterwards go himself. It was agreed accordingly, that George's Niece should go with Mrs. Leigh; but her Father was very anxious to know whether she would be hung or not. He said, "We are reconciled to you, but we cannot believe that you are reconciled to us, but will demand sacrifices for the people of the Boyde." It is a law among them, to have life for life; and they do not believe that there is any other mode of appeasing the wrath of the Deity, but by human sacrifices. It will be impossible to remove these people's fears, until they have some proof that we will not avenge the loss of the people of the Boyde. Their religion would not allow them to pass over such an act unpunished, and they cannot believe that our religion will allow us.

The next morning, George's Niece accompanied us, after taking an affectionate leave of her friends, who all wept much. Her Father was very anxious about her, and accompanied us to the vessel: he repeatedly asked me whether his Daughter would be hung, when she arrived in New South Wales: I assured him to the contrary: he requested if she should, that I would send her body home, that he might see her bones.

Before we sailed, George came from Whangaroa to see me and Mr. Leigh. I am rejoiced to find that he is so attentive to the Missionaries. He promised he would be kind to them, when I went over to settle their concerns with him. That the man, who, fourteen years ago, cut off the crew of the *Boyd* and became a terror to all the Europeans, should now be within the preaching of the Gospel, nay that a Missionary House should be built within sight of the very spot where that crew were all eaten by cannibals, is wonderful indeed! George is now sitting by me. I told him that I have mentioned his sorrow: he begs me to say, in writing, that he will never injure the Europeans any more. He has frequently expressed his compunction for what is past. God, no doubt, had some wise end to answer in permitting such an awful calamity. The New Zealanders had previously suffered much from our countrymen: justice, in the common way, could not overtake the guilty: the Natives could not bring the murderer to punishment in any Court of Justice—and, therefore, the Supreme Governor of the World seems to have let loose these ferocious cannibals upon the crew, and they devoured them, and their bones lie now scattered on the ground, an awful monument of Divine Vengeance.

#### *Reflections on the Trials of the Mission.*

When I reflect upon the evils which have crept in among the Missionaries, I am astonished that the Mission has not been completely annihilated. That it should continue to exist under such difficulties, affords a proof, in my judgment, that God will carry on the work. The Mission has not only suffered for want of support from some of those whom the Christian World supported, but from powerful secular enemies and infidels, who have laboured to overthrow it altogether. But, blessed be God, it still maintains its ground!

Difficulties, of every kind, must be fairly met; and the Christian World must be determined to plant the Gospel Standard upon the strongholds and fortifications of the Prince of Darkness, and his kingdom will finally fall. *Known unto God are all his works from the beginning of the world*; and He will accomplish His Divine Purposes, whatever instruments are employed in the work. He appointed Saul to be King over Israel, as well as David, the man *after his own heart*; and accomplished His will in them both.

Time will prove every man. If men are not on the Lord's side, they will fall in the day of trial. But the bad conduct of the spies did not prevent the Israelites, eventually, from taking possession of the Land of Canaan; neither shall the misconduct of any Missionaries prevent the final success of the Gospel among the Heathen: it must prevail. Of those who have hitherto laboured in the Mission, some have erred greatly from the right way; but all have had their trials and their fears. Some allowance must be made for their peculiar situation, in the want of Christian Society and the Public Ordinances of Religion—such privileges as are enjoyed by the Church of God in England.

There is a lofty tree on my land in New South-Wales. It stands on the summit of a high hill. When I first got possession of the land, this tree was surrounded by many more. It appeared, by its strength and stateliness, that it would stand uninjured for ages. I removed all the others; and left it to stand alone, as a conspicuous ornament, when it soon withered and died. It still remains in its former situation, a dead and leafless object; and has furnished me with many reflections. Remove a Christian from London, who is bearing the fair fruits of righteousness like a tree planted by the water-side, into the barren deserts of New Zealand; and I apprehend he would in a short time, without special support and grace, put on a faded appearance, and his leaves droop and wither. If Missionaries in Heathen Lands lose their spiritual strength, which they are very liable to do, it would be happy for them if they could be removed, for a time, into Christian Society again, until their strength was recruited, and they were re-invigorated for their work.

## Recent Miscellaneous Intelligence.

*American Board of Missions.*

Baron de Campagne, of Pfefficon, or Phafichen, in the Canton of Zurich, in Switzerland, has sent to the Board 100 dollars, to be placed at the disposal of the Rev. Hiram Bingham, Missionary at Woahoo, one of the Sandwich Islands; and 100 dollars for Thomas Hopoo, the young Native who labours with the Missionaries at the same Station: the Baron had, on former occasions, presented Benefactions to the Board amounting to 876 dollars, and accompanied this donation with 100 dollars for the American Education Society. He has given Annual Benefactions, for several years, now amounting together to upward of 300*l.* sterling, to the Church Missionary Society, "under whose care stands the Mission among the Negroes in Sierra Leone;" pointing out, by this direction of his bounty, the particular object which has attracted his notice. The promising character of Thomas Hopoo (see pp. 560 and 561 of our last Volume) has evidently arrested the Baron's attention. An aged and pious Nobleman, living in the heart of Europe, and not only liberally supporting the institutions of his own country, but watching the movements of the Christian World in extending the Kingdom of his Saviour, that he may render aid where he conceives it will be most beneficial—this is an object of no common interest, and may well stimulate others to follow such an example.

*Church Missionary Society.*

The Missionaries and Schoolmasters proceeding to Sierra Leone (see p. 463) embarked, on the 3d of November, at Gravesend, on board the Margaret, Captain Wilson; but put in at Cowes on the 8th, and have been detained there by contrary winds.

A Letter from the Rev. W. Jowett, of the 23d of October, states the continued indisposition of Mr. Andrews (see p. 415), though he had obtained, by removal into the country, some temporary relief. Mr. Jowett adds—

We have just received intelligence of a very painful nature—the death of Mr. Lee, English Consul at Alexandria. He has been a very kind friend to me, and to all Missionaries. Mrs. Lee and their family, who had been spending some months in Malta, had returned to him only about six weeks before his death.

Our present Number bears testimony to Mr. Lee's kindness to Christian Labourers.

Mr. Greaves, who has long resided in Malta, and has greatly promoted the objects of the Society, left that island on the 22d of October, on a visit to Tunis, with the view of inquiring into the opportunities for Christian Exertion in that large city and its neighbourhood. He took with him upward of 500 copies of the Scriptures, in Arabic and other languages.

We regret to learn, by a Letter from Madras of the 19th of July, that Mrs. Sawyer (see p. 61) had been obliged to embark

for England, on account of ill health. She is on board the "Triton" which is not yet arrived.

Letters have been received from the Rev. David Jones, at the Red-River Settlement, North-West America, up to the 31st of August, which contain a very favourable account of the Mission. Mr. Jones had been affected with a slight spitting of blood, from the severity of the cold in the depth of winter; but was quite well at the date of his Letters.

*Jews' Society.*

It was stated at p. 500, that Mr. Wolff and Mr. Lewis, having left Antoura, had proceeded to Damascus. On the 23d of November, Mr. Wolff set out for Aleppo; and, having passed about six weeks in that city, joined, on the 19th of January, a caravan for Bagdad, where he arrived on the 8th of April. The last advices left him at Basora, which place he had reached on the 25th of May. On the 1st of July he was preparing to set out for Persia. Copious Journals have been received from him.

*London Missionary Society.*

On Friday, the 8th of October, Verkey, the eldest of the Madagascar Youths who have been under instruction in this country, was baptized in Surrey Chapel: he chose the name of Joseph; because, as he said, "God was with Joseph, when he was a stranger in a strange land;" and because he wished to imitate Joseph's exemplary piety, when he said, *How can I do this great wickedness, and sin against God?* Rombou and Zafincarafe, two others of the Madagascar Youths, both of whom had been much indisposed, and whose speedy return to their own country was deemed expedient, were present; and were to sail, in a few days, with Verkey, to their native country, it being feared that they would scarcely be able to endure another winter in England. Their conveyance home is at the expense of the British Government, by whom also they have been supported, while under the Society's care.

*Sunday Schools.*

	Schools	Teachers	Scholars
England and Wales	4367	59,036	566,676
Scotland	1516	5000	78,280
Ireland	1878	12,378	174,329
Total	7761	76,614	819,285

The Return here given for England and Wales is taken from the last Report of the "Sunday-School Union," and respects the Schools in connection, more or less, with that Society. That for Scotland is taken from the last Report of the "Sabbath-School Union for Scotland." The Return for Ireland is of the Schools belonging to the "Sunday-School Society for Ireland," and to the "London Hibernian-Society."

*Wesleyan Missionary Society.*

Mr. Keeling has proceeded to Malta; and arrived there, with Mrs. Keeling, in safety. Mr. Cook (see p. 415) had reached Jerusalem.

Mr. St. Denis Baudhuut has arrived in London from Hayti. Of this Mission the Committee say—

This Young Man has taken a leading part in the religious services of our persecuted Society at Port-au-Prince, and has the strong recommendation of all the Members. He reports, that their Meetings are still private; and that they are prevented, by the violence of the mob, from holding public assemblies. The number of members is eighty-eight; the majority of whom give eminent proofs of constancy and devotedness to God, amidst daily reproaches and frequent insults—so wonderfully has this Infant Church been preserved, and even multiplied, in its destitute state—the pledge, we trust, that its constancy will at length subdue the wrath of the opposers; and that the work of God, in that large and important island, has taken imperishable root.

#### United States.

Divie Bethune, Esq. a distinguished friend of all Philanthropic Institutions, and of such especially as have reference to the Conversion of the World, died at New York, on the 18th of September, in his 54th year. He was born

in Scotland, but had lived many years in America.

The subscription to the Ohio Theological Seminary (see p. 328) amounts to upward of FIVE THOUSAND GUINEAS: the Archbishops of Canterbury and York, with Ten Bishops, have contributed. The following extract of a Letter from Bishop Chase, to a friend, will serve to correct our date (see p. 464) of his arrival:—

My voyage was finished after 43 days on the Ocean: and, on Sunday the 29th of August, I stepped out of the vessel on the streets of New York; and, before all others, entered the House of God to give thanks. They were singing the *Gloria in Excelsis*. With what feelings I endeavoured to join my voice and heart with those of others, I leave you to judge.

#### West Indies.

The Ecclesiastical Establishment has been strengthened by the appointment of an Archdeacon for Antigua. This appointment has been conferred on the Rev. Henry Parry, M.A. late Fellow and Tutor of Balliol College.

### CONTRIBUTIONS TO THE CHURCH MISSIONARY SOCIETY,

From October 21, to Nov. 20, 1824.

ASSOCIATIONS.	Present.			Total.		
	L.	s.	d.	L.	s.	d.
Bedfordshire	-	85	4	1193	3	5
Berkshire	-	27	18	3098	7	10
Birmingham	-	40	0	6137	8	8
Blackfriars	-	1	14	384	16	8
Brighton	-	90	0	300	15	0
Bucks, South, (Drayton Beau- champ 5. 6. 9.)	-	18	6	5780	12	9
Chester & Cheshire (Congleton),	15	7	8	2730	9	3
Clapham	-	15	8	3407	0	10
Derbyshire	-	318	3	11757	17	4
Devon & Exeter (Dartmouth),	67	3	8	4983	6	8
Devonport and Stonehouse	-	15	0	1371	8	5
Dewsbury (Mirfield and } Hartshead)	-	50	0	1844	19	7
Faringdon	-	1	14	4397	19	11
Guernsey	-	30	0	5571	15	8
Guildford	-	5	5	1153	14	6
Harrow	-	10	10	439	9	0
Jersey	-	30	0	583	11	10
Islington Ladies	-	40	7	491	17	0
Kent (Blackheath Col.—Mar- gate St.)	-	65	0	3033	13	7
Kingsclere (Hants.)	-	91	8	767	7	3
Leicestershire (Syston Col.)	-	75	0	7518	12	0
Morden (Surrey)	-	6	11	311	11	7
North-East London (Hack- ney Ladies' 1151.—Shore- ditch Ladies' 44. 14. 6.—Stoke Newington &c. 61. 4. 7.)	-	308	8	9180	16	7
Nottingham	-	35	10	36501	8	10
Percy Chapel	-	28	8	3331	4	8
Queen-Square Chapel	-	17	0	939	5	0
Retford, East	-	190	0	716	9	6
Sierra Leone	-	24	10	741	13	3
Staffordshire, North	-	150	0	3085	10	11
Stockton-upon-Tees	-	38	4	35	4	8
Suffolk (Debenham)	-	2	9	5140	18	10
Sunderland, &c.	-	60	0	971	0	8
Westham (Sussex)	-	8	8	17	4	8

#### COLLECTIONS.

Cooke, Mr. George, Marlboro'	-	1	17	6	-	13	5	8
H., Mrs., Brentford	-	6	10	6	-	19	15	0
Hazelton, Miss, Ditto	-	3	10	10	-	3	10	10

	Present.			Total.		
	L.	s.	d.	L.	s.	d.
Heather, Mrs., Bishop's Waltham,	1	0	0	21	2	0
Payne, Rev. W. R., H.M.S.	-	-	-	-	-	-
"Forte," Captain Sir T.	-	4	1	6	17	6
Cochrane	-	-	-	-	-	-
Prichard, Miss., Kidderminster,	16	0	0	219	2	0

#### BENEFACTIONS.

Berger, John, Esq., Clapton	-	50	0	0
Dikes, Rev. Thomas, Hull	-	5	0	0
Wawn, Rev. J. D., Stanton-by-Dale	-	5	0	0
Willson, John, Esq., Gray's-Inn Square	-	5	5	0

#### CONGREGATIONAL COLLECTIONS.

Bisham (Berks.), Rev. James Scholefield	-	6	0	5
Bluntisham (Huntingdoashire), Rev.	-	11	18	8
Edw. Bickersteth	-	-	-	-
Congleton (Cheshire), Rev. Edw. Willson	-	6	13	8
Fleet (Lincolnshire), Rev. R. Frost	-	8	4	0
Houghton Conquest (Bedfordshire),	-	3	0	0
Rev. H. Tattam	-	-	-	-
Houghton Begis (Ditto), ditto	-	3	15	2
Maidenhead (Berkshire), Rev. James	-	14	11	3
Scholefield	-	-	-	-
Rams Chapel (Hornerton), Rev. Josiah	-	45	9	0
Pratt, Rev. Edw. Bickersteth	-	-	-	-
Taplow (Bucks.) Rev. James Scholefield	-	14	19	8
Tilshead (Wilts.) Rev. J. H. Johnson	-	4	9	6
Toddington (Bucks.), Rev. T. S. Grimshaw,	-	5	11	7
Woburn (Ditto), ditto	-	13	17	5

#### LEGACIES.

Mrs. Elizabeth Dennis Denyer, late of Mecklenburgh Street, By Sale of Books	-	147	19	0
Also Books bequeathed by her to the Society's Library, and valued at	-	80	0	0
	-	227	19	0
Legacy Duty	-	22	16	0
by her Executors, B. Shaw, Esq., and W. Tebbs, Esq.	-	205	3	0
Miss Jane Ewbank, late of Ripon, Yorkshire, by her Executors, H. Ewbank, Esq. and J. Dalton, Esq. jun.	-	50	0	0
Legacy Duty	-	5	0	0

# Missionary Register.

DECEMBER, 1824.

## Biography.

MEMOIR AND OBITUARY OF THE REV. PHILANDER CHASE,  
(SON OF THE RIGHT REV. BISHOP CHASE OF OHIO),  
WHO DIED MARCH 1, 1824, AGED TWENTY-FIVE YEARS.

OUR Readers have been apprised of the visit of Bishop Chase to this country; and will feel the greater interest in the present record of an excellent Young Clergyman, from his near relation to that venerable Prelate, and the affecting circumstances under which he died. We may seem to depart somewhat from our usual course in this Memoir; as our object, generally, in this department, is, to give records of the lives and deaths of persons connected with Missions to the Heathen: but Mr. Chase's spirit was truly Missionary; and, had it pleased God to lengthen his days, he would not only have been a zealous labourer in the execution of his revered Father's plans for the benefit of his remote Diocese, placed almost on the frontier of the Christian World, but the Heathen of that Western Wilderness would doubtless have been an object of his special concern.

On Bishop Chase's leaving America, in the Autumn of last year, to visit this country, his Son proceeded southward for the recovery of his health. Mr. Chase found a very affectionate friend in the Rev. Edward Rutledge, in Charleston, South Carolina. Perceiving symptoms of the near approach of dissolution, Mr. Rutledge apprised Bishop Chase of the state of his Son, in a Letter which reached the Bishop in March, of which the following is an extract:—

If it please God to call him away, he will, I trust, go in the full confidence in the Blood of Jesus Christ which he now feels, and in hopes of a blessed immortality. His mind is as strong as his body is weak; and he speaks with as much calmness of what he esteems his approaching destiny, as men ordinarily do of lying down to peaceful sleep.

These anticipations were very soon realized, and Mr. Rutledge was called on to discharge the last offices of kindness to his friend.

The death of Mr. Chase was communicated to his Father by the Right Reverend Bishop Bowen, in a Letter from Charleston, of the 2d of March, of which we have been favoured with a copy, and now lay it before our Readers:—

Your very excellent Son expired last night at about 10 o'clock (as his constant and most affectionate attendant, the Rev. Mr. Rutledge has expressed himself to me) without a struggle or a sigh. He died, I have reason to believe, in perfect peace; having been blessed from the Giver of every good and perfect gift, throughout his illness, and even to its latest and most painful moments, with a spirit of the serenest resignation. I scarcely know how to tender you any sympathy, but in the rejoicing with which as a parent you must receive the intelligence, that this truly to be lamented Young Man exemplified to all who knew him or saw him in his sickness, and even in death, every lesson of piety and faith which had been so carefully inculcated by yourself, and enforced by the Word and the good Spirit of God upon his heart. He was, indeed,

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the instructor of all who approached him; and there are many, who, I trust, will long bear upon their hearts the impression which such an instance of the efficacy of a true faith cannot but have deeply made.

It is by his request, my Dear Sir, that I take this so early opportunity, even before his remains are interred, of acquainting you with the bereavement with which it has pleased God that you should be afflicted. "Tell my Father," said he to me very shortly before his death, "tell my Father, as early as possible, that to be separated from him thus early is the bitterest part of death. I had hoped to live to shew him my gratitude and affection: but tell him, strong as I have felt the ties that bound me to life, I have been content, nay I have become glad, that they should be loosened thus early; for, later, my spirit might not have so rejoiced at God my Saviour's call. The world and its interests might have had more power for me, than they yet have had. Tell him I died in perfect faith in the merits of my Saviour and the mercies of my God; though sometimes, through the sense of sin, trembling and afraid!" The last time he spoke to me, he asked, with a calm and serene expression of countenance, "Do you think God will save me?" On my answering that I felt the happiest and most confident persuasion that He would,—“Then come,” said he, “Lord Jesus! come quickly, and release me!” It has, in short, to us all been a most interesting and instructive scene. May God sanctify it to our good!

It will, no doubt, be consolatory to you to be informed, that your Son had every possible attention paid him as a sick stranger, from his first arrival among us until he breathed his last. The Rev. Mr. Rutledge has been to him a brother—constant, unwearied, and most tender—watching and attending upon his sickness through all its stages, with the most extraordinary fidelity and affection. Nothing, indeed, has been left undone, that your own affection could possibly have dictated; nor was there, at any time, any want of any thing necessary to his comfort—or to his recovery, had it been God's pleasure that he should have been continued in life. It has been his will, that you should resign to Him this inestimable Son. I know you have already been content to do it.

Bishop Bowen afterward adds—

An opportunity not offering to despatch my Letter until after the interment of your Son, it is proper to inform you, that we, to-day, the 3d, committed his remains to the ground, with every circumstance and

testimony of respect that became the occasion. A grave being prepared in St. Michael's Church, at the eastern extremity of the Church, the Funeral Service was read by myself; and an Address delivered by Mr. Rutledge, founded on a passage of Scripture which the deceased had himself pointed out and commented on, as one which he thought suitable, and from which he wished those who might be assembled at his funeral to be usefully spoken to. The effect was all that this Saint departed could have desired. Though dead, he spoke to the hearts of many, through the forcibly interesting representation which Mr. Rutledge made of his sentiments and feelings, in dwelling with him on that passage. His funeral was attended by all the Clergy of our Church; and those of the other Denominations also generally joined in the procession, and manifested a Christian sensibility to all the interest which the occasion was fitted so variously to inspire.

Now, my Dear Sir, having resigned your Son to God, as into the hands of a faithful Creator, what have we to do but to rejoice in hope of the day, when this corruptible shall put on incorruption and this mortal immortality!

From the Address of which Bishop Bowen speaks, delivered by Mr. Rutledge at the grave, we obtain the following facts relative to this Young Minister. Of his early life, Mr. Rutledge says—

The lamented friend, whom we are about to commit to the earth, was born in Vermont, of parents, both of whom were the servants of God; and who taught their offspring, early to look up to their Father in heaven. Of his childhood it is here unnecessary to speak, excepting to mention, that it was distinguished by great strength of mind and intrepidity of character. His education was conducted principally under the direction of a beloved Father till the year 1816, when he entered the Junior Class of Harvard University. In this new sphere of exertion he soon became distinguished; ranking among the first of his fellow-students, and sharing in the highest honours which the College could confer.

Mr. Rutledge adds, in a Note, the following remark of one of the fellow-students of Mr. Chase:—

A close application to his studies, a steadiness of conduct, and a scrupulous exactness in the discharge of the duties assigned to him, were among the distinguishing traits of his character while a member of this Institution. His opinions

were always the result of deep reflection; and, when once formed, were inflexibly adhered to. The improvement of his mind was with him an object of the first importance: distinction was but of secondary consideration; and he shared in the honours of the University with a modesty worthy of imitation. As a Christian, he was exemplary in the discharge of his religious duties. On the Sanctuary, he was a constant attendant; and, when engaged in its Services, never was distracted or diverted by the thoughtless levity of those around, who did not, like him, appreciate the privilege of attending the ordinances of the Church.

#### Mr. Rutledge proceeds—

On completing his Collegiate Course, an opportunity presented itself to him of visiting foreign countries, in a capacity which, while it would gratify his thirst for knowledge, would also enable him, successfully, to pursue the studies of that profession which he had chosen in early life, and which he never wished to exchange for another. Having been authorised by the proper Ecclesiastical Authority to act as a Lay-Reader, he embarked as Chaplain on board of a vessel belonging to the United States, then bound to St. Petersburg, and thence to the Mediterranean. This was the United States Frigate, *Guerriere*, Commodore Macdonough Commander; ordered to carry our Minister to Russia, and to cruise in the Mediterranean.

In this voyage, he had opportunities of visiting many of the cities of North Europe; as well as Rome, that "City of Palaces," where he remained some time; and to tread the classic shores of the Mediterranean with the feelings of a Christian and a Scholar. The performance of his duties in one of the most difficult of all stations for a youth not yet twenty, was much assisted by his having for a Commander and among the Officers of the Ship, men in whose hearts was the Spirit of the Lord. That his labours were valuable and beneficial, on board of the Frigate, the writer has often heard his Commanding Officer declare; and many anecdotes, which the deceased himself mentioned, incidentally, in conversation, of the seamen among whom he prayed and preached, warrant us to believe.

On his return to his native country, he found that the Mother of his love had been called to the world of spirits; that his Father had removed to a State beyond the mountains, the Episcopate of which he occupied; and that the social circle, where it had been his delight to linger,

had all been scattered. Relinquishing the beautiful schemes which he had formed for a life of study and labour in some of the older States, the Institutions of which are so well calculated to stimulate and aid the mind, he resolved to follow the fortunes of his Father, to devote himself to the Ministry in that far remote region whither he had gone, and to count all that he knew and all that he wished *but loss for the excellency of the knowledge of Christ Jesus*, which could be preached as savingly among the mountains and forests of the West, as in more compact and regular societies.

From the time of his Ordination, he performed his pastoral duties regularly in Ohio, until sickness compelled him to desist; with the exception of a short season, when he was successfully employed in making collections in the Northern and Eastern States, to defray the expenses of Missionaries to the destitute Diocese in which he lived. In addition to his clerical duties, he, for some time, was associated with his Father in the education of a number of youth.

Little more than a year since, he was seized with a violent hæmorrhage from the lungs; and, passing through all the fluctuations of the complaint which ensued, he gradually grew worse, until the necessity of his case induced him to try our genial climate for his benefit. He came to us, my Brethren, a dying man. Consumption had marked him for another victim; and about five months have passed since, so far as this world is concerned, he bade farewell for ever to Home, to Father, to Wife, and to Child.

It is not so much, however, to the Life of our deceased Brother, although that was instructive, as to his Death, that I wish to direct your attention; for his death displayed, in a most striking manner, the power of God's grace and the supporting influences of religion.

He died, my Brethren, a penitent—

Although to those who knew him, his life may have appeared blameless and holy, we saw in it much that was to be condemned; and knew also that there were secret faults, which must subject him to the anger of an All-seeing God. For these he mourned and wept; till God turned his mourning into joy, and made him rejoice from his sorrow.

He died in hopes of salvation, only through the atoning blood of Christ—

He knew that he was weak and sinful; and unable, of himself, to procure that blissful reward, which awaits the pious soul. He ascribed all that he felt, and

did, and hoped for, to the free grace of God. He abhorred the attempt, so often made, to share in the Saviour's work; and made it a subject of incessant thanksgiving to God, that he had been so mercifully preserved from what he considered the melancholy error in the creed of the respectable University wherein he received his education.\*

He died, in the act of supplication—

Whenever it was in his power, he joined with his Brethren, in strong appeals to Heaven for mercy and forgiveness; and, when alone, this seemed to be his sole employment. As his mind remained perfect to the last, he was enabled to engage in his most loved occupation, even as the spirit was winging its flight to heaven. He bade farewell to time without a struggle or a groan; and to those who stood anxiously by him, it seemed as if

—Praying he had died.

And his cold features still wore smiling prayer.

He died most perfectly resigned to the will of God—

And when his circumstances are considered, this seems to prove him at once to have been greatly strengthened by the sweet influences of grace. A stranger, in a strange land—young, intelligent, and filled with the most ardent feelings—the Pastor of a Church, which, from its situation, must suffer from his loss—the Husband of a pious and beloved Wife, with whom he had passed but a few short months—the Father of a Child which was only born for him to see and bid it farewell—the Son of a Holy Man, to whom he was an important fellow-labourer in an arduous station—the Friend of many hearts as warm and as noble as his own—he yet was able to say most sincerely to God, *Not my will, but thine be done!*

He died triumphant in faith, and full of hope—

He marked the approach of the Destroyer, as he came slowly toward him, without a fear. To a clerical friend who visited him, he expressed himself nearly in those words: "It is sin, which makes us afraid to die. If it was not for Sin, we should all wish to go to heaven." The

\* Mr. Chase always expressed the highest respect for many in the government of the College (and particularly for President Kirkland) both as scholars and governors. He thought very highly also of his "Alma Mater," in regard to literary advantages; but he always spoke with great warmth, of the danger to which young men of talents were exposed from Unitarian sentiments. A classmate (who was not, however, in his division) says, "it was related one day after recitation, that, on one of the Tutors or Professors mentioning to the class, that Dr. Paley was a Unitarian, Mr. Chase modestly contradicted the assertion, and only stated some reasons for his denial of the fact.

window being suddenly opened, and admitting a flood of light, he exclaimed, "Oh when shall I behold the glorious light of heaven!" His longing, for some time previous to his death, was to be in heaven. A day or two before he departed, he asked one of the benevolent physicians, who attended him, not only with skill but with the kindness of a father, whether it was probable that he would expire before night: on being informed that it was so, he looked up to one who was standing by him, and, with a smile that seemed borrowed from an angel, remarked, "He says I may die to-day!" When he was called, he went as into a pleasant sleep. His spirit was gently loosed from its prison, and angels who were hovering round him bore it to its God. *Mark the perfect man, and behold the upright; for the end of that man is peace. Let me die the death of the righteous, and let my last end be like his!*

We extract, from Mr. Rutledge's Address, his striking representation of Mr. Chase's remarks on a passage of Scripture, alluded to by Bishop Bowen:—

It has been deemed proper, on an occasion involving so much that is interesting in the deceased—so much that may serve as warning, and example, and instruction, as to be found in his early call and his delightful death—to occupy your attention, a few moments, with some remarks from this sacred place. And if any thing is necessary, in addition to the solemnity of the subject, to awaken and keep alive your attention, it may be found in the fact, that the very text to which your thoughts will now be called, and the manner in which it will be treated, were suggested by our deceased Brother himself; so that, more literally than the expression generally implies, *though dead, he yet speaketh.*

A few weeks since, when the stream of life moved so sluggishly that he knew it would soon cease to flow, he called the individual who now addresses you to his bedside, and, with a tongue that never faltered and an eye that spoke serenity, he remarked, "My life has been short and unprofitable. It pleased God to lay his hand upon me, soon after I was set for the defence of the Gospel; and small has been my opportunity of benefiting my fellow-men, by proclaiming its saving truths. But, though my life has been in a great measure vain, perhaps my death may be rendered profitable. I have selected a passage of Scripture, from which you must discourse at my grave: and God grant that the effect may be useful to your hearers!"



The passage which he chose, and which shall lead our present reflections, he pointed out to me, in

Br. MATT. xxviii. 6.—*Come! see the place where the Lord lay.*

And could the truths which are about to be uttered have been here accompanied with the fervent manner, and the language warm from the heart, in which he expressed them, they would necessarily have produced the desired result, even on the coldest and most obdurate listener to my voice.

The text was the language of a heavenly messenger to the two Marys, who, on coming to the tomb of the Saviour, were astonished to find it empty. Every word in this language of the angel, was, in the opinion of our deceased Brother, most powerfully emphatic, and calculated to impart some useful truth; and, on its various members, you shall hear his comment.

It commences with an invitation to Mary Magdalene and the other Mary, whose hearts were overcome by fear; not only at seeing the sepulchre deprived of its precious deposit; but also from the presence of a celestial being, whose countenance was like lightning and whose raiment was white as snow—*Come! see the place where the Lord lay.*

"Here," said our lamented friend, "HERE is most strikingly displayed the contrast between the heavenly and the worldly spirit; between the language of Christianity and the language of Infidelity. He, who knows not Christ, bids you shun all thoughts of death and of the grave: he thinks of the tomb only as the place where his expectations shall perish: whenever it comes before his mind, it is attended with its melancholy accompaniments of darkness and of gloom: he deems it the place of dissolution and decay for all that he values himself and his kindred for; as the spot in which must be performed such scenes, as cause the most powerful minds to shudder at their contemplation: he considers it as the commencement of eternal misery, or as the introduction to a never-ending sleep; as the inexorable prison of body and of soul: thus looking on the grave, Infidelity calls on her votaries to flee from it, to banish all ideas which may arise in their bosoms concerning it, and to close their ears to its calls; to conceal it from their view by every artifice; to drown their sensibilities, when awake to it, in the intoxicating bowl, and to shut their eyes to it, when walking on its very brink. Far different from this, is the language of Christianity: she addresses her children in the accents of the angel, *COME! see the place where the Lord lay*: she calls on

them to meditate on the grave by day and by night; to consider it as the end of their probation and the entrance on their reward; as the peaceful home appointed for all living, in which they may sweetly repose, when the storms of life have ceased: she tells them it has no terrors: she imparts to them such cheering views concerning it, that, when told by sickness or by age that their graves are ready for them, they feel not one uneasy pang: she bids them view it as the chamber into which they must enter, to hear the voice of the Son of God calling them forth to life, to immortal life in heaven.

"Mark, now," said our deceased friend, "the CAUSE of this difference between the views of the Infidel and the Christian, concerning the grave, where both must surely lie. The one contemplates it only as the body is concerned, with no rays to illumine its darkness and to cheer its silence: the other thinks of it as *the place where his Lord lay*; and asks his soul, 'Can that be a gloomy abode, which has been the residence of all that is lovely, and animating, and delightful? Can that spot be dark, which has been irradiated by the Sun of Righteousness? Can that be painful, which Christ has deprived of its power to hurt? Can that be any, but a desirable dwelling, which has been sanctified and blessed by the Saviour of Mankind; which He has strewn with flowers and gilded with heavenly light?' Oh could such views be always cherished by the disciples of our Lord, how much would death be disarmed of his terrors! They would esteem it a privilege to die; and to repose in that mansion, which the Son of God had occupied before them."

Besides these comforting and elevating views of the grave, suggested by the passage before us, our departed friend saw in it still more that was calculated to impart to us important lessons. It contains, he thought, in its very construction, the disclosure of an existence beyond the tomb. "Observe," said he, "the expression, *Come! see the place where the Lord lay. He does NOT LIE THERE STILL*. He has left the sepulchre; not, as the watchmen were impiously instructed to declare, through the instrumentality of His disciples, but by His own inherent power, which enabled Him to lay down His life and to take it up again: HERE is preached, the triumphant truth of a resurrection from the dead: HERE is spoken, the fulfilment of the prophecy, *Thou wilt not leave my soul in hell, neither wilt Thou suffer Thy Holy One to see corruption*: HERE are verified all those solemn predictions, on the completion of which

our Saviour rested the truth of His mission: **HE** it is declared, with power, that He was the Son of God; and that when the purposes for which He was born, and lived, and died, and was buried, were accomplished, He ascended up on high, where He was before."

When he had gone thus far in his remarks, the spirit of our Brother, which was soon to take its flight, appeared to rise strongly, and to triumph over all the decays of the body, when he continued—"All of us must, like our Blessed Redeemer, sleep, one day or other, in the silent tomb: and it is a question of the deepest interest to us, whether we all, like Him, shall rise; or whether, in His case only, the bonds of death were burst." Then, with the utmost animation, he exclaimed, "We, too, indeed shall rise! for the bars, which shut the prison, have been broken; and nothing now remains to keep the soul confined. *Christ was the first-fruits of them that sleep.* If the Spirit of God dwells in us, *He, that raised up Christ from the dead, will also quicken our mortal bodies, by His Spirit that dwelleth in us.* Now **CERTAINLY** the believer can bid farewell to all the bright scenes and fond endearments of earth: now, he can calmly meet the destroyer in his most horrid forms: now, he can sink into the grave without alarm; for he is assured, that, in his flesh, he shall see God. That, which appears so dark and dreadful to the Infidel and the Sceptic, is, to the Christian, but a necessary process, by which corruption is to be changed for incorruption, and mortality for immortality. His flesh shall rest in hope. The grave, which he is to occupy, will, like his Divine Master's, be called on to deliver up its trust; and **WE**, with all the redeemed of the Lord, will rise to life eternal. Believing that Jesus *died and rose again*, he confidently trusts, that *those also who sleep in Jesus will God bring with Him.* He knows, that, hereafter, his ascended Lord shall *descend from heaven with a shout, with the voice of the archangel and the trump of God, and that the dead in Christ, among whom he will be, shall rise first; and that they also, which are alive and remain, shall be caught up, to meet the Lord in the air, and so shall be ever with the Lord.*"

Such, my Brethren, is the outline, of what might have formed a most captivating display of Christian Truth, had it been fully sketched by the pious and powerful mind of our deceased friend. This, how-

ever, has not been permitted. His days of usefulness were few. His voice was permitted to sound but for a short time; either to win or to warn the sinner, to faith and trust in Christ. But while he was employed in his Master's cause, he undoubtedly was useful; for the truths which he proclaimed came from a heart warmed with heavenly love, and from lips touched with living coals from the altar of his God.

My Dear Brethren, let this instance of mortality awaken us to the important work of Salvation. Let this instance of early piety, and its blessed effects, encourage us to its practice. Let this instance of early death warn us to be also ready.

No ties, no usefulness, no endeavours, could save our Brother from the tomb.

An angel's arm can't snatch us from the grave, Legions of angels can't confine us there.

While we mourn the departure of so much that was lovely and valuable, let us endeavour to profit from the event. Let us trust in the Saviour on whom our departed friend relied: let us, like him, early seek our God—like him, repent; and, like him, believe. Then, howsoever soon we may hear of the approach of the Son of Man, we may, like him, say, *Even so, come Lord Jesus!*—like him, rest from our labours; and leave our friends, like his, sorrowing, with hope.

We cannot better close this Memoir than in the words of the venerable Parent of the deceased. In a Letter to a friend, in this country, conveying the intelligence of his safe arrival on his return to America, Bishop Chase writes—

Preserved from the dangers of the ocean, I stepped on shore, on the same spot whereon I took leave, last year, of my native land, to go, without friends and almost without introduction, to a land of strangers. "Here," said I, as I stepped aside to view the spot, "here is the very place, where, for the last time, I pressed my beloved son Philander to my aching, anxious, and almost despairing bosom. O God! whose very chastisements are mercies to those who believe in the merits of thy Beloved Son, *help Thou mine unbelief!* Give me perfect trust in Thy goodness, and resignation to Thy will. Sanctify this, the heaviest dispensation of my life, to my eternal benefit; and fit me to meet my sainted Son in heaven!"

## Proceedings and Intelligence.

### ANNUAL RECEIPTS OF THE CHIEF MISSIONARY, BIBLE, EDUCATION, AND TRACT SOCIETIES.

IN the following List, we have been able to make some addition to the Societies enumerated in that of last year. The total amount exceeds the amount of that year by nearly 40,000*l*. In a few cases, not having received the statements of the year 1823-4, we have re-printed those of the year preceding; as in the American Episcopal and Methodist Missionary Societies, and the Christian-Knowledge and National-Education Societies. It should be noticed, that, in two instances, the Contributions include Government Grants: the Gospel-Propagation Society thus received 921*l*. 10*s*.; and the Irish Education Society, 899*l*. 13*s*. 4*d*.

Societies.	Year.	Contributions.		Sales.		Total Income.	
		£.	s. d.	£.	s. d.	£.	s. d.
African Institution	1823-4	-	-	-	-	918	11 10
American Bible	1823-4	-	-	-	-	9,543	16 0
American Board of Missions	1822-3	-	-	-	-	12,557	0 0
American Episcopal Missionary	1822-3	-	-	-	-	852	18 9
American Jews	1823-4	-	-	-	-	1,800	0 0
American Methodist Missionary	1822-3	-	-	-	-	2,009	10 11
Americ. United Foreign Missionary,	1823-4	-	-	-	-	3,259	7 0
Anti-Slavery	1823-4	-	-	-	-	3,519	13 5
Baptist Missionary	1823-4	-	-	-	-	12,153	6 2
Baptist (General) Missionary	1822-3	-	-	-	-	1,627	19 9
British and Foreign Bible	1823-4	55,332	4 8	42,386	12 10	97,718	17 6
British and Foreign School	1823-4	-	-	-	-	1,920	10 4
Christian-Knowledge	1822-3	28,263	16 10	26,627	9 2	54,891	6 0
Church Missionary	1823-4	35,965	11 4	316	15 11	39,272	7 3
Church-of-England Tract	1823	234	3 0	402	11 2	634	14 2
Continental	1823-4	-	-	-	-	2,014	3 4
Gospel-Propagation	1823	-	-	-	-	16,012	14 8
Hibernian	1823-4	7,282	5 4	116	14 0	7,398	19 4
Irish Sunday-School	1822-3	1,536	7 0	347	10 2	1,883	17 2
Irish Education	1822-3	9,333	8 4	3,278	4 10	12,611	13 2
Irish Tract and Book	1822-3	1,166	16 1	2,103	11 6	3,276	7 7
Irish and British Ladies	1822-3	-	-	-	-	401	6 0
Irish Society of London	1823-4	-	-	-	-	300	9 5
Jews' Society of London	1823-4	-	-	-	-	12,426	0 8
London Missionary	1823-4	-	-	-	-	33,907	2 11
Merchant-Seamen's Bible	1823-4	658	11 10	195	3 9	853	15 7
National-Education	1822-3	-	-	-	-	1,996	15 0
Naval and Military Bible	1823-4	-	-	-	-	2,277	7 9
Newfoundland Education	1823-4	-	-	-	-	1,140	12 10
Port-of-London Seamen's	1823-4	430	2 2	9	17 6	439	19 8
Prayer-Book and Homily	1823-4	1,174	19 7	523	5 4	1,703	4 11
Religious Tract	1823-4	3,265	11 5	7,802	13 10	11,068	5 3
Scottish Missionary	1823-4	-	-	-	-	7,331	11 11
Sunday-School Union	1823-4	145	12 6	2,263	8 0	2,409	0 6
United Brethren	1822	-	-	-	-	9,644	4 5
Wesleyan Missionary	1823	-	-	-	-	34,650	5 3
Total.....						£406,426	16 5

### United Kingdom.

*Association  
for Erecting and Superintending a  
Building for Public Meetings.*

AN Association has been formed for the purpose here stated, the importance of which cannot but have been felt by multitudes accustomed

to attend the Public Meetings of Religious and Charitable Institutions. On this subject the following Circular has appeared:—

The want of a suitable place for the Anniversary Meetings of Public Societies has been long and severely felt. There is no existing edifice in this Metropolis, which combines the essentials

of such a place of Public Meeting; as no room can be procured sufficiently capacious, or which affords the necessary means of ingress and egress, the facility of hearing, and proper accommodation.

The return of every Anniversary causes extreme embarrassment to the several Committees, who are wholly dependent for the execution of their duties, in this respect, upon the managers of the only rooms which can be obtained. The accommodation which may even be had of them is very precarious, and subject to a variety of inconveniences, too well known to need recapitulation.

Such considerations as these have led to a plan for erecting a building for the purpose, subject to the following Regulations:—

I. That an Association be formed for erecting a Public Building, in which the Anniversary Meetings of Religious and Charitable Societies may be held.

II. That a Substantial Building, capable of containing not less than 3000 persons, be erected in a central part of the Metropolis, the immediate object of which shall be for Meetings of Religious and Charitable Institutions.

III. That for this purpose the sum of not less than 20,000*l.* be raised, in Shares of 50*l.* each; to be called for, when wanted, by the Directors, who are hereafter to be named by the Shareholders.

IV. That as soon as the sum of 20,000*l.* shall have been subscribed, a Meeting of Shareholders shall be held, for the purpose of electing from among themselves, Twenty-four Directors, to act gratuitously; to whom shall be entrusted all the arrangements connected with the Erection of the Building, and other Measures for carrying these Resolutions into effect.

V. That the Building shall be disposable for the purposes of the First Resolution: and that the Income derived from the Occupation of the Premises be applied, in the first instance, to defray the Incidental Expenses; and, afterward, to the payment of Interest, after the rate of Five per Cent. per Annum, upon the Capital; it being provided, that in no case shall the dividend be increased above Five per Cent. but the surplus shall be applied as may be directed by the Shareholders.

VI. That no individual do hold more than Five Shares, or be permitted to dispose of his Share, unless first offered to the Directors.

Upward of 10,000*l.* has already been subscribed, by Noblemen and Gentlemen connected with the principal Societies in London. Two desirable Sites for Building, in a central situation, at this time present themselves.

## BRITISH & FOREIGN BIBLE SOCIETY.

### *Benefit of Individual Exertions.*

A CORRESPONDENT of the Society writes—

I have the pleasure to inform you that a Ladies' Association has been formed at Pershore, in connection with the Pershore Branch Society. The place and neighbourhood is divided into twelve districts, and active Collectors appointed to each: two of them obtained above 60 free contributors, in one street alone. The Branch Society has already disposed of 439 copies of the Scriptures; but I fully expect that number will be doubled ere long, by the exertions of the Ladies. Among the Resolutions adopted, is one which I should strongly recommend to all Societies and Associations: a list has been made out, of all the villages in the neighbourhood in which at present there are no Collectors; which is to be read at every Meeting of the Committee, that the members may be constantly reminded of the necessities of their neighbours, and impelled to seek for co-adjutors in the great work of relieving them.

I must now give you a short account of what I have been enabled to do in this district in one year, from 1st June 1823 to 1st June 1824. It consists of about 190 houses: the inhabitants are chiefly agricultural labourers and farmers. In the year, 37 Bibles and 145 Testaments were sold; with very few exceptions, at cost prices: 17 subscribers were then unsupplied, making the number of subscribers for books only, independently of 33 free-subscribers, exceed the number of houses in the parish. The sum of 12*l.* 18*s.* 8*d.* has been received free, and 20*l.* 8*s.* 3*d.* for books, by small weekly payments regularly called for. The poor are very grateful for having been allowed to purchase them in this manner, and some of them have told me that they have not at all missed the money. Some are availing themselves of the opportunity of supplying all their children with Bibles. One family, consisting of eight children, and another of three, living under the same roof, are subscribing for eleven Bibles, commencing a fresh subscription as the children are supplied in succession; and some are subscribing for their younger children, that the books may be ready for them when they shall be

able to read, at which time they think it possible they may not have the opportunity of procuring them in this manner.

**CHURCH MISSIONARY SOCIETY.  
TWENTY-FOURTH REPORT.**

*New Associations.*

**ELEVEN** New Associations have been formed during the year; besides eight Branch and eleven Ladies' Associations, with four Associations in Ireland—making a total, in the United Kingdom, of thirty-four. Of these, three were County Associations—for Hertfordshire, Northamptonshire, and the County of Louth in Ireland.

*Means of augmenting the Funds.*

On the new arrangement in the Secretary's Department, we anticipated, at pp. 209 and 210, the statements of the Report. It is added to what we there quoted—

When the Committee shall have been enabled to complete the arrangements before detailed, in uniting two other Clerical Secretaries with Mr. Bickersteth, it will be in the power of the Society's Officers more effectually to promote its interests throughout the country than has hitherto been possible. Notwithstanding the exertions which have been made, Associations might be formed in various places where as yet there are none; and the present Associations might be rendered still more productive, if adequate time could be devoted to these objects. It is obvious, too, that visits of this nature make such large demands on the spirits and strength, that they cannot be regularly engaged in without serious detriment to the health of the Society's Officers, unless connected with proper intervals of repose.

We regret to state that the Committee have not been able to complete the arrangements here referred to. They have been in treaty with two Clergymen, whose co-operation, as Secretaries, with Mr. Bickersteth, would be highly desirable; but particular circumstances have hitherto prevented them from accepting the office. In the mean time, the business of the Secretary's

Dec. 1824.

Department, both in its official routine and in visiting the Associations, has been greatly relieved by the special kindness of friends in rendering voluntary assistance. A continuance of this aid cannot, however, be expected to the extent required; and the important means, therefore, of augmenting the funds stated in the preceding extract from the Report cannot be, with full effect, resorted to, until the official arrangements are completed.

The Committee, in the following passage, refer to another very efficient means of diffusing and cherishing an interest in the objects of the Society, which we hope to see adopted in every case where it may be practicable:—

On several occasions, in the preceding visits to the Associations, the practice recommended in the last Report, of holding a Meeting specially for the benefit of the Labouring Class, was resorted to with such advantage, as to induce the Committee to urge the adoption of it in all populous places where local circumstances may not render it inexpedient. At such a Meeting held at Manchester, upward of 1900 persons were present, and listened with great interest to the details brought before them. At Sheffield, at Norwich, at Gloucester, and at Carshalton, similar Meetings were held with the best effect. They afford opportunities to the Representatives of the Society to state a number of circumstances, relative to the Heathen and the labours of the Missionaries among them, which cannot, for want of time, be sufficiently brought before the regular Annual Meetings of the Associations.

On the subject of augmenting the Funds, the Committee quote the suggestions of several of the Associations; as these suggestions, arising from local experience or vigilant observation, may become generally beneficial. We extract one of these quotations, as highly deserving the attention of all other Associations:—

It is very justly remarked by the Committee of one of the County Asso-

3 Y

ciations, in reference to the constituent parts of their own Association—

All these have contributed, not invariably in proportion to their size, but, usually, according as the friends of the Institution there were active or inactive in making it known, in explaining its plans, and in distributing its reports and papers. Your Committee cannot press this too earnestly on your attention—that they have almost always found men's indifference toward the Society to have proceeded from their knowing little about it; their prejudices against it, from having heard of it chiefly from its enemies; and their small contributions to it, from their never having been asked for greater. The most momentous truths are not written with a sunbeam; nor are they to be read by every one, traced in flaming characters on the sky: no—if truth is to be known, or good done, commonly it can only be through the instrumentality of candid explanation and enlightened exertion. It is notorious, that the best men have a strong tendency to live and act too exclusively within a narrow world of their own: they require to be told, often and plainly, that millions, out of sight, are perishing for lack of knowledge, which it is in their power to give them—that a Christian's efforts to do good, should be limited only where it is impossible to attempt it—and that the Sons of Light must make good their name, and be unconfinedly active and diffusively beneficent.

*Interest in the Society's Measures cherished by the Associations.*

The Committee have remarked with pleasure, in the Reports of the various Associations, a very general and cordial support of the increasing efforts and new plans of the Society. The design of a Missionary Seminary, the interest taken in the Bishop's College at Calcutta and the aid rendered to that establishment, the opening for Female Education in India, the appointment of Bishop Heber to the See of Calcutta, the commencement of a New Mission for the Indians of North-West America, and the affections and success of the West-Africa Mission, have all been noticed in a manner which indicates a warm feeling for the enlargement and efficiency of the Society, and which may well serve as a strong encouragement to proceed with vigour in the accomplishment of every promising plan.

*Missionaries and Students.*

We have stated, as they have occurred, most of the circumstances detailed under this head relative to the movements of the Missionaries. Of the accession of New Students

and the present number of Students, it is said—

Offers of service have been nearly as numerous as during the Twenty-third Year: but, of 54 persons who have proffered their aid to the Society, the Committee, in reference to that combination of good talents with sound piety which the work of Missions requires, have been able, as yet, to accept only 16 of this number: 13 are, indeed, still under consideration; but 26 have been definitively declined. There are, at present, 23 Students under the Society's care—17 in different parts of this country, and 6 in the Seminary at Basle.

*New Arrangement with the Basle Institution.*

Your Committee maintain, with pleasure and advantage, their connection with the Missionary Seminary at Basle. Some modification has taken place, in the course of the year, in that connection; it having been found expedient to send hereafter chiefly English Missionaries to those Missions where the English Tongue is much used, and to employ Foreign Brethren in the Missions where the knowledge and proper pronunciation of English may be less necessary. It had been agreed with the Rev. Mr. Blumhardt, on his visit to this country in the Spring of 1822, that a regular plan of education should be pursued at Basle, with reference to the wants of this Society. Arrangements were to be made for giving such a course of instruction to Students then in the Seminary or to be admitted into it, as might supply to the Society seven or eight Missionaries for each of four successive years, all of whom should have been four years under instruction. There were at that time in the Seminary twenty Students, divided into two classes: a third class was formed toward the end of that year; and, at the close of 1823, a fourth was added. The total number then amounted to forty-three, of whom twenty-eight belonged to the Society. Circumstances having, in the mean while, led to the modification, above mentioned, of the Society's plans, the Committee were apprehensive that they should not be able to appoint so large a number to suitable Stations. With much regret they saw it likely that their friends at Basle might hereby be put to inconvenience; but the Conductors of the Seminary very kindly accommodated themselves to the new ar-

rangement; and there is reason to believe that the Students now in the Seminary will either be appointed by the Society, as they shall finish their education, to suitable Stations in the Mediterranean or the East, or will be employed advantageously under the German Evangelical Missionary Society with which the Seminary is in immediate connection. To this Seminary, indeed, your Committee will look for a future supply of well-prepared and pious men, for its Missions in those quarters where their labours can be most advantageously directed. Six of those who will have completed, in the ensuing Autumn, the fourth year of their studies at Bâle, will, after their admission to Holy Orders, come over to this country, with the view of perfecting their knowledge of English, and becoming acquainted with the Committee and Officers, previous to their appointment to different Missions.

#### *Missions.*

The abstract of the proceedings in the Society's Nine Missions has occupied much time in preparation. It had been hoped, in the contemplation of an immediate increase of assistance in the Secretary's Department, that the Report might be published at a much earlier period than it has been for the last few years; but, in failure of such aid, the preparation of the Report falling still into hands otherwise almost incessantly occupied, it could not, by any practicable exertions, be completed before the present month of December. To the various documents on which the survey of the Society's Missions is chiefly grounded we have devoted, principally in our later Numbers, upward of 100 closely-printed pages. Reference is made to these documents, in Notes to the Report, for ample information relative to the Society's Foreign Proceedings.

#### *Summary of Foreign Proceedings.*

In giving a Summary View of the Society's Proceedings, its efforts for the diffusion of Divine Truth among the Heathen may be noticed—

1. In the CIRCULATION OF EXISTING VERSIONS OF THE HOLY SCRIPTURES,

which have been widely disseminated, through its Missionaries, in various quarters of the globe, and in different languages; especially in Egypt, Syria, Greece, and other countries bordering on the Mediterranean—

2. In its TRANSLATIONS OR REVISIONS OF THE WHOLE OR PARTS OF THE SACRED VOLUME in various languages; as the Bullom and Susoo, in Africa; the Malayalim, Tamul, Cingalese, and Hinduwee, in India; and that spoken by the inhabitants of New Zealand—

3. In its EMPLOYMENT OF NATIVES AS READERS OF THE HOLY SCRIPTURES to their uneducated countrymen—

4. In the establishment of PRINTING-PRESSES, which, to the number of ten, are actively employed, in various Missionary Stations, in printing the Scriptures and Tracts, and in the supply of Elementary Books to the Schools.

5. In the PROMOTING OF EDUCATION, on a large scale, among the Heathen; in the prosecution of which object, the Society's labours have proved successful, not only directly (in bringing many thousands of children and adults under a course of religious instruction), but indirectly also, in stirring up the Natives to forward the work of education among themselves, by their own voluntary agency—

6. In the ESTABLISHMENT OF CHRISTIAN MINISTERS, the EMPLOYMENT OF NATIVES in the work of instruction, the ERECTION OF CHURCHES, and the GATHERING OF THE HEATHEN INTO THE FOLD OF CHRIST. For the use of such Congregations, the Liturgy of the United Church has been translated into the languages of many of the countries where the Society's Missions are established, particularly the Susoo, Bullom, Tamul, Hindoostanee, Bengalee, and Cingalese; and whilst the Society is thus the means of extending the influence of our Apostolical Church, by teaching the Native Congregations to worship God in the same form of words as ourselves, the Society derives also, mutually, great advantage from its character as an Episcopal Society, especially in the intercourse of its Missionaries with Ancient Christian Churches. The Syrian Christians, in particular, on the coast of Malabar, have received its Missionaries with the greatest cordiality and respect—

In the prosecution of this work, the Society expended, in its last year, upward of THIRTY-SEVEN THOUSAND

POUNDS. The Meeting will be gratified to hear, that it now numbers fourteen hundred Clergymen among its Members—that it employs FOUR HUNDRED AND NINETEEN LABOURERS; of whom 106 are Europeans, and 313 were chiefly born in the respective countries where they are employed—that it has TWO HUNDRED AND FIFTY-FIVE SCHOOLS, connected with FORTY-TWO MISSIONARY STATIONS in its NINE MISSIONS: in which Schools there are THIRTEEN THOUSAND SIX HUNDRED AND EIGHTEEN SCHOLARS; of whom 9584 are Boys, 2609 Girls, and 1425 Adults—and that the Word of Salvation is not only published to many settled Congregations formed from among the Heathen; but that it is made known far and wide, by discussions and conversations with the pilgrim and the traveller by the wayside, with the crowds which frequent the market-places of the city, and with the multitudes which assemble at Fairs of vast resort or for the worship of their dumb Idols—and that, by the blessing of God on all these means, not only is Divine Light gradually, but certainly, diffusing itself throughout that gross darkness which has covered the nations, but, in some places, *the little one has become a thousand, and the small one a strong nation*—giving full assurance that the Lord will hasten the entire accomplishment of all His promises in His time.

#### *Conclusion of the Report.*

It is obvious to intelligent observers, that the difficulties attending the prosecution of Missionary Labours in a right spirit and with adequate means, multiply as those labours increase. The Committee of one of the Associations have very sensibly adverted to one of these difficulties, arising out of the very nature and progress of the work in which Missionary Societies are engaged:—

Uniformity of labour and effect is, perhaps, implied in that steady progress, which is reported from almost every quarter. Human nature being the same everywhere and at all times—idolatry and paganism, in their various modifications, being also essentially the same in principle and in effects—after a little while, Missionaries will be found fulfilling the like daily task, and pacing almost an unvaried round of toil, of discouragement, and success. The scenery of the moral agrees with that of the natural world in this, that the first striking varieties being attentively marked, the traveller finds the like general features continually recurring; and

even apparent discrepancies, when more closely considered, melting down into uniformity and similarity. The effect of this will too often be, that the stimulus of novelty, the impression of strange and unexpected occurrences, not being felt, the Missionary Cause may proportionably seem to decline in interest.

This deadly and blighting effect of uniformity of operations and results, be it remembered, is unfelt by those spiritual foes, who labour unceasingly to maintain their rule and increase their dominion by human errors, ignorances, remissness, and corruption. The strong man armed desires ever to keep his goods in peace. Next to the absolute frustration of a good work, his purpose is served in averting men's minds from it, by begetting the persuasion, that enough of effort has been put forth, and that to carry our labours beyond the present mode or measure may risk altogether their success and efficacy. To guard against these his temptations, let it be often called to mind, that Scripture holds, from one day to another, and from one generation to another, the same positive, the same unvarying testimony—that *the unrighteous shall not inherit the kingdom*; that there is one only Saviour, and salvation in none other; neither *is any other name under heaven given among men whereby we must be saved*.

But the temptations of the Great Enemy are directed against the Missionary Cause, not only through the infirmities of its friends, but by bringing into action in numberless ways the natural enmity of the fallen mind. The Society and all kindred Institutions have to pursue their course under peculiar circumstances. The efforts of these bodies begin to assume such a rank in the affairs of the world, that the Journalists and Historians of the time can no longer pass them unnoticed. And the treatment which they receive at the hands of these persons is such as might be expected. Christian Writers record their progress with exultation; and further their efforts, if occasions require it, by friendly suggestions and counsel: but writers who have little else or nothing else of the Christian but the name, and others who repudiate that name with scorn, treat the plans and measures of these Societies with the ignorance, injustice, or contumely to which their own state of mind naturally gives birth. Anxiety for the spiritual and eternal welfare of others can have no place in the breasts of those who have none for their own.

But, under whatever difficulties this work is to be prosecuted, Christians will rejoice at the encouragement afforded, in every direction, to these benevolent



undertakings; and will with more humble affiance repose themselves, while they put forth every power in the service of God, on His promised guidance and blessing. It is not one Society or one scheme, alone, that meets with success, and records instances of the Divine Favour: every prudent plan of benevolence is, in its measure, attended with prosperity. All have their full share of encouragement: their Funds, almost without exception, increase—their Stations multiply—fresh Labourers are raised up—the number of Scholars receives continual accessions—new doors of usefulness are opened—and, here and there, the gracious influence of heaven on the seed sown, gives promise of the abundant harvest which will arise, when the Faith and Prayers of the Church shall have brought down the full shower of grace on the parched soil.

The state of the world, as connected with the prophetic declarations of Scripture, may, at once, both excite and encourage the determined exertions of Christians in all their plans for its conversion. In respect, either of Instruments to accomplish the Divine Purposes, or of Funds to support them in their labours, the Church of Christ is but beginning to put forth that power which has been palsied for ages, and which will augment in efficiency in proportion as it is exerted. While the Committee do, therefore, gratefully acknowledge, in the Name of Him whom they serve, the aid which their fellow-servants have rendered to His cause, they press on every one the serious consideration whether he has done all that it is in his power to do, and which he is bound to attempt, for the advancement of his Saviour's Kingdom.

No man can say that he has acted up to the extent of his obligations. Let him but feel, in its full energy, the constraining power of the love of Christ to his own soul, and the first waking thought and the last conscious desire of every day will be how he may best live unto Him who died for him. Let him but know, in the full comprehension of their value, the things which are freely given to him of God, and lay to heart the dreadful state and imminent danger of the perishing world, with his own responsibility for the talents committed to his charge, and the few fleeting moments in which, to all eternity, he will be able to do any thing toward the Sal-

vation of immortal souls—let him feel all this as he ought, and every faculty of body and soul, every hour of his waking life, and every atom of power and influence which he can command, be devoted to rescue souls from death and to hide a multitude of sins.

But though, in the view of our infinite obligations, the most devoted Christian will ever feel himself an unprofitable servant, yet, animated by an assured forgiveness and gracious acceptance through the merits and intercession of His Saviour, he is not discouraged; but whatever his hand findeth to do for the salvation of the world, he doeth it with all his might. May this sacred desire and this holy determination be awakened in every heart!

While thus called to exertion, the Divine Purposes revealed in the Word, and the Divine Promises there assured to the Servants of God while labouring for His glory, may well animate and encourage us in all privations and labours. The faithful servant of God may, indeed, with the Apostle, suffer as an evil-doer, even unto bonds; *but the word of God is not bound!* Nay, he may die in his bonds; but Christ will be glorified by him whether it be by life or by death.

In patience, then, let Christians possess their souls—in meekness instructing those that oppose themselves, if God peradventure will give them repentance to the acknowledging of the truth; but always labouring fervently for one another in prayers, that they may stand perfect and complete in all the will of God; not counting life dear unto themselves, so that they may finish their course with joy, and fulfil that work which is assigned to them in promoting the Knowledge of Christ, and making manifest to perishing sinners the Gospel of the Grace of God.

*Appendix to the Report.*

1. Circular issued at Calcutta relative to a Central Female School.
2. Formation and Regulations of the Calcutta Church Missionary Association.
3. Formation and Regulations of the Calcutta Church Missionary Auxiliary Society.
4. Standing Regulations of the Committee of the Calcutta Auxiliary.
5. View of the chief Districts in the Madras Presidency, in reference, more particularly, to future Missionary Labours.

The last article is of considerable extent, and contains a mass of important intelligence relative to the southern part of the Peninsula of India, communicated to the Society by means of the Madras Corresponding Committee, from a number of intelligent friends, who have at heart the present and everlasting welfare of the people among whom they live.

#### PROCEEDINGS OF ASSOCIATIONS.

##### *Anniversary of the Richmond.*

Sermons were preached, on Sunday Nov. the 28th, in Richmond Church, Surrey, by the Rev. Robert Cox in the morning, and by the Rev. Joseph Parson in the evening. The Meeting was held on Thursday, Dec. the 2d; Sir Jahleel Brenton, Bart., K.C.B. in the Chair. About 60*l.* was contributed.

##### Movers and Seconders.

The Secretary, and Joseph Haydon, Esq.—Rev. Joseph Parson, and Mr. W. Mitchell—Lt.-Col. Phipps, and Mr. Alfred Schold—g—Rev. Dr. Thorp, and Rev. W. A. Evanson.

##### *First Anniversary of the St. Neots.*

Sermons were preached, by the Secretary, on Sunday Dec. the 5th, at the Parish Church. The Annual Meeting was held, the following day, in the Assembly Rooms; the Rev. G. Freer in the Chair. Above 30*l.* was contributed. Lord Viscount Mandeville and Thirteen Clergymen were present.

##### Movers and Seconders.

Rev. James Plumpton, and the Secretary—Rev. Professor Farish, and Rev. Eardley Childers—Rev. R. P. Beachcroft, and Rev. Stephen Dowell—Rev. John Clarkson, and Rev. Ralph Wilde—Rev. G. Ridout, and Rev. James Scholesfield—and Rev. Joseph Holmes, and G. J. Gorham, Esq.

#### BAPTIST MISSIONARY SOCIETY.

##### *Anniversaries.*

1823, OCT. 14, at Middleton Cheney, Ninth of the *Oxfordshire*, &c.: Sermons, by Rev. John Mack from John viii. 12, and by Rev. T. Coles from Gen. xlix. 10. — Nov. 21, Tenth of the *Chatham Juvenile* — 24, *Lincoln*.

1824, MARCH 17, *Sevenoaks*: Coll. 20*l.* — APRIL 8, at Houghton Regis and Dunstable, Third of the *Bedfordshire*: Sermons, by Rev. T. C. Edmonds, from Acts ii. 1—4, and by Rev. Rowland Hill from Ps. ii. 8. — 19, Second of the *Great-Missenden*: Sermon, by Rev. John Dyer, from Matt. vi. 10: Coll. in 15 months, 64*l.* — 20 and 21, at Cranbrook, the *Kent* — 21, at Yeovil, Fourth of *Part of the Western District*: Sermons, from John x. 16, and Ps. xliii. 3. — MAY 26, at Brentford, Second of the *West-Middlesex*: Sermon, by Rev. F. A. Cox, from Col. i. 13: Income, 111*l.* 9*s.* 11*d.* — JUNE 9, *Frome* — JULY 7,

at Waltham Abbey, Fourth of the *Essex*: Sermons, from Luke x. 29, and Is. ix. 2. — 20, First of the *Birmingham*: Coll. since its formation, 1000*l.* — 27, *Truro* — 28, *Falmouth* — 30, *Helston* — AUG. 2, *Penzance* — 4, *Redruth* — 3 to 6, Sixth of the *Bath and Bristol*: Sermons, by Rev. Jenkin Thomas, from John xiii. 34, by Rev. Dr. Smith, from Is. xlix. 7, and by Rev. Robert Hall from 2 Cor. vi. 13: Collect. 300*l.* Income, 752*l.* 15*s.* 11*d.* — SEP. 8, at Prescott, *Devonshire*, Eighth Half-Yearly of *Part of the Western District*: Sermon, from Phil. iii. 8. — OCT. 6, at Ross, the *Gloucestershire*: Sermon, from John iv. 35—38: Coll. 13*l.* 13*s.* 10*d.*

##### *New Auxiliaries.*

MARCH 17, Female *Dover Association* in aid of the *Kent Auxiliary* — AUG. 3, *St. Just*, *Cornwall* — SEP. 23, *Boston*, *Lincolnshire*: Sermons, from Ps. lxxiv. 20, and Luke xiv. 23: Coll. 10*l.*

#### LONDON MISSIONARY SOCIETY.

##### *Anniversaries.*

1823, OCT. 15 and 16, at Dolgelley, Seventh of the *North-Wales*.

1824, APRIL 18 and 19, Eleventh of the *Sheffield, Attercliffe, &c.*: Coll. 92*l.* — MAY 25, at Chishill, Twelfth of the *Cambridgeshire*: Sermons, from 1 Kings xix. 14, and Luke x. 18: Coll. 30*l.* — 26, at Reading, the *Berkshire*: Coll. 97*l.* 17*s.* 6*d.* Income 520*l.* 5*s.* 10*d.*; being an increase of 168*l.* — JUNE 2 and 3, at Wakefield, Eleventh of the *West-Riding*: Sermons, from Is. ix. 7, by Rev. W. Vint, from Josh. vi. 20, by Rev. H. Townley, from Acts v. 39, by Rev. W. Thorp, and from Is. xxxiii. 22, by Rev. W. Bradley: Coll. 213*l.* — JULY 7, at Canterbury, Fourth of the *Kent*: Coll. 30*l.* — 11 to 13, at Manchester, the *East-Lancashire* — AUG. 3 and 4, Second of the *Bridlington*: Coll. 23*l.* — 3 and 4, at Wotton, Ninth of the *Gloucestershire*: Coll. 72*l.* — 4, at Wellington, Twelfth of the *Somersetshire* — 8 to 10, at Liverpool, Second of the *West-Lancashire* — 9, Eleventh of the *Kendal*: Coll. 17*l.* 16*s.* 2*d.* — 9 to 12, at Plymouth, Twelfth of the *Plymouth, Devonport, and Stonehouse* — 12, First of the *Burwell*, *Cambridgeshire*: Income, 14*l.* 16*s.* — 12, at Dartmouth, First of the *South-Devon*: Coll. 14*l.* 11*s.* 6*d.* — 17, at Exeter, the *East-Devon and Exeter* — 19, at South-Molton, First of the *North-Devon* — 19, *Sunderland* — 20, *North-Shields* — *Newcastle-on-Tyne* — 24, *Durham* — 24 and 25, at Salisbury, the *Wilts and North-Somerset* — 31, Third of the *Londonderry*: Income, 42*l.* 13*s.* 1*d.* — SEP. at Falmouth, Twelfth of the *Cornwall* — 14 to 16, at Birmingham, Tenth of the *Warwickshire, Worcestershire, and Staffordshire*: Coll. 400*l.* — 17, Twelfth of the *Bristol Juvenile*: Coll. 25*l.* Income, 163*l.* — 21 to 24, Twelfth of the *Bristol*: Coll. 732*l.* — 26 to 28, Tenth of the *Chester*: Coll. 100*l.* — 29 and 30, at Newtown, the *North-Wales* — OCT. 12, at Fentonville, the *North-London*: Coll. 80*l.* — 17 and 18, *Bolton*: Income and Coll. 110*l.* — 19 to 31, at Carmarthen, Tenth of the *South-Wales*.

*New Auxiliaries.*

FEB. 11, *Woolwich*: Coll. 20l. 7s. 10d.—  
 20, *Union-Street Meeting*, Southwark, with  
 Ladies' Branch—MARCH 11, *Darwen*  
*Lower-Chapel*, Lancashire—APRIL 19,  
*Blackburn*, Lancashire—JULY 4 and 5,  
*Rochdale*, Lancashire: Coll. 60l.—AUG. 25,  
*Endless-Street Chapel*, as a Branch to the  
*Salisbury Auxiliary*: Coll. 53l.—25, *Dar-*  
*lington*—SEP. 6, *Market-Lavington* and  
*West-Lavington*—OCT. 20, at Brighton, the  
*Sussex*: Coll. 200l.—*Rotherham Independent*  
*College*: Coll. 50l.

*Advantage of Short Speeches at Meetings.*

The following useful practice was adopted at one of the Meetings:—

It may be beneficial to some, on similar occasions, to observe, that it was agreed, beforehand, among the speakers at the Public Meeting, that each was to take up, if possible, no more than TEN MINUTES: and keeping, as they did, generally to this measure, nothing like weariness appeared in the assembly, which was very large. But, besides, the important intelligence which was communicated, and the lively manner in which the speakers delivered their speeches, the brevity of each made all to listen with much attention, interest, and delight, for about two-hours-and-a-half, which this truly edifying and pleasant Meeting occupied.

*Benefit of Village Meetings.*

A Correspondent in Yorkshire writes—

We have begun to hold Missionary Meetings in our villages; and have reason to hope, that this will not only be helpful to the funds of the Society, but will also diffuse a Missionary Spirit among the people, and induce them to pray for the Conversion of the World. Our plan is, to preach a Sermon in the afternoon, and to hold the Meeting in the evening; and I do wish that this plan may be adopted throughout the country.

Many good people in obscure places know little of what is going on in the world, and this is the best means of giving them the necessary information; and no one would believe, unless they saw, what interest the poor people take in the Cause of Missions—how gladly they cast in their mites—and how earnestly they pray for the outpouring of the Holy Spirit. If every village, visited by the friends of Missions in the kingdom, produced five pounds annually to the Society, it would greatly increase its funds;

and I think that so much, on an average, might be obtained. The time is come that we should seek into every corner, to find the willing heart and the liberal hand; and I hope this plan will be adopted very soon universally.

*Special Gifts.*

The Directors commend to imitation the following instances of liberality in tradesmen:—

—The importance and blessing of Christian Missions have long affected our minds; and their eminent and increasing success led us to ponder how we might raise money, in addition to our annual subscription, for the furtherance of this glorious cause. Among other thoughts, it was suggested, that, at the close of each day, all the odd halfpence, under sixpennyworth, that might remain after the casual expenses of housekeeping, should be put into a box, and presented annually to the Society. This plan we immediately adopted, and have found it a very easy way of raising the subscription; and would most cordially recommend it to other Christians whose hearts are equally warm, but who would find it inconvenient to advance an annual sum except by means so imperceptible. The box contained 3l. 10s. 5d.

—Having a large family, it has only been in my power to contribute small sums to your Society. Conversing the other day with my partner on the progress made by your exertions, and the duty imperative on us to yield something annually to the promotion of that cause, I have determined to set apart the business of one week, prior to the Public Meetings in May; and, after paying the disbursements thereout, together with all incidental expenses of the family, if there should be any surplus, to commit it to your hands.

*Weekly Penny-Subscriptions.*

In furtherance of the very efficient plan of Weekly Contributions, the Directors state—

It has been calculated, that, if every house in Great Britain raised only one penny per week, the product would be 450,000l. per annum!

They add the following instances of liberality in respect of Weekly Subscriptions:—

A person called at the Mission House some time ago, saying, that he had been

deeply impressed with the Treasurer's Address on the subject of penny-a-week subscriptions at the Anniversary, 1823. "As for myself," the Gentleman observed, "I have been a subscriber to the Missionary Society for many years; but I have four children, not one of which, I believe, subscribes. I wish to enter each of their names, at the rate of a penny-per-week FROM THE DAY OF THEIR BIRTH TO THE YEAR 1824. The age of one is 22, the next 25, the other 27, and the oldest 31." He paid the amount, which was 92*l.* 15*s.*, and left no name but the initials J. S.

A Lady in the country, the mother of several children, has entered them all as subscribers of one-penny-per-week from the day of their birth; and she applies regularly for the Missionary Sketches, as the children become respectively entitled to them, and which are reserved for them and imparted to them as they arrive at years of judgment and discretion. If every Christian Parent would adopt this plan, what considerable funds would be placed at the disposal of the Committees and Directors of Missionary Societies!

#### WESLEYAN MISSIONARY SOCIETY.

##### Anniversaries.

1823, Oct. 21, *Groomsbridge*—21, Second of *Liverpool Juvenile*: Coll. 52*l.* 14*s.* 6*d.*—22 and 23, *Launceston*: Coll. 15*l.*—Nov. 2, First of the *Cheltenham*: Coll. 53*l.*—17, Eighth of the *Brighton*: Coll. 36*l.*—18, *Leaves*: Coll. 29*l.*—19, Sixth of the *Salford Juvenile*: Coll., including a Donation of 70*l.*, 150*l.*—Dec. 15, First of the *Waltham Abbey*: Income, 80*l.*—17, *Windsor*—25, *Bradford* (Yorkshire) *Juvenile*: Coll. 43*l.* 8*s.*: Income, 182*l.* 12*s.* 2*d.*; being an increase of 29*l.* 0*s.* 6*d.*—25, Eighth of the *Huddersfield Juvenile*: Coll. 27*l.* 2*s.* 3*d.*: Income, 108*l.* 13*s.* 4*d.*—29, *London-East Juvenile*: Income, 334*l.* 8*s.* 4*d.*

1824, JAN. 1, Sixth of the *Manchester Juvenile*: Coll. 65*l.* 15*s.* 9*d.*: Income, 424*l.* 18*s.* 8*d.*; being an increase of 11*l.* 6*s.* 1*d.*—FEB. 4, *Hammersmith*: Coll. 16*l.* 2*s.* 2*d.*: Income, 79*l.* 15*s.* 1*d.*—10, *Yarmouth*—12, *Framlington*—23, Fifth of the *Stockport*: Coll. 70*l.*: Income, 215*l.* 18*s.* 11*d.*; being an advance of 50*l.*—*Cornwall*, upward of Thirty Sermons, with Eight Meetings—MARCH 1, *Chelmsford*: Coll. 26*l.* 16*s.* 8*d.*: Income, 60*l.*—4, Third of the *Yarm*: Coll. 29*l.* 17*s.*—7 and 8, Eighth of the *Bath*; with subsequent Meetings at *Devizes*, *Melksham*, *Trowbridge*, *Frome*, and *Shepton Mallet*—15, *Halfax*: Coll. 160*l.* 1*s.*: Income, 267*l.*—APRIL 6, *Hungerford*—11 and 12, *Weymouth*, at *Portland* and *Weymouth*—12, *Gainsborough*: Coll. 53*l.* 16*s.* 6*d.*—14, Sixth of the

*Whitehaven*: Coll. 33*l.* 17*s.* 10*d.*—16, First of the *Penrith*: Coll. 35*l.* 7*s.* 1*d.*—19, Tenth of the *York*: Coll. 108*l.* 17*s.* 5*d.*—19, Third of the *Otley*: Coll. 24*l.* 2*s.* 6*d.*: Income, 189*l.* 9*s.* 5*d.*—20, *Soverby-Bridge*: Coll. 50*l.*—20, *Cleckheaton*, at *Heckmondwike*—21, *Burslem*—21, Fifth of the *Wigan*: Coll. 41*l.* 11*s.* 8*d.*; being an increase of 8*l.* 11*s.* 9*d.*: Income, 139*l.* 13*s.* 8*d.*; being an increase of 31*l.*—22, *Tunstall*—23, *Bacup*: Coll. 86*l.* 11*s.* 5*d.*; being an increase of 21*l.* 0*s.* 5*d.*—27, *Knarborough*: Coll. 27*l.*—MAY 9, *Stamford-Bridge*: Coll. 15*l.* 16*s.*; being an increase of 5*l.*—10, Seventh of the *Midsummer Norton*: Coll. 25*l.* 5*s.*—11, Third of the *Dudley*: Coll. 83*l.* 18*s.* 8*d.*—12, *Stroud*: Coll. 36*l.* 17*s.* 5*d.*—17, *Worcester*: Coll. 44*l.* 15*s.* 1*d.*—17, *Hull*: Coll. 175*l.*: Income of the whole District, 1787*l.* 19*s.* 7*d.*—19, *Bristol*: Coll. 404*l.*—20, Second of the *Coventry*: Coll. 57*l.*—23 to 25, *Barnard-Castle*: Coll. 80*l.* 13*s.*—24, Second of the *Peterborough*: Coll. 20*l.*; being an increase of 5*l.* 19*s.* 11*d.*—24, *Newcastle-on-Tyne*: Coll. 80*l.* 4*s.* 6*d.*—24, *Maidstone*: Coll. 22*l.* 5*s.*—25, *North-Shields*: Coll. 43*l.*—25, First of the *Stamford*: Coll. 14*l.* 13*s.*—28, *Stockton*: Coll. 70*l.*—31, *Boston*: Coll. 38*l.*—JUNE 7, *Tipton*: Coll. 16*l.*—8, *Oldbury*—14, *Derby*: Coll. 86*l.* 13*s.*—15, *Leith*—16, *Edinburgh*—18, *Glasgow*—21, Eighth of the *Chesterfield*: Coll. 204*l.* 18*s.*—22, Eighth of the *Lincoln-District*: Coll. 72*l.*—22, *Chepstow*: Coll. 14*l.* 4*s.* 6*d.*—22, *Uttoxeter*: Increase in Income, 40*l.*—24, *Spalding*: Income 50*l.*—JULY 1, *Dublin*: Coll. 40*l.*: Income, 1202*l.* 18*s.* 8*d.*; being an increase of 200*l.*—9, *Deal*: Coll. 10*l.* 2*s.* 8*d.*—AUG. 2, *Stourbridge*: Coll. 10*l.*—26, Second of the *Bandon*, Ireland: Income, 78*l.*—30, Fifth of the *Greenwich*: Coll. 12*l.*, including a bag of 960 farthings, saved during the year, for this purpose, by the wife of a Greenwich Pensioner: Income, 101*l.* 15*s.* 6*d.*—31, Second of the *Cheltenham*: Coll. 51*l.*—SEP. 20, Second of the *Glossop*: Coll. 20*l.* 17*s.*; being an increase of 7*l.*—21, *Canterbury*—22, *Faversham*—27, Second of the *New Mills*: Coll. 19*l.*—28, First of the *Hayfield*: Coll. 15*l.* 7*s.*: Income 50*l.*—28, First of the *Burton-on-Trent*: Coll. 42*l.* 4*s.* 5*d.*; Income, 164*l.* 4*s.* 9*d.*—OCT. 4, Third of the *Wolverhampton*: Coll. and Income, 91*l.* 7*s.* 6*d.*—7, *Ely*: Coll. 20*l.*—11, *Horncastle*—12, *Winchcomb*—12, *Spilsby*—13 *Wainfleet*—14, *Alford*—15, *Corningsby*—18, Tenth of the *Doncaster*: Coll. 60*l.* 8*s.* 4*d.*; being an increase of 15*l.*: Income, 397*l.*; being an increase of 17*l.*—19, Second of the *Ipswich*:—20, Fifth of the *Leicester*: Coll. 50*l.* 1*s.* 2*d.*—22, First of the *Cambridge*: Coll. 25*l.*—Nov. 1, Tenth of the *Come*: Income, 116*l.* 15*s.* 3*d.*—1, Second of the *Windsor*—2, *Reading*: Coll. 43*l.*—3, Second of the *Uxbridge*—3, *Groomsbridge*: Coll. 12*l.*—8, Ninth of the *Brighton*: Coll. 54*l.*: being an increase of 20*l.*—9, Sixth of the *Leaves*: Coll. 20*l.*

##### New Auxiliaries.

1823, Nov. 15, *Shipley*—28, *Richmond*, *Surrey*—Dec. 3, *Andover*—26, *Dartford*.

1824. JAN. 2, at Reeth, for the *Yorkshire Dales*: Coll. 21*l.* — 12 to 15, *Thywood, Littleborough, Wardale, Bagsdale*: Coll. 24*l.* — MARCH 9, *Devizes* — APRIL 9, *Witney*: Coll. 29*l.* — 11, *Buckingham*: Coll. 32*l.* — 13, *Kendal*: Coll. 21*l.* 3*s.* 10*d.* — 13, *Aylesbury* — 19, *Leicester Juvenile* — MAY 26 and 27, *Clutton and Trinsbury*: Coll. 29*l.* 1*s.* — 11, *Wheldrake*: Coll. 8*l.* 13*s.* 6*d.* — 12, *Wellington, Shropshire*: Coll. 40*l.* — 17, *Dover* — 21, *Oundle*: Coll. 6*l.* — 27, *Kewick*: Coll. 6*l.* — JUNE 1, *Higham Ferrers*: Coll. 31*l.* 2*s.* — 15, *Ashborne*: Coll. 19*l.* 1*s.* — 16, *Mayfield* — 17, *Orsett, Kent*: Coll. 6*l.* 8*s.* 11*d.* — JULY 8, *Sandwich*: Coll. 10*l.* — 19, *Brentford* — 19, at Leigh, for the *Rockford Hundred*: Coll. 8*l.* 11*s.* 3*d.* — SEP. 29, *Lichfield*: Coll. 20*l.* — OCT. 4, *Worthing*: Coll. 11*l.* 2*s.* 6*d.*

*Importance of Juvenile Village Societies.*

The Committee have circulated the following extract from the Report of the Nottingham Auxiliary; and urge on the Society's friends the general adoption of the plan herein detailed.

Juvenile and Village Societies have been formed in the Nottingham Circuit with success. At the meeting of the Committee in March, it was resolved that Societies should be formed in every place where there was a Chapel.

The friends in the different villages were consulted, as to the most eligible times for holding the Meetings; and the Circuit was divided into three parts, to each of which a Secretary was appointed. It is his business to draw up Resolutions — get about twenty Posting-bills printed for each place — and fill up the same number of small Circulars, which state the object of the Meeting, and the list of Missionary Stations, Missionaries, Members, &c., for the purpose of inviting the respectable inhabitants not generally attending our Chapel. A week previous to the Meeting, these are despatched; and the Posting-bills fixed upon the neighbouring Chapels, and in other conspicuous places. The Sunday before the Meeting, a Missionary Sermon is preached, and a Collection made. On the appointed day, the Managers endeavour to arrive in time to arrange the Speakers, take down the names of Officers to be announced to the Meeting, and make every other necessary preparation. A little after six o'clock, the Minister commences with singing and prayer — some person is requested to take the Chair — and the Speakers, as successively called on by him, address the Meeting; not usually exceeding twenty or twenty-five minutes each. The Meet-

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ing is generally concluded by nine o'clock. The Resolutions are four — the first, on the state of the Heathen World; the second, on the success of the Wesleyan Missions; the third, on the necessity of Divine Influence; and the fourth, on the appointment of Officers. One of the Nottingham Secretaries sends out the Monthly Notices, Quarterly Papers, &c., along with the Magazines, every month, to the Village Secretaries, who hand them to the Collectors for distribution; and, shortly afterward, Missionary Prayer-Meetings are commonly held, at which extracts are read. All the places have subscriptions, generally weekly, from a farthing to a penny and upward.

In this manner have been held in the Nottingham Circuit, this spring, Thirteen Missionary Meetings. The major part of them have been numerous attended — the statements and anecdotes heard with deep attention — and new subjects for reflection and gratitude opened to our country friends, the fruits of which, we believe, are both seen and felt. Three years ago, the country parts of the Nottingham Circuit produced 25*l.* — last year, when Village Societies began to be more generally formed, 64*l.* — and this year, nearly 140*l.* In one small village where we have a Society of 63, all, with the exception of one family, quite in humble life, there are upward of fifty penny-per-week subscribers, and 15*l.* has been raised during the last year. Another, of larger size, with 46 members, and all poor in this world's goods, produced upward of 16*l.* in ten months. The Meetings have, it is confidently hoped, been made a special blessing to many who have attended them.

*JEWS' SOCIETY.*

*Anniversaries, Meetings, and Sermons.*

Sermons were preached, in the beginning of APRIL, at *Yardley, Rouley-Regis, Wolverhampton, Wednesbury, and Bridgnorth*, by the Rev. W. A. Evanson; and, at *Shrewsbury*, by the Rev. J. H. Stewart.

In JULY, AUGUST, and SEPTEMBER, a Journey was undertaken by the Rev. C. Simeon, the Rev. E. Jacob, the Rev. D. Ruell, and the Rev. W. A. Evanson. This Journey comprehended the most important places in Sixteen Counties; where, in the course of it, ONE HUNDRED AND NINE SERMONS were preached, and TWENTY-SEVEN MEETINGS were held. These Meetings were chiefly Anniversaries; but, at *Chester*, a County Auxiliary was formed, the Rt. Hon. Earl Grosvenor in the Chair. The following list will shew the order of the Journey, with the dates and contributions: — JULY 21 to 28, *Essex*: Coll. 100*l.* — 29 to 28, *Suffolk*: Coll.

371.—Aug. 1 to 3, *Derbyshire*: Coll. 1501.  
 —4 to 18, *Yorkshire*: Coll. 2691. 12s.—  
 15 to 25, *Lancashire*: Coll. 2621. 12s.—26,  
*Cheshire*: Coll. 701.—22 to 31, *Leicester-*  
*shire*: Coll. 1201.—27 to SEP. 3, *Stafford-*  
*shire* and *Warwickshire*: Coll. 1461. 15s. 3d.  
 —5 to 8, *Worcestershire*: Coll. 931. 12s.  
 —12 to 14, *Gloucestershire*: Coll. 671.—  
 16 to 21, *Devonshire*: Coll. not mentioned  
 —22 *Dorsetshire*: Coll. 501.—22 to 29,  
*Cornwall*: Coll. 381.—26 and 27, *Hamp-*  
*shire*: Coll. 411.—29, *Norfolk*: Coll. 431.

In the course of the Journey, Sermons were also preached at *Raunds*, Northamptonshire: Coll. 71. 15s.—and *Lenton*, Nottinghamshire: Coll. 101.

The following Anniversaries have been held, besides those in the preceding Journey: JAN. 25 and 26, at *Chichester*, the *Sussex* and *Chichester*: Sermons by the Rev. W. Marsh.—APRIL 6, at *Dublin*, the *Irish Auxiliary*—JULY 13, Fourth of the *Bedford*, and First of the *Bedford Ladies*: two Sermons were preached by the Rev. C. Simeon.—OCT. 19 to 24, Ninth of the *Bristol*: Six Sermons: Income, 12001.—25 and 26, First of the *Mommouth Ladies*: Coll. 121. 4s. 4d.—26, Third of the *Hereford Ladies*: Sermon by Rev. W. A. Evanson: Coll. 1021.—31, and Nov. 2, *Cambridge*: Sermons by Rev. W. Marsh and Rev. C. S. Hawtreay: Coll. 871. 17s.

Associations have been formed, at *Woodbridge* and *Cheltenham*; and Ladies' Associations, at *Bedford*, *Richmond*, *Chelsea*, and *Islington*.

## Continent.

### BIBLE SOCIETIES.

#### Instances of Love of the Scriptures.

THE Committee of the Bible Society of Montbéliard, in their communications with the Paris Society, give the following instances of the excellent spirit which prevails in their district:—

In the village of Chenebié, your Monthly Bulletins, after having been read at the school, circulate from house to house, and are perused with the liveliest interest. At Tavel, the good people meet together, on the arrival of every Bulletin, in the House of Jacques Gillet, a journeyman weaver; and its contents are listened to with the most devout attention. Several individuals in Frédéric-Fontaine, having learned the arrival of the Minister for the purpose of making the annual collection, met together at one of their houses, where each contributed his mite; those who had nothing being furnished with what they wanted by others, in the way of a temporary loan. One Poor Man, belonging to the same place, had nearly

suffered the Clergyman to go away without giving him any thing: he regretted his inability to contribute: "You have, however, a few pence left," said his Wife to him: he felt about him, and got together about threepence, which he shewed some reluctance to offer, on account of the smallness of the sum: "Only give it," cried she—"it will be of use to him, and we shall soon get some more:" the Clergyman was inclined, at first, to refuse the tribute of the poor man; but, at length, yielded to the united entreaties of the worthy couple, and took it. In the same neighbourhood, a Young Girl, who had devoted her small savings to make up her father's subscription, testified a great desire to be possessed of a Bible of her own, and inquired of the Clergyman what she should do to obtain one: "Save a little money," said he to her; "and, when you have got together three francs, come to me, and I will furnish you with that Sacred Book, which you are so anxious to call your own:" "That I will gladly do," replied the girl, highly delighted, "and it will not be long before you shall see me." A Person residing in the same village, to whom the Clergyman had lately sold a Bible at a reduced price, carried him a few pence, adding, "I have already made some progress in the perusal of the Holy Scriptures; and these pence, which I have brought you, are intended to assist in furnishing others with the means of enjoying the same delight which I have experienced." In passing through Magny-d'Anigon, the same Minister saw an inhabitant of the village sitting before his house, under the shade of an oak: he accosted him; and, in the course of conversation, learnt that he had been ill for many months, and was utterly unable to work: after administering such consolation as he deemed applicable to the poor man's situation, the Clergyman was preparing to retire: "What are those papers in your hand, Sir?" inquired the sick man: "I am engaged to-day," replied the other, "in collecting for the Bible Society:" "Are you so?—then come in; for, though I am both sick and poor, I insist on your receiving my mite"—and he obliged the Minister to take fourpence, which was all the money that he had in the house.

A Protestant Clergyman in the Netherlands thus adds to these testimonies:—

It would be unjust in me, were I to

omit noticing here a Young Man of about 18 years of age, who belongs to a neighbouring parish; and to whom I am greatly indebted for the active and disinterested manner in which he has assisted me in prosecuting this work of benevolence. Though till lately ignorant of the Word of God, he has, by a steady perusal of the Scriptures, and by the help of frequent conversations with a poor blind woman on the subjects of which they treat, acquired an intimate acquaintance with it. Convinced, himself, of the truth of the Gospel, he continually recommends it to others; and, with mildness and affection, endeavours to lead his acquaintance to a knowledge of its saving truths. The consequence is, that he is frequently applied to for a Bible or Testament. Heedless of the fatigues attendant on his daily toil in the coal-pits, he contrives to avail himself occasionally of the few leisure hours which he has to spare, to come to me for a copy for any of his friends; and, during the last eight months, has actually repeated his visits fifteen or sixteen times. The same eagerness and joy in being employed in this message of benevolence is always depicted on his countenance, although he has to traverse nearly three leagues in coming and returning; and is frequently unable to walk without the greatest difficulty, owing to his being often obliged to work for a length of time together in the water. To conclude, he has assisted me in disposing of 30 Bibles and Testaments; and will, I have no doubt, be the means under Providence of circulating more.

The following passages, of the same description, occur in the Eleventh Report of the Wuertemberg Society:—

Out of many instances, which might be adduced of an earnest and sincere desire after the Gospel of Peace which has been richly rewarded, two only may suffice here, for which we are indebted to the communication of the Rev. Mr. Jaeger. He writes—

Two Convicts were so desirous of obtaining the Book of Life, that they determined to submit to great privations rather than be without it. One of them, at last, got together 30 kreuzers, (about one shilling,) with which he joyfully purchased a Bible; although, from his situation, it may easily be inferred, that it cost him not a little to sacrifice the purchase of earthly for spiritual food: he had long been convinced of his natural depravity; and, now, not only seeks his own salvation, but has actually proved a great blessing to several of his associates in

prison. The other had procured a copy of one of the New Testaments, forwarded to the Bible Society at Gottsell, which he had read through several times; and was anxious to obtain the whole Bible: for this purpose, he debarred himself of a portion of his daily allowance of bread, which he sold, till he also had saved 30 kreuzers, for which sum I gave him a Bible: he had been convicted of theft and false coining; and, while awaiting the punishment due by law, experienced in his solitary cell the influence of the Spirit of God in his heart, although he had been previously wholly indifferent to the concerns of religion: he now regards not only the crimes for which he has to suffer, but the whole of his past life, with the deepest sorrow and contrition: in fine, although it has been my privilege to preach the Word of the Cross of Jesus Christ to many labouring under the harassing convictions of sin, I never remember to have seen such deep repentance on account of past misconduct, as in the instance of this poor convict.

Nor can we omit testifying our gratitude to God, the Father of all mankind, in directing the steps of a number of unfortunate Greeks to our city; who were on their return to their native country, and claimed the charitable assistance of the inhabitants of those States through which they passed. Remembering that man does not live by bread alone, but that he requires a support and consolation in the trying scenes of this chequered state, which nothing but the Word proceeding from the mouth of God can supply, our Society, while other benevolent Christians undertook to provide these poor wanderers with food and shelter, caused more than 40 copies of the Modern-Greek Testament to be distributed among them, which, we are happy to say, were received with unequivocal signs of pious emotion.

### **Mediterranean.**

#### **AMERICAN BOARD OF MISSIONS.**

WE shall now collect, as was proposed at p. 509 of our last Number, under appropriate heads, the proceedings of the Missionaries at and near Mount Lebanon; distinguishing by larger type, as before, the remarks of the Board from the communications of the Missionaries. Most of these communications are from Mr. Fisk's Journal: where it is otherwise, the name is printed at the end.

#### *Visit to the Emir Bechir in Mount Lebanon.*

As the Missionaries Fisk and King contemplated residing for some time in the territory of the Emir Bechir, whom

they had seen in Egypt, and as he had invited them to visit him after his return to his Government, they thought proper to call on him immediately on their arrival near Mount Lebanon.

We left Beyrout for the residence of the Prince, near Deir el Kamr. We set out, on asses, at six o'clock. For about two hours our road was nearly level, across the plain of Beyrout; direction a little east-of-south. We passed a large grove of pines, which were planted to promote the healthiness of the place; and then extensive fields of mulberry-trees, which are cultivated for the silk-worm. Turning a little more easterly, we began to ascend the mountain; and continued ascending nearly three hours, which brought us to the summit of the first range of Mount Lebanon. We descended, in two hours, to a small river; where we rested half an hour, and dined on bread and a water-melon. At half-past-one, we resumed our journey; and, at three, reached the summit of the second range. A half-hour more brought us to Deir el Kamr, which is considered as the capital town on the mountains: it is, we believe, the only place on Mount Lebanon, where either Turks or Jews live: it has a Mosque, but only five or six Turkish Inhabitants: there are also a few families of Jews: the population was estimated at 3000 or 4000 men, capable of bearing arms. One hour's ride carried us from the town across the second valley, and up to the Palace of the Emir; which stands on a projection of the third range of hills. Mount Lebanon is not, however, in its whole length, regularly formed into different ranges of hills and intervening valleys, as it seems to be in this place: it is rather a promiscuous jumble of rocky, precipitous hills, forming irregular basins and deep ravines. The direction of the hills and valleys between Beyrout and Deir el Kamr is nearly north-east and south-west; and the streams find their way into the sea in the neighbourhood of Tyre and Sidon.

The residence of the Emir is called Btedin, sometimes pronounced Ebedin. His palace is a large building, or rather a collection of buildings, containing apartments for the Emir and his family and court, together with a guard of soldiers. He has also a private Chapel and a Domestic Chaplain. The present Emir is the first reigning Prince who has professed the Christian Religion, though some branches of the family have for a long time been Christian. We have not been able to ascertain with certainty, whether the Emir Bechir is known as a Christian when among Turks or not: some persons say, that, when among Mussulmans, he performs the Mussulman's ablutions and prayers, and goes to Mosque: others say, that, in such circumstances, he avoids all religious rites, so that no one can discover whether he is Turk or Christian: others again say, that he makes himself known as a Christian wherever he goes. He certainly professes to be a Christian when at his Palace and when among his own subjects.

A room was assigned to Messrs. Fisk and King in the Palace; and, the next

day, toward evening, they were politely received by the Emir, who had been too much engaged in business to see them at an earlier hour. From him they obtained a firman for travelling throughout his dominions.

#### *Convents on Mount Lebanon.*

*Mar-Hanna Souëre*—This Convent is a little more than eight hours east-south-east of Antoura. The road is an almost continual steep ascent, and very rocky: but passes among fields of grapes, figs, and olives; and through a country over which villages, convents, and single houses are scattered.

The Convent stands on the side of a steep rocky hill, with a deep ravine below it. There is no village near. It is a Greek-Catholic Establishment, and contains 30 or 40 monks. They have an Arabic Printing-Press, at which they have printed Psalters, the Gospels in the order in which they are read in the Church, the Books of Prayer and Monastic Laws, and a few other works. The work, both of printing and binding, is done by the Monks themselves. Their type is large; and therefore acceptable to the people of Syria. They complain of all the books which we bring them, that the character is too small. There seems to be almost an impossibility in the way of making it understood by the people in the West, that the people of the East, accustomed to read but little, and used to manuscripts rather than printed books, and often afflicted with soreness or weakness of eyes, need and insist on having the books that are offered them printed with larger characters. If the American Board send us any more types, they will take care, we hope, that they be of a VERY LARGE size. One object of my visit to Mar-Hanna was, to get two Arabic Tracts printed at their press. I accordingly made application soon after my arrival, and gave the Tracts to the Superior for examination. He deferred an answer till next day.

The next day, an Archimandrite arrived, to whom I shewed my Tracts. He said they could not be printed, without the approbation of the Archbishop and the Patriarch. Toward evening, the Archbishop arrived on a visit, and the thing was submitted to him. He said it must be referred to the Patriarch. After this, however, I learned from one of the Monks, that he had said there would be a difficulty about printing them, because they contained nothing about Mass or the Virgin Mary, and had not been approved by the Pope. This was, no doubt, the real difficulty. There is one Monk in the Convent who has been in Italy and France, and speaks a little French and Italian: the rest speak nothing but Arabic. Volney has given a history of this press, and a catalogue of its productions and of the Library of the Convent: but it is difficult to see, why a man, who had collected so much information about Syria, should make such an egregious mistake, as to assert that "this Library, with that of Jezzar, is the only one which exists in Syria." It is true that the Libraries of Syria are generally small, often in complete disorder, and the books not unfrequently covered with dust: yet in the



Convents and Colleges of the Rabbies, and in many private houses, there are Libraries much larger than the one which Volney describes at Mar-Hanna.

*Mar-Michael*.—This Convent is the residence of the Greek-Catholic Patriarch; and contains 20 Monks, 10 of whom are Priests. The Patriarch Ignatius is 75 years old, and has been two years blind. We had sent him an Arabic Bible, and several of his Priests had applied for copies. One of them speaks Italian, and another French; and a third speaks Greek, Turkish, French, and Italian. They generally speak nothing but Arabic.

*Bekoorka*.—Mr. Wolff and I rode to Bekoorka, about one hour nearly west of Antoura. It is a deserted Convent, which was built by Hendia, whose history is given by Volney. Volney loved to tell stories against Monks; and probably many readers have considered the story of Hendia as a slander, or at best a novel, rather than a true story. I conversed, or tried to converse, with some of the Bishops and Priests who knew her; but I never found any of them willing to converse on the subject. I am told that this infamous woman died a few years ago at Aleppo.

*Arissa*.—From Bekoorka, we proceeded a little east-of-north, along the side and over the summit of a very rocky mountain, by an excessively bad road; and, in an hour, arrived at Arissa, a Convent belonging to the Catholic Missions of Terra Santa. These Missions are distinct from those of the Propaganda at Rome, and constitute a different Order of Missions. They are generally under French Protection; and the Missionaries and Convents are, I believe, usually of the Franciscan Order. The Head of the Missions of the Terra Santa is the Padre Guardian of the Holy Sepulchre at Jerusalem: he is now on a tour to visit the different establishments under his care. Padre Carlo, a Roman, is the only Ecclesiastic now at Arissa. The Convent is delightfully situated, commands a fine view of the sea and the coast, and has a pure refreshing air. It contains above 30 rooms, a Church, a Refectory, Kitchen, and some other apartments.

*Sharfi*.—From Arissa, we went in half-an-hour to Sharfi, a Convent of Syrian Catholics. In it we found the Metropolitan Simon, now 73 years old, who was formerly Patriarch; but resigned his office, a few years ago, and was succeeded by Peter Giarve, who had just returned from Europe. The Bishop Gabriel also resides here, and one Priest and a Deacon. This is the only Convent of the Syrian Catholics, except Mar Ephraim, where the Patriarch now resides. They tell us that there is one Bishop at Beyrout, two at Aleppo, and two in Mesopotamia. I know not whether these seven are simply Bishops or Archbishops; for, on Mount Lebanon, they call Bishops and Archbishops, indiscriminately, Metropolitanans. They say that there are no Syrians on Mount Lebanon, except what belong to the two Convents; but, in Mesopotamia, there are a considerable number, though the great body of Christians in that quarter are Nestorians.

*Kraim*.—Mr. King and I went to this place,

about half-an-hour north of Arissa. Kraim is, at the same time, a Convent and a College. The whole number of the Priests, Monks, and Students, is about 25. They pursue their studies in Armenian; but learn also Turkish, and some of them Arabic, Italian, and Latin. They shewed us a collection of Italian and Latin Books, amounting to 500 or 600 volumes: among them were four folio volumes of the Pope's Bulls. The Convent is badly situated, at the bottom of a ravine; where I should think it could not be very healthy.

*Ain Warka*.—From Kraim we went, half-an-hour further north, to the Maronite College of Ain Warka. The Emir Bechir, when we saw him in Egypt, recommended Ain Warka to us, as the best College for Arabic on Mount Lebanon. The principal teacher is Hanna Stambuli, who is reputed a man of learning. There are two or three other Priests, who teach Syriac and Arabic. The number of pupils is about 20. The situation of the place is low and disagreeable, and there is great want of neatness.

*Bzomer*.—From Ain Warka, we went, south-east, in about an hour, to Bzomer. In the evening we had a long religious discussion with two Bishops: they disputed zealously, but very civilly. Bzomer is the residence of the Armenian-Catholic Patriarch, named Gregory, and is rather a theological seminary, than a convent. About 20 young men were there pursuing studies preparatory to the ministry. They were represented as studying Grammar, Rhetoric, Logic, Metaphysics, and Theology; but chiefly in books translated from Latin and Italian into the Armenian Language; though some learn the Turkish and Arabic, and a few the Latin and Italian. I have seen no Convents so good or so neat as this; nor have I, in any of the monastic establishments that I have visited, met with men of equal talents and acquisitions. They are clever, enterprising, and persevering. They made many inquiries about the expense that would attend the purchase and establishment of a press. From their inquiries, I infer that the establishment of a press is a part of their plan.

*Mar-Elias*.—The Maronite Nunnery of Mar-Elias is about a mile south-west of Antoura, on the summit of a hill. It contains 40 Nuns; and four Priests belong to it, who perform the Service of the Chapel. I carried a Bible to give to the Nunnery. One of the Priests began by saying that it contained errors of translation: I asked in what passage, and he mentioned two verses: we called on him to produce a Romish Edition, that we might compare them: he hesitated: we urged him: he attempted to turn the conversation to other subjects: we refused to enter into any conversation, until the passages were examined: he said he had no Arabic Bible or Testament; but the Syrian and Carshun differed from the edition which we had brought: after much delay, we induced him to bring forward his Syrian and Carshun Testament: it is printed in parallel columns, one in Syriac and the other in Carshun, i. e. Arabic words in the Syriac alphabet: the

passages were examined; and, to his mortification, were found the same, word for word, in his book and in ours. Vexed at this, he began to attack us in a most violent and ill-tempered manner, about the Seven Sacraments, particularly Auricular Confession. We tried to call his attention to the Scriptures. He appealed to the Fathers; and became so vociferous in talking about Augustine, that I, at length, said to him, "What need have we of Augustine?" and repeated several times, with as much emphasis as I could—"What need have we of Augustine?" To my astonishment he replied—"What need have we of Christ?" as much as to say, we need Augustine as much as Christ. Mr. Wolff said to him, "We must pray for one another, that Christ would enlighten us." He replied, angrily, "God forbid that you should pray for me!" Here he was stopped by the interference of another Priest. We offered to leave a Bible and Testament, but they were refused.

*Mar-Antonius*—Leaving Tripoli, which stands near the foot of Mount Lebanon, we rode over a plain, and ascended the mountains, till we reached a lofty summit, with a valley before us, which I cannot better describe, than by calling it a frightful chasm in the earth. We dismounted, and descended, literally by winding stairs, nearly to the bottom of the ravine; and then, after various windings and gentle ascents among shrub-oaks, we reached the Convent of Mar Antonius at Khoshiah, situated on the side of an almost perpendicular mountain. We were nine hours on our way from Tripoli to the Convent. It is a Maronite Establishment, and contains about 100 Monks. One of the Priests told me, that not more than one-fourth of the whole number can read. They have a Press in the Convent, and print their Church Books in Syriac and Carshun. The books are printed and bound by the Monks. The Printing Establishment is small, and has been in existence 17 or 18 years. A Monk went to Europe, learned the art, returned, made a press, cast the types, and taught others to print. He is now dead, but the business is carried on by others. I could not learn from them that they had printed the Bible, or any part of it, except in the form of Church Lessons. We asked the Superior of the Convent something about his belief in the Scriptures, and he said, "I believe what the church believes." He then inquired about our faith, and we replied, "We believe what the Bible teaches."

Mr. Fisk thinks the number of Convents on Mount Lebanon to be as follows—

Greeks . . . . .	10
Syrian Catholics . . .	2
Armenian Catholics . .	3
Greek Catholics . about	20
Maronites . . . about	65

100

Almost all the Christian Inhabitants are Maronites, whose number their Patriarch estimates at from 100,000, to 150,000.

#### *Greek and Latin Catholics.*

A Greek-Catholic Bishop told me, that they have 8 Archbishops and Bishops, and 20 Convents. Their principal Convents are Mar-Michael, Mar-Hanna, Souère, and Der Mokhallas or St. Saviour's, a few hours from Sidon. They are often called Melchites, in distinction from the other classes of Christians that inhabit the mountains. This name is also often given to the Greek Catholics and the other Greeks, indiscriminately. The Greek Catholics are also often called simply CATHOLICS; while those whom we call Roman Catholics—i.e. the European Catholics who live in this country, and such Native Christians as have been proselyted by the Romish Missionaries, and have no longer any immediate connexion with any of the Oriental Churches—are called LATINS. The Greek Catholics acknowledge the supremacy of the Pope; but still follow the Rites and Ceremonies, generally, of the Greek Church. We have usually found them much more ready to receive the Scriptures than the Latins are.

#### *Languages, Dialects, and Characters in chief use.*

The Syriac is the sacred and ecclesiastical language of the Syriac Church, but their vernacular tongue is Arabic: most of the Ecclesiastics are able to read Syriac; that is to say, they know the letters, and can pronounce the words, and probably most of them understand the meaning of now and then a word: a few understand the language grammatically, but very few, I apprehend, can speak it: their public prayers are in Syriac, but the Scripture Lessons are read in Arabic, though with the Syriac alphabet: this is what they call CARSHUN: they have the Gospels printed in Syriac and Carshun, in parallel columns. The Maronites, who are in their origin Syrians, use also the Carshun. This confusion of languages and alphabets is very common in the East. The Armenians use the Turkish language, with the Armenian alphabet: many of them, particularly in Asia Minor, are acquainted with no other language, not even the Armenian. The Greeks in Asia Minor are generally ignorant of Greek, and use Turkish in Greek letters; their Church Service is still, exclusively, in Ancient Greek, and that of the Armenians in Ancient Armenian. The Catholics have prepared prayers in Greek, with the Latin alphabet; so that they may be read by the Latin Missionaries to the Greek Catholics. The Polish and German Jews write German; the Spanish Jews, Spanish; and the Barbary Jews, Arabic; but all with the Hebrew alphabet. This chaos of dialects serves to multiply labour and expense for Missionaries and Bible Societies. All these classes of people must be furnished with the Bible, and must have the Gospel preached to them. The harvest is plenteous, but the labourers are few. May the Lord of the harvest send forth more labourers!

#### *Some Account of the Druses and Anasareeah.*

I have now been more than three months on Mount Lebanon, and in its vicinity. My information concerning the country and the people who inhabit it is still very imperfect. It is an interesting country; and I trust will

be the field, both of thorough Missionary Investigation and of extensive and successful Missionary Labour. There are several classes of people, of whom I have had opportunity to collect but very little information. Of two I will relate a few things.

*Druses*.—They inhabit, generally, the parts of Lebanon south of Beyrout and Deir el Kamr, while the Maronites inhabit the more northern parts; though they have not an exact division of territory, and are often found living together in the same villages. The Bishop Hanna Maroni tells me, that he has a manuscript, which was taken from the Druses in time of civil war, and which contains an account of their religion: it speaks much of Hakem Bamr, he who has appeared in the world six times; viz. in the persons of Adam, Pythagoras, Jesus Christ, the Caliph Hakem, and two others: he created the world, and is soon to appear a seventh time to destroy his enemies, and put the whole world in subjection to the Druses. The Bishop tells me, that images of the calf have been found in their houses: they say, however, that they do not worship them, nor do their books make any mention of this: it remains to be ascertained, whether they do actually worship the calf, or whether they have images of it for some other purpose, or whether the whole story is a slander of their enemies. It is said, that they are so far from having the spirit of proselytism, that they will not receive proselytes; and if a foreigner wishes to embrace their religion, they will not admit him. They are allowed, when occasion requires, to feign themselves Mussulmans, or Christians, or of any other religion. They are said to be notorious for incest. Volney supposed the number of Druses to be 120,000: Mr. Connor has stated it at 70,000: the estimates given me by Franks and Maronites, who are acquainted with their country, are 40, 50, and 60 thousand. Volney has an article in the first volume of his *Travels*, on the history and religion of this singular people: he traces their origin to Hakem-b'amar-Allah, or Hakem-b'amar-he, who was Caliph in Egypt at the close of the tenth century. De Sacy has given, in his *Chrestomathie*, the life of Hakem by Taky Eddin Makrizi, and also some extracts from the books of the Druses. I have no doubt, however, that, by a residence of a few months among them, one might collect much new and interesting information, and we may hope, also, prepare the way for doing them good.

*Anasareeah*.—At first, I found it difficult to make myself understood, when making inquiries about this people, because I called them "Ansari." Christians are called in Arabic, Nassari (Nazarenes), and every body thought I was inquiring about Christians. A Maronite told me, that Anasareeah is a diminutive from Nassari, meaning Little Christians; because their religion is a corruption of Christianity, and they still have a little of Christianity in their religion. They generally inhabit the mountains north of Tripoli, toward Latakia and Antioch. Their religion seems to be a mixture of Mahomedanism, Paganism, and Christianity. Assemani makes

their origin to be in the year 893 or 895. The founder of the sect lived at the village of Nazaria, in the region of Akula, in Arabia Cupha; and acquired great reputation for sanctity, by his fasts, and poverty, and prayers. His followers soon became numerous; and he chose twelve from among them, whom he sent forth to preach his new doctrines to the people. Accounts are given of the religious worship of this people, which are quite as indecent as any thing in Hindoo Worship. They are represented by their neighbours as a savage race of thieves, robbers, and murderers. It is desirable that their true history, character, and principles should be known; and, however impure or barbarous they may now be, yet we know that the Gospel, when accompanied by the influences of the Spirit, can recall them to Christian Purity and Christian Meekness.

#### *Cedars of Lebanon.*

Instead of being on the highest summit of Lebanon, as has sometimes been said, the Cedars are situated at the foot of a high mountain, in what may be considered as the arena of a vast amphitheatre, opening to the west, with high mountains on the north, south, and east. They stand on five or six gentle elevations, and occupy a spot of ground about three-fourths of a mile in circumference. I walked round it in fifteen minutes. We measured a number of the trees. The largest is upward of 40 feet in circumference. Six or eight others are also very large, several of them nearly the size of the largest: but each of these is manifestly two trees or more, which have grown together, and now form one. They generally separate a few feet from the ground into the original trees. The hand-somest and tallest are those of two or three feet in diameter, the body straight, the branches almost horizontal, forming a beautiful cone, and casting a goodly shade. We measured the length of two by the shade, and found each about 90 feet. The largest are not so high, but some of the others, I think, are a little higher. They produce a conical fruit, in shape and size like that of the pine. I counted them, and made the whole number 389. Mr. King counted them, omitting the small saplings, and made the number 321. I know not why travellers and authors have so long and so generally given 28, 20, 15, 5, or 7 as the number of the cedars. It is true, that of those of superior size and antiquity, there are not a great number; but then there is a regular gradation in size, from the largest down to the merest sapling. One man of whom I inquired, told me that there are cedars in other places in Mount Lebanon, but he could not tell where. Several others, to whom I have put the question, have unanimously assured me that these are the only cedars which exist on the mountain. The Maronites tell me that they have an annual feast, which they call the Feast of the Cedars. Before seeing the cedars, I had met with a European Traveller, who had just visited them. He gave a short account of them; and concluded with saying, "It is as with miracles—the wonder all vanishes, when you reach the spot." What is there at which an

Infidel cannot sneer? Yet let even an Infidel put himself in the place of an Asiatic—passing from barren desert to barren desert—traversing oceans of sand and mountains of naked rock—accustomed to countries like Egypt, Arabia, Judea, and Asia Minor, abounding in the best places only with shrubbery and fruit trees; let him, with the feelings of such a man, climb the ragged rocks, and pass the open ravines of Lebanon, and suddenly descry among the hills a grove of 300 trees such as the cedars actually are, even at the present day, and he will confess THAT to be a fine comparison in Amos ii. 9. *Whose height was like the height of the cedars, and he was strong as the oaks.* Let him, after a long ride in the heat of the sun, sit down under the shade of a cedar, and contemplate the exact conical form of its top, and the beautiful symmetry of its branches; and he will no longer wonder that David compared the people of Israel, in the days of their prosperity, to the *goodly cedars*: Ps. lxxx. 10. A traveller, who had just left the forests of America, might think this little grove of cedars not worthy of so much notice; but the man, who knows how rare large trees are in Asia, and how difficult it is to find timber for building, will feel at once that what is said in Scripture of these trees is perfectly natural. It is probable, that, in the days of Solomon and Hiram, there were extensive forests of cedars on Lebanon: a variety of causes may have contributed to their diminution and almost total extinction; yet, in comparison with all the other trees that I have seen on the mountain, the few that remain may still be called *the glory of Lebanon*.

#### Balbec.

We started early, and pursued our way across the plain of Celo-Syria in a south and south-east direction: the plain extends between Lebanon and Anti-Lebanon, and runs nearly north-east and south-west: it is a fine rich plain, but badly cultivated. We passed only one small village, and saw no other houses. Two large flocks of sheep and goats, attended by their Bedouin Shepherds, were feeding near our road. Balbec is at the extremity of the plain, at the foot of Anti-Lebanus. It is now a ruinous village, containing about 200 human dwellings. There are a few families of Greek Catholics, the only Christians in the place: with them we lodged; and, before parting, gave them several copies of the Scriptures. The great body of the inhabitants are Metonalis, who are numerous in the adjacent parts: they are Mussulmans, of the sect of Ali, like the Persians: they are numerous at Tyre, and are found in some places on Mount Lebanon. Balbec is now governed by an Emir, who is only 19 or 20 years old. He had long been at war with an uncle, who had command of some village or district in the vicinity: the day that we arrived at Balbec, they had an interview, by desire of the Emir, and pretended to make peace. The Emir conducted his uncle into Balbec, in the afternoon, with great pomp: his horsemen, to the number of more than a hundred, pranced their Arabian Steeds about the plain, and fired their muskets and pistols in the air; and the

women came out of the village to meet them with songs and instruments of music. In the evening we heard, that, on reaching his dwelling, the Emir had quietly put his uncle in chains: what was to follow, we did not learn. The Metonalis have the reputation, among the other inhabitants of the country, of being treacherous, thievish, robbers, and, in a word, a lawless banditti.

#### Description of Beyroust.

The place, in which Providence has cast our lot for the winter, is pleasantly situated, on the western side of a large bay. It has a fertile soil; and is abundantly furnished with good water, by the springs that flow from the adjacent hills. The houses are built of mud, and of a soft, sandy, crumbling stone; and are dark, damp, and inconvenient. The streets are narrow and dirty; and, during the winter, are seldom dry. They were once paved, in a slovenly manner, with stones of irregular shape and unequal size; which are now, in many instances, wide apart, and simply furnish stepping-places in rainy weather.

Ships are forced to lie at anchor at the eastern extremity of the bay, about two miles from the city. The port is choked up with sand, and with some of the pillars of granite, which remain as almost the only relics of the ancient magnificence of the place.

On the north and north-west, Beyroust is entirely open to the sea. On the west and south-west, is an inconsiderable promontory. At no great distance to the east, is Lebanon; which stretches far to the north and to the south, and affords a pleasant resort for the summer, and, it is said, a safe retreat in times of political disturbance. On the south, is a large and beautiful plain; varied by small hills, covered with olive, palm, orange, lemon, pine, and mulberry trees, especially the last; enriched with vines; and enlivened by numerous cottages, the abodes of immortal beings. From the terrace of the house which we occupy, we can count, without the walls of the city, no less than 200 of these cottages, scattered here and there in the fields of mulberry-trees.

Beyroust was once the chief town of the Druses; and, though it is now possessed by the Turks, yet it is still the great emporium of all that dwell upon the mountains. The exports consist of silks, and of olives, figs, and other fruits; and its imports of West-India and English manufactures and goods. Since the residence of the English Consul here, its trade has greatly increased.

Besides three large Mosques and several small ones, the city contains a Roman Catholic, a Maronite, a Greek, and a Catholic-Greek Church. The whole population is supposed to be not less than 5000 souls. To these, and to hundreds of thousands of others in this country, we long to be able to declare in their own tongue the wonderful works of God; and to say, *We are ambassadors for Christ: as though God did beseech you by us, we pray you in Christ's stead be ye reconciled to God.*

[Goodell.

#### Beyroust as a Missionary Station.

Beyroust seems to me to possess many important advantages as a Missionary Station.

It is situated at the foot of Mount Lebanon; and a Missionary might very profitably spend the hot months of the summer among the convents and villages of the mountains, many of which are within a few hours' ride of the town. Occasional visits might be made to Damascus, which is only three days off. On the other hand, it is only one or two days' sail to Cyprus. On the coast south of Beyrout, you reach Sidon in one day, and Tyre in two; and, to the west, in two or three days, you arrive at Tripoli, where I understand there are many Greeks. It would be easy to maintain correspondence with all these places, and to supply them with books. In Beyrout itself, a Missionary who could preach in Italian might, I think, collect a small congregation immediately; and if he were disposed to open a School, there are probably few places in Syria that would be so promising. Another circumstance, which, though not perhaps very important in itself, will yet weigh something in the mind of a Missionary, is, that here he will find, oftener than any where else in Syria, opportunities to receive and forward communications. Here, too, he will enjoy the protection of an English Consul, and the society and friendship of several other Consuls and their families. I think a Missionary Family would be more comfortably situated at Beyrout, than at any other place which I have seen in Syria.

*Kindness of a Maronite Priest.*

Having taken possession of their house at Beyrout, the Brethren Goodell and Bird had several visitors: among others, a Maronite Priest, who "brought as a present to the Ladies two beautiful pigeons, as white as the snow of Lebanon."

In return, we offered him an Arabic Bible; but he refused to accept it as a present, saying, "It would not be right before God: it is a good book, and worth paying for; and you are good men for bringing such good books into the country. Instead of your being obliged to me, the obligation is entirely on my side." He then took out a Spanish dollar, and said he should feel better pleased to give that for the book, than to receive it as a gift. This is the first time, probably, that he ever possessed the whole Bible; though, judging from his venerable white beard, he cannot be much less than 60 years old.

In the evening, the Maronite Priest, whose name is Simeon, called, and brought again the pigeons, which in the course of the day had made their escape. When we thanked him for his kindness, he said, in a manner the most meek, serious, and impressive, "When the Infant Jesus was first brought to the Temple, and the aged Simeon took Him in his arms, and blessed Him, the parents of the child, being poor, had nothing to bring but a pair of turtle-doves or two young pigeons; and when I heard of the arrival of these good Women, and thought 'What have I to present to them,'—being poor, I could think of nothing to bring but these two pigeons." [Goodell.

*Maronite Order against the Scriptures.*

I am concerned to state, that an Order from Dec, 1824.

the Maronite Patriarch, requiring all of that large communion under his jurisdiction, who had received any of the books sent out by the Bible Society, to return or burn them, has been publicly read in the Maronite Church. Only one Bible has been returned to us; and that one, the evening before the Order was made public, by the aged Simeon, with an apology and in a manner, which carried an air of mystery, but which the subsequent transactions in his Church fully explain. I have made several attempts to get possession of this document, but have hitherto been unsuccessful. I am happy to say, however, that a desire to become acquainted with the Sacred Volume has apparently increased, in consequence of there being no small stir about that way. Almost every day, a greater or less number of Arabs call upon us to read the Holy Scriptures. Some of them read several hours in the course of the day: some of them spend the whole evening; and, not unfrequently, some of them ask permission to carry the Sacred Treasure home with them for the night, promising to return it the next morning. I cannot converse with them in Arabic; but I have learned the Ten Commandments and some other portions of Scripture, which I frequently read to those visitors who are themselves unable to read. With the Divine Blessing, it cannot be told how much good one may do with the Ten Commandments. [Goodell.

*Desire for Instruction among Arab Women.*

Several Arab Women called, to whom we read the Scriptures; and upon whom we urged the importance of being able themselves to read, that they might spend their Sabbaths in a pleasant and profitable manner. One of them appeared anxious to learn, but doubted whether it was possible: every body said that a woman could not learn: the experiment, she said, was once made in a Convent, and only two, out of a large number, were found to have any understanding. We endeavoured to convince her of her error, by telling her that Mrs. Bird and Mrs. Goodell had been in the country but a few days, and yet had already learnt to read several words in the Arabic, and would in a short time be able to teach them. The desire for instruction appears, however, to increase. These females come occasionally to be taught by Mrs. Bird or Mrs. Goodell; and although their attendance is very irregular, and their disadvantages very great, being without Arabic Books and their friends deriding their efforts, yet they make some improvement. One of them, who, a fortnight ago, did not know a single letter of the alphabet, can now read one verse in the Bible. While we pray that a blessing may attend these feeble efforts, which we are grateful that we are able to make, we have much confidence, that, as we acquire a knowledge of the language, the Great Head of the Church will open to us a wider and still wider door of usefulness. Were we furnished with Arabic Tracts, we could scatter them, by hundreds and thousands, on the right-hand and on the left; and were we able to speak the Arabic Language with fluency, I see nothing to hinder our speaking boldly from morning to night, dis-

*putting and persuading the things concerning the kingdom of God.* [Goodell.

*Acceptableness of a Skilful Physician.*

A pious and skilful Physician would be an important addition to this Mission; not only as it respects the life and health of our own families, but as it respects the temporal and spiritual good which he might be the means of doing in all this country. He would be literally followed by *the lame, the halt, and the blind*; and would have more influence, in the character of a Physician, than in any other. The Arabs have, several times, brought their sick to us to be healed; and have sometimes hailed us, as we passed their dwellings, to know if we understood any thing of medicine. It is matter of grief to us, that we can do so little for their souls or for their bodies: but we endeavour, in our prayers, to commend them to the Great Physician. May we be more and more like Him *who went about doing good!* [Goodell.

*The Power of Christian Love.*

The principal Priest at Deir el Kamr called on Mr. King; and introduced a discussion, by inquiring whether the Mother of Jesus had any children subsequently to his birth. To this question Mr. King replied, by shewing some reasons, which, in his view, rendered it probable that she had.

"God forbid!"—said the Priest in a rage—"God forbid!" "God pardon us!" "God pardon us!"—and left the room in anger. I immediately followed him to the room where he had gone, and sat down with the family. He was talking about me in a great rage, but I went and took my seat close by his side. My instructor, fearing that we should have a quarrel, begged me not to go; but I persisted and went. As I sat down by him, he turned his face from me—as if I were a miscreant—a person to be despised by all men. I said mildly, "Aboona, I wish to say one thing. We profess to be disciples of Christ—His followers; and it does not become us to speak with anger. Christ was humble; and when men opposed Him, He did not fall into a passion." "True," said the Priest, lowering his voice and turning toward me. I continued—"I believe in Jesus Christ; and He is all in all to my soul. If I, in sincerity, believe in Him, am I not a Christian?" "Yes," said he. "Now," said I, "*by this shall all men know that ye are my disciples, if ye have love one to another.*" Here are Mussulmans around us, and many who do not believe in Jesus Christ. Let us shew to them and to the world, that we are Christians, by our love one to another, and by our meekness. If I am in the dark, I wish to be enlightened. I do not wish to remain in the dark, and go to destruction." While I said this, the eyes of all were fastened on us; and the whole house was silent. The Padre seemed confused and ashamed, and secretly convinced that I was right; and said, "What you say is true." I then proceeded: "I have one question to ask you, Aboona, and then I have done. When Jesus Christ commissioned

His disciples to go and preach, what did He tell them to preach—HIM, or HIS MOTHER? What DID they preach? *Jesus Christ and Him crucified*—Salvation alone through His blood and intercession—not one word about the Virgin Mary, His Mother. There is not a syllable in all the Epistles of the Apostles of Christ about the Virgin Mary. No—*Jesus Christ is all and in all*. He was such to the Disciples of Christ: He is such, I trust, to my own soul; and He must be such to every Christian." All present listened attentively; and he replied, with calmness, "When you get so as to understand Arabic well, I shall be glad to converse with you more." At this I bid him good night, and returned to my room. Sitting down with my instructor, I said to him, "Was it well that I went to the Priest?" He replied, "Oh, Mr. King, there is no man like unto thee! I never saw a man like unto thee!" [King.

Notwithstanding Mr. King's plainness in bearing testimony against the errors of those with whom he resided, they appeared to have acquired a strong attachment to him. In consequence of letters from Mr. Fisk and Mr. Jowett, requesting him to come to them at Antoura, he left Deir el Kamr. He writes—A little before I left, the family appeared very sorrowful, and some of them wept. The Mother wept much; and a Priest, with whom I had often conversed, came in, and wept like a child. I improved this occasion by telling him of his duty as a Shepherd; and spoke to him of the great Day of Account, and the responsibility that rested upon him, and his duty to search the Scriptures. The family I exhorted to prepare for death, and the awful scenes of eternity, which are approaching; and to love the Lord Jesus Christ, to read the Word of God, and to be careful to keep all his commandments. It was truly an interesting scene; and I was surprised to see the feeling exhibited by the Arabs on my departure. As I left the house, they loaded me with blessings; and, as I passed through the street, many commended me to the care and protection of the Lord. [King.

*Principal Mosque in Acre.*

The principal Mosque in Acre is near the Pacha's palace. It resembles, in its general form, a Christian Church, but is without seats or pews. The floor is covered with carpets, on which the worshippers sit and kneel. In one corner is a reading-desk, and in another part is a pulpit. Stairs at two corners lead up to a fine gallery; and thence to a second, which is very narrow: in front of each gallery, are places for rows of lamps: the upper gallery seems to be designed merely for the purpose of illuminating. There is a large chandelier suspended from the lofty dome, and a multitude of lamps hang about the Mosque: the windows are also numerous; so that when lighted up in the evenings of the Bairam, the appearance must be splendid. The Mosque, according to Mussulman taste, is ornamented by paintings, in

which different colours are curiously intermixed: the execution is far from being elegant; yet the effect is, on the whole, agreeable. A few Turks were present, reading from the Korân.

Before the Mosque is a large Court, paved with marble of different colours, shaded by rows of palm-trees, and containing two elegant domes with fountains under them. On three sides of this Court are rows of Cloisters, for the accommodation of students and travellers: in one of them is a library. The effects of a late siege were visible: in several places, the walls of the Mosque and of the Cloister had been seriously injured by cannon-balls. The Court, with its shades and fountains, is quite in Oriental taste; and certainly, for a hot country, it is a delightful spot. My imagination was filled with the idea of the learned Mussulmans, in the times of the Caliphs of Bagdad and Cairo, passing their time in such places. I was dressed after the Oriental manner; and fancied, that, in such a place, surrounded by Mussulman Doctors, I could soon become familiar both with their manners and their language. Had I the faith, the wisdom, the learning, and the courage of Martyr, I might perhaps find access to such places; and tell these men, who are so wise in their own conceits, that Truth which they are so unwilling to hear, namely, that Jesus Christ is the Son of God.

#### *On the Conversion of Mussulmans.*

My mind dwells, with deep interest, on the question—"How is the Gospel to be preached to the Mussulmans?" According to the established law, and a law which to the extent of my information is rigidly executed, it is immediate death for a Mussulman, of whatever rank and in whatever circumstances, to renounce his religion. Undoubtedly, God can so pour out His Spirit upon men, that they shall embrace His Gospel in multitudes, even with the certainty of immediate death. But has He ever done thus? Has the Gospel ever prevailed where this was the case? Under the Pagan Emperors' fiery persecutions were endured, and the Gospel still prevailed: but, in these persecutions, it usually was only some of the principal persons, or at least only a part of the Christians, that were put to death. Perhaps, if a few conversions should take place, and be followed by immediate martyrdom, the blood of the martyrs would again prove the seed of the Church, and the persecutors cease from their opposition. Possibly, the bloody and fiery scenes of the first centuries are to be acted over again. Possibly, some great political revelation is to open the door for the free preaching of the Gospel to the followers of the False Prophet.

#### *WESLEYAN MISSIONARY SOCIETY.*

THE arrival of Mr. Cook at Jerusalem was stated at p.519 of our last Number. From his communications we extract an account of his

#### *Journey from Beyrout to Jerusalem.*

Mr. Cook gives herein an agreeable view of the face of the country.

#### *At Nabyoonas—*

March 29, 1824.—I left Beyrout for Jerusalem about noon, in company with Rabbi Isaac ben Shloman. We had each of us a mule, the owners of which accompanied us—the muleteer of the Rabbi on foot: the other had a small ass to ride on. About five o'clock we passed the River Damer; and, soon after, saw Nabyoonas. Mr. Lewis had recommended to me not to lodge at the Khan here; but to go to the house of a Dervish, who receives travellers. Rabbi Isaac, who had travelled this road with Mr. Lewis, conducted me thither. We placed our beds in an open shed in his yard: after recommending myself to the Divine protection, I composed myself to sleep; and slept as well as the novelty of the circumstances in which I found myself, and the abundance of vermin, would permit.

#### *At Sour—*

March 30.—We arrived at Sour, about eight o'clock in the evening. The gates were shut; but, on my Hebrew Companion calling out "Inglese," they were immediately opened. This they would not have done to any of the subjects of the Grand Signior. Mr. Chapeaud, the English Consul, received me with great kindness. Mr. Abbot had announced my arrival; and he told me that he intended to accompany me on the morrow to Acre, and procure me a Booyurdee, or Letter of Protection, from the Pacha.

#### *From Sour to Acre—*

March 31.—We left Sour at sunrise. After riding on the sand two hours, we ascended a small mountain, whose base was washed by the sea. There was abundance of anemones, hepatices, and others of the flowers cultivated in our gardens, growing wild on the hills which we passed this day; and in the valleys, on the banks of the streams, that beautiful plant, the laurel-rose, grew in great profusion. As at Acre the gates cannot be opened, even to Englishmen, after sunset, Mr. Chapeaud invited me to quicken the pace of my mule as much as I could, lest I should arrive at Acre too late.

#### *At Acre—*

Acre has a beautiful appearance, when seen from a short distance. The palm-trees, which are more numerous here than in either of the towns which I had hitherto seen, give it quite an Oriental appearance. One of the Mosques has a lofty minaret. There is a Turkish Burial-ground on the side of the road, near the town: flowers were planted on most of the graves: a kind of small aloes seemed to have the preference over other flowers, for this purpose; probably, as requiring but little earth: they were now in bloom, and had a very beautiful appearance. There are scarcely any Christians here. I was told there are about 5000 Turks.

As to the population of the different towns, nothing can be certainly known; as no census is ever taken in any part of the Ottoman Empire: and if you consult several persons residing in a town, there will often be a difference of one-half, or even of two-thirds, in their estimates.

#### *From Acre to Ramla—*

April 1.—I was detained here, waiting for my Booyurdee, till eight o'clock. We conti-

nued our road over the sands about three hours, when we crossed some hills, which may be considered as a part of Mount Carmel, and entered upon a country, which, though wild and uncultivated, is a country of great richness and beauty.

We set out about six o'clock this morning, the rain still continuing to fall at intervals: after an hour or two, the clouds cleared away, and the weather became fine. The country which we passed through resembled the most beautiful parts of England: the rich green of the herbage, diversified by the mingled flowers of the large yellow chrysanthemum, and a white china-aster that was new in bloom, with the evergreen oaks scattered over the landscape, made the whole country appear more like England than any thing that I have seen.

We passed a considerable encampment of herdsmen, with very large flocks of sheep, and herds of kine. There were eighteen or twenty huts. The people were breaking down the dried stalks of the herbs that had gone to seed, and collecting them for the purpose of fuel. There was a great abundance of the lily called Asphodel, in some of the places that we passed: the stalks were very large; and though they were not as yet sufficiently dry to be gathered for fuel, it appeared that they would be soon fit for it. This brought to my recollection our Lord's words concerning the lilies, in His Sermon on the Mount; to-day, clothed more magnificently than Solomon in all his glory—to-morrow, cast into the oven.

In the impression produced on me by the great beauty of the country through which we were travelling, I could not help saying to the Jew, "What a beautiful country God has reserved for your nation!" "Yes," said he, "when we shall become good enough to merit it." "When you shall believe on Him whom He hath sent," I said. He replied, but in a tone that shewed, I thought, that he doubted of the truth of what he affirmed, "We believe the Messiah is not yet come."

A very affecting idea of the state of society in this country may be formed from the fact, that the husbandmen and others carry firearms with them wherever they go. Our muleteer had a musket, and the Greek pedlar a cutlass and pistols. Every man whom you meet would serve a painter as the model for an assassin.

As I stood outside the gate, a crowd assembled round me; attracted, apparently, by the strangeness of my dress. Among them, one Old Man endeavoured to look at me in a very stern and threatening manner, and the other persons present directed my attention particularly to him: on my looking steadily at him, he cast his eyes on the ground; and presently afterward told me, as I understood from the signs which he made with his sabre, that he had decapitated many like me; and, at the request of the by-standers, he shewed me his leg, on which was the scar of a wound apparently inflicted by a sabre. Supposing that he had fought under Djessar, I told him I was an Englishman. "You are an Englishman?" said he, interrogatively: on my replying in the affirmative, he seemed highly

delighted, repeating several times that the English were very good.

I have found everywhere the same respect and attachment to the English, among the Arabs: and consider it as affording great encouragement to Missionary Labours here; not only on account of the facility which it will give to our communications with the people of this country, but also as indicating that He who holds the hearts of all men in His hands is preparing the way before us.

Several acquaintances of our host came to smoke their pipes, and see the stranger. These, too, said that the English were very good. I mustered up all my Arabic, to tell them that God alone was good, and every man a sinner: they repeated it to one another; but it seemed to them a hard saying, which the high idea that they had of themselves prevented them from comprehending. One of them repeated it with a slight change—"God is good, but man is not good;" but it still seemed a mystery to them.

These men, who, it is said, would at any time assassinate a fellow-creature for a few dollars, seemed to have no idea that their hearts were corrupt!

A little after sunset, they said their prayers: during which they sometimes bowed, at other times prostrated themselves; repeating one part kneeling, and another part standing upright. They perform all these evolutions with greater apparent agility, than I have seen them display on any other occasion; pronouncing, from time to time, the name of God (Allah) in a very remarkable manner. I thought of the Apostle's words, *Bodily exercises profiteth little*; and, regretting that I could not speak much to them of that godliness which is *profitable to all things*, lifted up my heart to God, that the veil of the covering which is over the face of this people might be destroyed.

April 2, 1824.—Our progress to-day was slow: the herbage rose nearly to the belly of our animals. At one o'clock, we stopped to allow them to feed. I took some dinner, and then walked on slowly. When they overtook me, Rabbi Isaac descended from his mule, and accompanied me on foot. Finding that he was disposed to hear what I had to say, I took occasion to speak of the necessity of a sacrifice for sin—of the excellency of that made by Christ—of His entry into the true Holy of Holies, and His continual intercession there. He said he had read the New Testament through with Mr. Lewis, at Antoura. I told him I would pray to God to give him faith. I asked him afterward if the Hebrew of the New Testament was good; and he replied, "Yes, very good."

We could now see, at the end of the plain before us, a small town, which I took to be Ramla; but which I found, afterward, to be Lydda, (now called Lud,) where Peter healed Eneas: (Acts ix. 32.) We soon after perceived Ramla, to the right of Lydda.

#### At Ramla—

The environs of Ramla (the Arimathea of the Scriptures) are very beautiful. The road by which we entered was bordered by olive-gardens, containing some of the finest olive-trees which I have ever seen. These gardens



were separated from the road by huge hedges of the prickly-pear—a most efficient defence against the strongest cattle.

We did not arrive at the Latin Convent till after sunset. There seemed to be some hesitation about receiving me. The Superior suspected, apparently, that I was one of the "Hibbici," Bible Men. I learned, afterward, from the Jew, that he asked if I had any boxes of books; because if I had, they could not be admitted into the Convent. As I came hither by a road on which it was not probable that I should meet with any opportunity to distribute the Word of God, I had only a few Testaments with me.

The Superior remarked that my companion was a Jew—said I was very badly accompanied; and that none of the Convents at Jerusalem would admit me with a Jew Dragoman. He told me that their Convent was formerly the house of Nicodemus, who was born there. He asked to see the passport which I had received from the Pacha: I put it into his hands, but he could not read it: this rather surprised me; as he had been many years in the country, and *is*, he told me, a Missionary.

*April 3, 1824. Sunday*—The Jew continued his journey toward Jerusalem, which is about nine hours' distance from hence. He cautioned me not to trust my passport in the hands of the Monk here, saying that he was capable of destroying it if I did so.

I found this day of rest good for me. Surely the observance of the Sabbath, as a day of religious rest, is a duty which is pre-eminently profitable for *the life that now is, as well as for that which is to come*. At dinner, the subject of the quarrel between the Bethlehemites and the Governor of Jerusalem being mentioned, the Superior (so I call the one Monk that is here) said, "They," the Bethlehemites, "deserve to be exterminated. The Pacha would do well to take their heads off." On my inquiring what they had done, the Monk replied, they had beaten one of the Brothers; *i. e.* a Monk of his Order. I asked him if the Bethlehemites were Christians. He replied in the affirmative. "And of what rite?" I continued. "Of ours," said he. It seemed to me that he had but little love for his brethren.

#### *At Jerusalem.*

*April 4*—We entered Jerusalem about five o'clock in the afternoon. I was conducted to the Convent of the Latin Monks; and, from thence, a lad accompanied me to the Greek Convent, in which the American Brethren, Fisk and Bird, reside. I found Mr. Fisk recovering from a severe attack of fever, and just able to walk out on the terrace of the Convent. As it was the First Monday in the Month, we united our prayers with those of our Brethren in different parts of the world, who, on that day, pray for the enlargement and establishment of the kingdom of the Redeemer, through the operation of the Spirit of God.

The American Brethren occupy the upper part of the Greek Convent, on what is called Mount Calvary, containing six apartments;

for which they pay 100 dollars per annum, under the name of presents: this is, probably, much more than a similar suite of rooms would cost, if they could hire such of a private person. The advantage of having chambers in a Monastic Establishment is a greater security against theft, in case of occasional absences with your servants: a guard must be left in a private house, if it be left, though but for a short time. And, secondly, the permission to reside in one of their Convents is a kind of virtual recognition, on the part of the Heads of the Church, which facilitates our labours among them.

I occupy Mr. King's chamber, who is now at Jaffa, studying the Korân, with an Arabic Shekh. From the window of my room, I can see, on the east, the Mount of Olives; below which, but more toward the south, is the Haram, or forbidden ground, into which Christians may not enter, occupying the whole site of Solomon's Temple, and containing the Mosques of Sakhara and Akas: at about 100 yards' distance, on the south-east, is the Church of the Sepulchre, the supposed site of both the Crucifixion and the Resurrection of our Blessed Saviour; directly beyond which, a very level range of mountains, the mountains of Moab, bound the horizon. The Dead Sea and the River Jordan lie between those mountains and Jerusalem; but are hidden from sight by the Mount of Olives, and other intervening hills.

#### *Suggestion of Missionary Establishments in the Holy Land.*

I had a long conversation with Mr. Fisk on a Missionary Establishment at Jerusalem. He said there were but two plans that he could suggest—the first, to build, at the expense of the different Societies whose agents will be employed here, a kind of Convent, in which each might have his separate quarter; and there might be a Bible Dépôt, and a Place of Worship common to all: the other plan would be, to hire, if we could, each a house for himself; and the influence of the Missionaries might be extended a little more by their dwelling at a little distance from one another. The Jewish Establishment might be in the Jews' Quarter; but the Christians would derive little advantage from this, as the Christian Quarter is not very extended. There would be great difficulty in procuring suitable houses: for the present, we may reside in the Convents of the Greeks, which are open to us.

Conversing about Stations for Missionaries, Mr. Fisk said that it had appeared to him desirable, that the following should be occupied:—*Acre and Nazareth*, distant from each other six or seven hours—one Station; including, by occasional visits, the whole of Galilee\*. A second Station might be *Jerusalem and Judea*. This would include Bethlehem, Hebron, Joppa, Arimathea, Lydda, and Gaza. *Beyrout and Mount Lebanon*, with its towns and villages, and the coast of Tyre and Sidon, would be a third Station; and it is probable,

\* Tiberias and Safet are important places in Galilee, with regard to the Jews. Cana in Galilee, and some villages, are Christian.

from the accounts of Messrs. Connor and Wolff, that *Aleppo and its neighbourhood* would be as favourable a situation, at least, as any of these just mentioned.

### Caspian Sea.

#### SCOTTISH MISSIONARY SOCIETY.

##### DISCOURAGEMENTS TO MISSIONARY LABOURS AMONG MAHOMEDANS.

THE statements of the Directors, in reference to the disposition of the Mahomedans in these parts, have been, of late years, of a melancholy nature. Distressing notices of the insensibility or enmity of the Tartars and Persians, at the various Stations of the Society, appear at pp. 31—34 of the last Survey. The Directors faithfully state the true condition of things; while both they and the Missionaries of the Society continue their labours, wherever there is that measure of success or that reasonable ground of hope, which may seem to call them as Christians to persevere in the work of faith and labour of love. Such representations as occur in the following passages, extracted from the recent Reports of the Directors, should have a salutary influence in quickening the prayers of Christians, both for the benighted world and for those who are patiently labouring for its conversion.

##### *Indifference and Insensibility of the Tartars.*

When a Missionary enters a village, he may perhaps meet at one place a dozen of Tartars, sitting basking in the sun; some of them employed in cutting sticks, while others of them are fast asleep: after the usual salutations are past, they consider themselves as at perfect liberty to pass the time as before, though they know that he has come for the express purpose of instructing them: they listen to him, or talk among themselves, or go away, just as they please. Sometimes the Missionary begins to speak to a solitary individual: in a short time, four or five others, or even a greater number, will collect round him: some of these remain only a few minutes, while others come in their place; and thus, in the course of an hour or two, the audience, if it may be so called, changes, perhaps, several successive times. In this way, the number of persons who hear the

Gospel may be considerable: but the knowledge which they acquire of it must, in most instances, be very imperfect; as the statements of Divine Truth which they hear are, of necessity, extremely partial and unconnected.

Though the Missionaries are, in general, received in a friendly manner by the Tartars, both at a distance and in their own immediate neighbourhood; yet, sometimes, they are entreated to go away, and not to trouble them with such matters: and their ears are often assailed with blasphemous expressions against the Sonship of Christ, His mediation, intercession, and sufferings. It is evident, indeed, that most of them do not wish to hear the Gospel at all; and it is seldom that any one desires to hear it with a view to spiritual benefit. If, at any time, an individual seems to listen with attention, and to be impressed with the truth, he is viewed by his countrymen as on the brink of a precipice, and is speedily warned of his danger.

The Mollahs and Effendies seldom oppose the Missionaries in the presence of the people; because they commonly find, that when discussions take place, they have the worst of the argument; but it is said that, in private, they warn their countrymen against them as deceivers.

There appears, in short, among the Tartars, an extreme indifference to the things which belong to their everlasting peace: yet it is worthy of notice, that they manifest a similar indifference with respect to their own religion; a state of mind, which is, probably, far more common in Heathen and Mahomedan Countries than is generally imagined. Very few of the people attend public prayers. Even such as are more ignorant begin to pay little regard to what the Effendies say: as they are convinced that they frequently teach what is wrong, and support falsehood from the Korân; particularly that they often pronounce unjust decisions in the law-suits which are brought before them. The Missionaries, indeed, state, that they have reason to think, that the Tartars in their immediate neighbourhood receive more instruction from them than from their own teachers; and it is also worthy of notice, that, in the villages which they most frequently visit, they are more apt to get people to listen to them, than in those with which they have had less communication. It is a proof, at once, of the conscious ignorance and indifference of the Tartars to their own religion, that they often say, were the Priests and a few of the Chiefs to embrace the Gospel, the common people would follow their example to a man.

[Report 1822-3, on *Karass*.

From Karass, the Directors have little favourable to report. The Tartars have, as usual, been visited by the Missionaries: but little impression has been made on their minds. On one occasion, several of them said that they believed the glad tidings of Salvation: but such professions are so often made by individuals, who give no evidence that they have one serious thought with regard to the evil of sin or the importance of eternity, that they are no further interesting than as they afford presumptive evidence that their prejudices against Christianity are less violent than they were some years before. One man told them, privately, that he designed, in a short time, to make an open profession of his belief in Jesus Christ as the only Saviour; but this was done in such an easy manner, and with such remarks concerning the caution necessary in taking such a step, that there could be little hope that he had any heartfelt conviction of the value of his soul or of his need of a Saviour. Of one man, whom they call O' Thomas, they, however, speak with considerable hope. [Report 1823-4, on Karass.]

In visiting the inhabitants, the Missionaries sometimes met with very few of them at home: at other times, those whom they did meet would scarcely listen to them, and refused the books that were offered to them. Sometimes they treated their message with mockery and scorn: and, in one instance, they ordered them away, as having nothing to do in their village; while the person, who, from the minaret, was at that moment summoning his countrymen to prayers, pronounced on them the bitterest imprecations. On several occasions, however, the Tartars listened with considerable attention; and some who visited Mr. Dickson have acquired a pretty extensive acquaintance with the doctrines and precepts of the New Testament: but still they appear as firm as ever in their belief of the doctrines and precepts of the Korán.

It is extremely difficult to fix the attention of Mahomedans on those truths which are best calculated to impress the heart, and which, in the hand of the Holy Spirit, are commonly the instrument of conversion; as the guilt, the depravity, and the misery of man—the insufficiency of his own righteousness to justify him before God—the magnitude of the love of Christ, and the sufficiency of His atonement—the necessity of a change of heart, of faith in Christ, of repentance for sin—the solemnities of death, and judgment, and eternity. On whatever subject the Missionaries address them, the Tartars evade the impression which the truth is calculated

to make on their minds, by starting objections to the doctrine of the Trinity or the Sonship of Christ; which prove, in a peculiar manner, stumbling-blocks, and appear absolute foolishness to the deluded followers of the False Prophet.

[Report 1822-3, on Astrachan.]

In last year's Report, it was stated that Mr. Carruthers, after acquiring Tartar, had begun to itinerate through the Crimea, making known to the deluded followers of Mahomed *the unsearchable riches of Christ*. Though favourably received, at first, by the Tartars; yet, when they came to understand the nature of his message and the object which he had in view, they endeavoured to avoid all intercourse with him. But, though Mr. Carruthers was for some time much discouraged by this and other inauspicious circumstances, he was, in the course of last summer, not a little animated by witnessing the impression which the truth appeared to make on the mind of a young man named Mehmed.

The baptism of this young man was noticed at p. 32 of the Survey. The Directors say of him—

He was a young man of quick apprehension; and not only made rapid progression in Christian Knowledge, but manifested much seriousness of deportment, and expressed himself in such a manner as gave every reason to conclude that he *had passed from death unto life*.

Of some of his countrymen they add—

Soon afterward, three other Tartars requested to be taken under Mr. Carruthers' care, with the view of being instructed in the principles of Christianity; and, as after some time they not only renounced the delusions of Mahomedanism, but appeared to give evidence of Christian Piety, he baptized them also.

Here the Directors would have been happy to close their statement; but they have lately received the painful intelligence, that Mehmed has conducted himself in such a manner, as cannot but excite in their minds very serious doubts of his Christian Character. Such circumstances are inexpressibly painful; but they are nothing more than may be expected frequently to occur in the History of Missions. They, who would draw an argument from them against all attempts to propagate Christianity among the Heathen, forget that similar examples were not uncommon, even in the days of the Apostles. Of the Galatians, the Apostle Paul testifies that they received him as an angel of God, even as

*Christ Jesus; yet he says that he stood in doubt of them, and was afraid lest he had bestowed on them labour in vain. Even in Christian Countries, the most zealous and faithful Ministers of the Gospel have often to lament, that those, whom they hoped they had been instrumental in turning to righteousness, have returned like the dog to his vomit, and like the sow that was washed to her wallowing in the mire.*

Besides attending to these young men, Mr. Carruthers, for some time, gave instruction to a few Tartars in the Russian Language. One of his scholars was a Mirza, and another a young man who had been seventeen winters in a Mahomedan School. He writes—

We have been translating one of the Princess Mercherski's Tracts, "On Regeneration." In this way I gain their friendship; and indeed, for some time past, I have felt much more than usually attached to these poor Tartars, and for their sakes I am willing to spend and to be spent till death.

While the labours of Mr. Carruthers appear, of late, to be crowned with success, those of Mrs. Carruthers seem, for the present, to be blasted. The Tartar Females, as is well known, are all, in a manner, slaves; subject to the will of their capricious and haughty lords. Mrs. Carruthers used to be frequently visited by some of the women, to whom she endeavoured to communicate the knowledge of Divine Truth: but, now, they did not behave with common civility to her; and the children, whom she endeavoured to instruct, instead of welcoming her, as they used to do, with open arms and smiling faces, fled from her whenever she made her appearance. This unhappy change appeared to originate in two things—Mrs. Carruthers' attempt to introduce the Scriptures into her infant school; and the Baptism of the Converts, which made a great noise among the Mahomedans. [*Report, 1823-4, on the Crimea.*]

#### *Fickleness of the Persians.*

In the last Report, it was stated that Messrs. Glen and M'Pherson had directed their attention to the Persians resident in Astrachan; but that their reception, though friendly at first, had afterward become extremely unfavourable. Discouraged by this and other circumstances, particularly by the inauspicious aspect which Missionary Operations had, at that period, assumed in the Russian Empire, the Missionaries were ready to faint; and some of them actually requested permission to return to their native land. Such was the general feeling among them, when an event occurred, which revived their drooping spirits, and gave new energy to their exertions. This was the conversion to Chris-

tianity of a young man named Mirza Mahomed Ali.

Of the conversion and baptism of this young man, an account was given at pp. 486—489 of our last Volume. After a brief view of the circumstances of this case, the Directors proceed—

After Mahomed Ali had been taken from his Father, the Missionaries were apprehensive that the Persians would be so enraged, that they would neither come near them, nor admit of their visiting them at their own houses. These fears were, however, happily disappointed. Numbers of the Persians daily visited Mahomed Ali himself, for the purpose of conversing with him as to the change which had taken place in his views, and some of them to reason with him relative to it: all of them were friendly, and spoke in as mild a manner as if nothing strange had happened. These opportunities were not lost by Mahomed Ali: he stated to them clearly his own views of the Christian Religion, and his reasons for embracing it; and, as occasion required, he pointed out to them the futility of that foundation, on which they were building their hopes for eternity: he made no distinction between the rich and poor among his visitors; and appeared quite in his element, while speaking to them of the wonders of Salvation.

Messrs. Glen and M'Pherson, at the same time, made frequent visits to the Persians, and were often visited by them in return. Some of them appeared to be candid inquirers; and several of them seemed to be seriously concerned about their souls. More than one of them appeared prepared to renounce, without delay, the delusions of Mahomedanism, and to make an open profession of Christianity. From the manner in which some of them spoke and acted, the Missionaries entertained the most pleasing hopes of their conversion; and expected, that, in a short time, they would be added to their little Church. It is not easy, in short, to conceive any thing more delightful and encouraging than the interviews of the Missionaries with the Persians; but the pleasing anticipations, to which they gave birth, have not yet been realized. Some of those who appeared to be impressed with Divine things have left Astrachan for Persia, and others have become lukewarm; yet there are still several who appear to be inquiring after the truth, particularly two individuals of whom the Missionaries express very favourable hopes.

[*Report 1823-4, on Astrachan.*]

*Disordered State of the Kirghisians.*

In the last two Reports of the Society, the aspect of this Station was represented as much less promising than it had once been; and the Committee have to express their deep regret, that, during the past year, it has in no respect improved. The Missionaries write, in a late communication—

We are sorry that our once bright prospects of doing good among the Kirghisians appear to be entirely fled; and that the scene, instead of brightening, as we once hoped it would do, is only blackening more and more every year. In no preceding year could this be so truly said as in the present. This season, none of our old friends have come hither; and such individuals as have visited Orenburg have come, not to reside, but merely to trade for a short time; and then to return to their families in the steppe: they are all strangers to us, and we are no less so to them. In former years, such as came appeared united in friendship, and put up their tents in clusters or villages; so that when we visited them, we could assemble together a goodly number of them, and address them at once. This is far from being the case this year: there does not appear to be any union among them: their tents are not set up in clusters, but are widely scattered, there being only one or two here and there in the steppe. Hence we cannot collect the Kirghisians; but must pass from tent to tent, and speak with an individual or two at a time. Nor would this be so trying to us, if they would listen with attention to what we say; but this, in general, is not the case. Many of them, if they see us approaching, immediately go away, in order to shun us: others, whom we find in their tents, frame various excuses to prevent us from speaking to them: others plainly tell us that we are not their Mollahs; and, therefore, they do not wish to hear us. In one word, from the short time which they remain here, the little opportunity that we have of speaking with them while they are here, and the reception which we meet with from them, we cannot help thinking the time spent in visiting them as almost, if not altogether, thrown away. Our hopes of doing good among them have rested, for some time past, on teaching their children; but, now, to all appearance, these hopes are likewise blasted.

In the preceding winter, when any of their old acquaintances came to the exchange, they generally paid the Missionaries a visit: it was seldom, however, that any of them came but they had something to beg from them; and, after listening for some time to their instructions, they thought they were entitled to a reward for the attention which they had paid.

The Kirghisians, in fact, are at present in a state little short of anarchy. Not only are they disunited among themselves, but they are doing all the mischief in their power to those of the Russians who reside

near the lines—dashing into their villages by hundreds—setting on fire their stacks of hay—carrying off their horses—and killing or taking prisoners into the steppe all who oppose them. Strong reinforcements of soldiers and cannon have been placed along the lines by the Russian Government; but this does not appear, in the least degree, to intimidate them. So bold and fearless are they, that, one night, a few of them crossed the river, some *versat* below the Mission House, and attempted to carry off the horses of nearly a thousand Bashkurt and Tepteur Guards, who were stationed in that quarter; and, though they were repulsed in the attempt, they all escaped in safety. Their vengeance is turned, not merely against the Russians, to whom they have a mortal antipathy: it is also directed against one another. In the vicinity of Oraka, a fort about 250 versts from Orenburg, there are about 40 villages of Kirghisians; and the Missionaries were informed, that about 2000 of their countrymen from the interior attacked them, and killed a great number of the inhabitants, and took all the rest prisoners, except a few who fled to the fort. The Kirghisians have even proceeded to murder the eldest son of their Khan; and, with him, fell six others who belonged to his Father's household.

[Report 1823-4, on Orenburg.]

*Mahomedan Fables against St. Paul.*

It is well known that the Mahomedans allow Christ Jesus to have been been a True Prophet, and the Gospel or "Angel" to have been a revelation from heaven; but they allege that it has been corrupted, and they ascribe the corruption of it particularly to the Apostle Paul. One day, when the Missionaries, in conversation with a learned Mollah, happened to speak of the conversion of Paul, the Mollah exclaimed, "Paul! that was the very man who corrupted the Angel—one of the worst of men, and most infamous of characters."

The following is the account which is given in one of their books, the "Raw-sattus Affa," of the manner in which the Apostle, who is there called Yunnus, corrupted the Gospel—

For about eighty years after the ascension of Christ, the Nazarenes walked in the right way; but, after this, one Yunnus, a Jew, led them astray into the paths of blasphemy and error. He appeared in the costume of a travelling devotee; and lodged, for about four months, in the house of a Christian. He shewed his cursed face to nobody, but gave himself up entirely to devotional exercises; and having, by this means, secured the confidence of the Nazarenes, he requested

them to send three of their most learned men, to whose word they could trust, as he had a mysterious revelation from God, which he wished to declare to each of them separately.

To the first he said, "Dost thou acknowledge that Jesus raised the dead to life?" The wise man answered, "I do"—"And dost thou suppose that these works could be performed by any person, without the operation of the Most High God?" The other answered, "No"—"Be assured then," said Paul, "that Jesus is the Lord of the World, who came to this earth, and, having finished His work, returned to heaven."

To the second wise man he proposed similar questions; and, having received similar answers, he said, "Be assured that Jesus is the Son of God, whom he sent into the world, and again received into heaven."

Having received the same acknowledgments from the last of the sages, he averred that Jesus was the Lord of the earth, and, as such, had power to disappear when His enemies formed the design of putting Him to death.

After making known these reveries, he retired into his cell, shut the door, killed himself the same night, and took the way to hell. Next day, when the sages were called, they had each a different report to make of the Revelation from Jesus, as communicated to them by Paul. The people exclaimed, "Let us hear Paul ourselves!" They, accordingly, repaired to the cell; but, finding him dead, the consequence was, that Christians were divided into three sects, each of which took its Creed from the report of one of the sages.

In rehearsing this fabulous story, the Mahomedans about Astrachan generally contrive to embellish it with something more of the marvellous. Instead, for example, of allowing Paul to kill himself like another mortal, they furnish him with a particular kind of water, which had the power of dissolving human bodies, as the water of the ocean dissolves and holds in solution common salt: into this he threw himself, and instantly disappeared. In consequence of this and other fables, the name of Paul is held in such abhorrence among the Mahomedans about Astrachan, that to represent him as the author of any particular opinion would, in many cases, seal its condemnation without further evidence.

[Report, 1823-4.

*Right Use of the Discouragements to Missionary Labours.*

We cannot close these extracts more beneficially than in the words of Mr. Carruthers:—

Nothing, I observe, so gains upon the human heart as disinterested kindness: and, surely, if the indefatigable Howard found that this would even touch the hearts of the basest criminals, it is not too much to say, that the success of a Missionary may not a little depend on the tenor of

his behaviour toward the Heathen. I find it beneficial to consider the Crimean Tartars as a personal charge solemnly committed to me. Oh that I may habitually maintain such a salutary impression on my heart! We are apt, like Young Melancthon, to think that hopes, as soon as formed, will be realized—to embark in the work with anticipations too sanguine; as if the overthrow of Satan's kingdom depended upon the state of our own minds: and when we meet with disappointments, we are ready to hang our hands in despondency, forgetting that the increase is only from the Lord. Our past experience should be enough to convince us of the imbecility of man; and, indeed, it seems to be part of the Divine Economy, in reference to Missions, that success should be withheld, until the friends of the Heathen are cordially disposed to withdraw their confidence from weak and worthless men; and to concentrate their hopes on HIM, whose we are, and whom we serve, and without whom we can do nothing.

While, therefore, the friends of the Heathen pour out their prayers for the prosperity of Christ's kingdom, let them make it one subject of their petitions, that Missionaries may be more decided, more persevering, and more dependent on the agency of the Holy Spirit. Prayers of this nature, flowing from hearts full of faith and love, form the richest contributions to the Cause of Missions.

## India within the Ganges.

BELLARY.

LONDON MISSIONARY SOCIETY.

*State of the Hindoo Schools in the District of Bellary.*

THE following Report was addressed, by the Missionaries Hands and Reeve, to A. D. Campbell, Esq., Collector of the District; and furnishes a strong case, both for the exertions of Government and those of Christian Benevolence, in rescuing a multitude of British Subjects from a deplorable state of ignorance.

The general want of education among the great body of the native inhabitants is so urgent, and its effects so prejudicial, that we have derived the greatest satisfaction from the attention that has been excited, and the inquiries made, upon this important matter. Most ardently do we hope, that it may lead to the adoption of such measures as shall greatly extend the present means of education among our poor

Hindoo Fellow-subjects, and largely contribute to their moral improvement and happiness.

The education of a Hindoo Youth generally commences when he is five years old. On reaching this age, there is a regular form of initiation. The Master and Scholars of the school to which the boy is to be sent are invited to the house of his parents. On this occasion, the Schoolmaster is the officiating priest, or master of the ceremonies. The parents, scholars, and other visitors being seated in a circle, an image of Gunasca is fixed in the middle, and the boy to be initiated placed exactly opposite. The Schoolmaster, sitting down by his side, after having burnt incense and presented an offering to Gunasca, puts a prayer into his mouth; which he repeats to Gunasca, entreating him to give him wisdom, and make him a learned man: he then guides the boy to write with his finger, in rice, the mystic name of the deity OM, the Indian Triad, which expresses the three in one. At the close of the ceremonies, the Schoolmaster receives a present from the parents, according to their ability; and to each of the scholars is given a small quantity of split pulse, parched, with leave to spend the rest of the day in play. The boy is now regularly initiated, and the next morning commences the great work of his education. But the ceremony is repeated, with a little variation, every time the boy enters a new class; and, when leaving school, another grand feast is made, and large presents given to the Master.

Some of the children continue at school only five years, the parents, through poverty or other circumstances, being obliged to take them away; and, consequently, in such cases, the merest smattering of an education is obtained: but, in other instances, where the parents are opulent and take a lively interest in the mental culture of their children, boys not unfrequently continue at school fourteen or fifteen years; after which period they are supposed to be thoroughly grounded and well versed in all the departments of Hindoo Literature, that is, as far as existing facilities in the institution will allow.

The mode of education, and the internal routine of duty for each day, will be found, with very few exceptions and little variation, the same in all schools: consequently, when we have seen the manner in which one is conducted, it is the same as if we had seen all; and the system is the same now, as it was several centuries back.

The hour, generally, for opening school is six o'clock. The first boy who enters has the name of Saraswallie written

upon the palm of his hand, as a sign of honour; and, on the hand of the second, a cipher is written, to shew that he is worthy neither of praise nor censure: the third boy gets a stripe, the fourth two, and every boy that comes after an additional one.

When the whole are assembled, the boys, according to their number and attainments, are divided into several classes; the lower ones of which are placed partly under the care of monitors, while the higher are more immediately under the superintendence of the Master, who, at the same time, has his eye more or less upon the whole school. The number of classes is generally four; and a boy rises from one to the other according to his capacity and progress.

The first business of a child, on entering school, is to obtain a knowledge of artificial signs: which he learns, by writing them with his finger on the ground in sand; and not by pronouncing the alphabet, as among European and other nations. When he becomes pretty dexterous with his finger in sand, he has then the privilege of writing, either with an iron style on Cadjan Leaves—with a reed on paper and the leaves of the *Aristolochia Indica*—or with a kind of pencil on the Allegai, or Cadatha, which answer the purpose of slates. The Allegai and Cadatha in these districts are the most common. The Allegai is a common oblong board, about a foot in width, and three feet in length: this board, when planed smooth, has only to be smeared with a little rice and pulverized charcoal, and it is then fit for use. The Cadatha is made of cloth, first stiffened with rice-water, doubled into folds resembling a book, and is then covered with a composition of charcoal and various gums. The writing on either of these may be effaced by a wet cloth. The pencil used is a kind of white-clay substance, somewhat resembling a crayon, with the exception of being rather harder.

Having attained a thorough knowledge of the letters, the boy next learns to write the compounds, or the manner of embodying the symbols of the vowels in the consonants, and the formation of syllables &c., then the names of men, villages, animals &c. He then commits to memory an addition-table, and counts from one to a hundred: he afterward writes easy sums in addition and subtraction of money, multiplication, and then reduction of money, measures &c. Here great pains are taken with the boy, in teaching him the fractions of an integer, which ascend not by tens, as in decimal fractions, but by fours, and are carried to a great extent.

In order that these fractions, together with the arithmetical tables in addition, multiplication, and those on the three field measures of capacity, weight, and extent, may be rendered quite familiar to the minds of the scholars, they are made to stand up, twice-a-day, in rows, and repeat the whole after one of the monitors.

The other parts of a native education consist in deciphering various kinds of hand-writing, in public and other Letters, which the Schoolmaster collects from various sources—writing common Letters—drawing up forms of agreement—reading fables and legendary tales—and committing various kinds of poetry to memory, from Sanscrit and other authors, chiefly with a view to attain distinctness and clearness in pronunciation, together with readiness and correctness in reading any kind of composition.

After enumerating the chief books used in these Schools, whether with the view of subserving their religious creeds or for amusement or for general instruction, it is said of these last—

These and similar books, which are most essential, and without which no accurate or extensive knowledge of the languages can be attained, are, from the general poverty of the Masters, of all books the most uncommon in the Native Schools; while those used in them are, in consequence of the ignorance, carelessness, and indolence of copyists, in general full of blunders, and in every way most incorrect and imperfect.

In addition to the great paucity and scarcity of books, another glaring defect in the native education of the present day, is the almost universal absence of translations in prose of those moral parts of their poets and several elementary works, which they are in the habit of committing to memory; so that you may often find a boy, who can repeat verbatim a vast number of verses, of the meaning of which he knows no more than a parrot that has been taught to utter certain sounds. Therefore, from these studies, in which he has spent many a day of laborious but fruitless toil, he gains no improvement whatever, and makes no additions to his stock of useful knowledge. The consequence is, that such boys, leaving school and growing up into life, meet with hundreds and thousands of Sanscrit and uncommon words, in the course of their reading, of the meaning of which they can form not even the most distant conjecture. And as to the declension of a noun, or the conjugation of a verb, they know no

more of it than of working the most abstruse problem in Euclid: nor is it to be wondered at, with such a scanty education, that, in drawing up a simple account, or writing a common Letter to their friends, orthographical errors, and other violations of grammar, should be met with in almost every line.

Another circumstance, which contributes materially to the imperfection of a Native Education, is the general poverty of the parents. For were books of a right kind plentiful, and the Master every way adequate to the task imposed upon him, he would make no advance from one class to another, only as he might be paid for his labour. While learning the first rudiments, it is common to give a quarter of a rupee per mensem; and, when arrived as far as writing on paper and the higher branches of arithmetic, the Master receives half a rupee: but, in proceeding farther, such as interpreting the poets, giving the meaning of Sanscrit words, and explaining the principles or science of their vernacular language, such demands are made as could not come within the compass of the circumstances of the parents; and there is, therefore, no alternative, but that of leaving their children to grow up ignorant of the most essential and useful parts of a liberal education.

Such is the present state of the Native Schools. But there are multitudes who cannot even avail themselves of the advantages of this system, defective as it is.

From various inquiries which we have made, we cannot learn, that, by any former Governments, any general provision has ever been made, in the gift of lands or in any other way, for the support of schools, or for the furtherance of education among their subjects. Among some of the most enlightened of them, indeed, literature was encouraged by liberal rewards and honorary distinctions; which, although ineffectual as to the universal introduction of knowledge among the mass of the people, advanced the interests of learning generally. These, however, have fallen with the Governments which supported them; and perhaps no period in the History of India can be pointed out, when a greater ignorance than that now prevailing overspread the land.

The very great poverty which exists among the middling and lower classes of the people has a great and distressing influence, in opposing the measures which might be adopted to remedy an evil so extensive. The greater part of these classes are unable to defray the expenses incident upon the education of their children; while their necessities requiring the assistance of



their children as soon as their tender limbs are capable of the smallest labour, they are unable to allow to their education the required time.

In consequence of these causes, in very many villages, where formerly there were schools, there are now none; and, in many others, where there were LARGE schools, now only a few of the children of the most opulent are taught, others being unable, from poverty, to pay what is demanded.

There are now numerous Schoolmasters out of employ; and many others have been obliged to seek a living in some other way. Not a few also of those now employed in the business of education, in consequence of the little encouragement which they have met with in their profession, have taken but little pains to qualify themselves for it, and are taking still less to qualify their sons to succeed them: indeed, many endeavour to obtain for them other employments.

From this it will appear, that a very large part of the population of this country is entirely without the means of obtaining any education. In many places, this appears to be deeply felt and deplored; and has been the occasion of numerous and very pressing applications to us for the establishment of Charity Schools, both far and near; to a few of these, in the vicinity, we have attended, and have established schools, which are supported and superintended by the Mission; but our limited means put it out of our power to do any thing that can at all meet the exigencies of the people around us.

From this view of the present State of Education among the Hindoos in this part of the country, it appears exceedingly desirable, and indeed necessary, that some effectual means should be adopted, to afford to the Native Subjects of Great Britain in this country the blessings of Education. If these are not adopted, the evils at present deplored will increasingly augment: the absence of a general education among the present generation will lead to its more universal abandonment by the next, until a degree of ignorance and degeneracy will ensue, which cannot be anticipated without the liveliest alarm and concern.

But, while the want of education is universally allowed, it will not be found easy, speedily or effectually to supply it. No steps of extensive benefit can be adopted without the liberal aid of Government, under whose fostering influence, schools might be established in all the principal towns where there at present are none, and the most beneficial assistance might be afforded to those which are already in

existence. These measures would, of course, require the appropriation of adequate funds; but we are of opinion that the amount required would not be high; nor can we forbear to observe, that any expense thus incurred would soon be repaid to a paternal Government, in the improvement of the country whose affairs are entrusted to its care.

### West Indies.

#### BARBADOES.

#### SOCIETY FOR THE PROPAGATION OF THE GOSPEL.

At pp. 152—155 of the Number for March, we gave the Plan of Management adopted on the Estates held in trust by the Society in the island of Barbadoes. The Rev. John H. Pinder, the Society's Chaplain, visited England for his health. The Rev. Mr. Parkinson was appointed by the Board to take charge during Mr. Pinder's absence; and, before his arrival, the Rector and Curate of the Parish in which the Society's property is situated rendered such aid as was in their power. From communications made to Mr. Pinder we extract some account of the

#### *State and Progress of the Mission.*

Mr. Parkinson gives, at different times, the following notices in succession.

— The first Sunday, I had a very full Chapel, both of Whites and Blacks. They were all very attentive. I preached on 1 John i. 8, 9; and, not only agreeably to your directions, but to the suggestions of my own judgment, I wrote in the simplest style, and used the utmost plainness of language. Before Chapel, I examined both Schools (Sunday School and first class of Day School) together. I heard them read the Second Chapter of St. Mark, and heard the Catechism broke into short questions. I then examined the younger ones in their spelling; and heard them read the Parable of the Rich Man and Lazarus, which they did very well. Of the Sunday Scholars, some were VERY PERFECT, in their Catechism; others, by no means so. I was very much pleased with their reading, with the exception of one or two. Those that repeated their Collects (the children in first class of Daily School) did so very well.

— On the next Sunday, I went through the same duty in the School, and preached on Luke xii. 19, to a very large congregation. My first Sermon was merely introductory—my last on the Sacrament; which, having been celebrated but once since you left, I thought proper to administer on that day. I had 7 White and 15 Coloured Communicants.

— I still continue to have good congregations: even last Sunday, which was a day of rain, I had above 70. I dare say that I am chiefly indebted for this to the Manager's strictness about the tickets. (Each person attending Chapel receives a ticket, as a pledge of obtaining the Saturday Afternoon. All absentees must have tickets of absence.) There has been a considerable addition to the Daily School.

— I continue to have very good congregations, and I have heard of no misconduct on the Estates. I found the children, especially the Sunday Scholars, very irregular in their attendance, and generally very late. By application to the Managers myself, and also to their parents, and by holding out threats to the children, I have got them to attend more regularly and earlier. I had two new Communicants last Sacrament Sunday.

— The Manager assures me that the general character of the Negroes has very much improved—that stealing, lying, and many other vices, which were very common on the Estates, are now almost unknown; or, at least, he has not detected any offenders for some time.

— Things are going on very well on the Estates; the Negroes behaving exceedingly well: and they are very regular at Chapel. Except twice, my Chapel has been always filled: sometimes, many of them have not been able to get seats; and their behaviour is, upon the whole, extremely good. There is one thing, however, which I have repeatedly spoken to them about, namely, coming in late to Chapel. Many seldom come in till the Litany: others, not till after the Communion—though they have full time; for I never begin till half past eleven, and sometimes a little later.

Of one family of Negroes, Mr. Parkinson writes—

They are regular, and behave with the greatest propriety. They seem to attend to me, and remember my Ser-

mons. For this reason I think them proper persons to consult with regard to my Discourses, whether they are sufficiently plain. I can readily perceive, by these people, how easily a Country Clergyman may attach his parishioners to himself by these pastoral visits.

One of the Sons in this family wrote thus to Mr. Pinder—

Sir, I joy to write to you of the regularity of the Chapel, since the Clergyman has arrived. The first Sunday he arrived at the Chapel, my Mother was there, and my Sisters; and they told me, as soon as they came home, of his plainness and instructions: and the Chapel was full, and the congregation likes him very much: they all attend, Sir, very well. My Sisters and all the family join me in duty to you, and all with you; and wish, through the grace of the Lord, you may recover, and return again fresh and strong to bring souls unto the Lord.

Before Mr. Parkinson's arrival, the Clerk, a man of colour, wrote to Mr. Pinder—

Dear Sir, it is impossible to tell you how I miss you, and how I long to see you; and all your congregation, and all the visitors at your Chapel. If prayers and good wishes are to restore you to health, you have them in full. God grant that you may be restored to health, and to our prayers! Your congregation now knows and feels the use of the Good Shepherd. As short as you have left Barbadoes, many of them have missed you. How many times it has been said, "If Parson had been here, that never would have been! however, if it please God, he will return again."

Some time after Mr. Parkinson's arrival, the Clerk writes—

All is going on very well. We have full Chapels of our own people: they are all behaving well. There has been no cause of complaint against any of them, nor any punishment.

Mr. Pinder, in making these communications to the Secretary, remarks—

I could add much, Sir, to these extracts—but I refrain; assuring myself that the Society will be gratified in hearing these simple effusions of piety, and of good-will toward their Pastor. I should have entirely abstained from introducing any passages having reference to myself, but from the conviction, that

the feelings of attachment expressed toward me are indicative, in no trifling degree, of religious impression, and regard to the INSTRUMENT of their spiritual improvement. There is, I trust, satisfactory evidence of numerous and attentive assemblies on the Sabbath—of full and regular attendance on the Day and Sunday-School—as well as of increasing Communicants. These are proofs of the Means of Grace being duly revered; and they prepare us for expecting the consequent influence on the lives of the recipients—manifesting itself in honesty, truth, quietness, and exemplary conduct:

We proposed, at p. 469 of our last, to print in that Number the preceding article, and also that which appears under the head of “British America” in the present Number; but were obliged to defer them.

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### North-American States.

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#### AMERICAN JEWS' SOCIETY.

THIS Society was formed on the 8th of February 1820, in the City of New York; and was incorporated by the Legislature of that State on the 14th of April following, under the name of the “American Society for meliorating the condition of the Jews.” The Directors being occupied in the early years chiefly in preparatory measures, the First Report was not presented till the Anniversary which was held at New York on the 9th of May 1823: the Second was delivered at the Annual Meeting held in the same city on the 14th of last May. We shall now lay the substance of these Reports before our Readers.

#### *Object and Design of the Society.*

These will be best understood from the following particulars of its Plan:—

I. The object of the Society is—to invite and receive from any part of the world, such Jews as do already profess the Christian Religion, or are desirous to receive Christian Instruction—to form them into a Settlement—and to furnish them with the ordinances of the Gospel,

and with such employment in the Settlement as shall be assigned them.

II. The Jews who come to the Settlement are to be PRINCIPALLY employed in agricultural and mechanical operations.

III. In order to facilitate this object, the Board shall procure as much land as will afford a site for the necessary buildings, and the contemplated mechanical and agricultural operations.

IV. In order to afford the emigrants suitable religious instruction, a Minister of the Gospel shall be procured by the Board, whose duty it shall be to act as the General Superintendent of the Settlement.

V. A Schoolmaster shall be provided, to teach the children and youth such branches of the different sciences as may fit them for becoming intelligent, respectable, and useful members of society.

VI. Theological Instruction shall be provided in the Settlement for such youth of piety and talent among the Jewish Converts, as it may be deemed expedient to have qualified for becoming Ministers of the Gospel or Missionaries.

VII. On the contemplated Settlement, a Farm shall be stocked, and furnished with suitable implements of husbandry. The produce of the farm shall be considered common stock for the support of the different Members of the Settlement; and an experienced Farmer shall be placed thereon, to manage its concerns.

VIII. All the Members of the Settlement are to be considered as a Band of Brethren, governed by the laws of our Divine Redeemer, and associated together for the purpose of aiding one another in the concerns of the life that now is, and of that which is to come: and if any of the emigrants should act inconsistently with their profession, the Board reserve to themselves the right, at any time, to remove them; lest, by their improper conduct, they should corrupt the morals of the other Members of the Settlement.

It is added—

Distinct funds will be received and applied by the Directors, for the education and employment of Jewish Missionaries, and for distributing among the Jews the Hebrew New-Testament and other religious publications; and donations of books for the formation of an extensive Library, suited to the use of those who are preparing to be Missionaries, will be gratefully acknowledged.

*Reasons for a proposed Settlement for Jews.*

The Board of Directors offer the following arguments, among others, in support of their Design :—

The Conversion of the Seed of Abraham is an event not only desirable but certain; and the Colonization of the Converts seems to be one of the best means for bringing the event to pass, and for answering the revealed designs of Providence respecting that remarkable people. Scattered over the nations, and yet distinct in their dispersion, their condition in society, as well as their own antipathies, is a barrier to their communion with Christians. On expressing doubts of the propriety of the service of the Synagogue, they become suspected at home, without the prospect of gaining the respect of Christians. On PROFESSING Christianity, they must leave their father's house and the people of their kindred: they are proscribed by the Jews, without the prospect of being received to the kindness and the confidence of those, from whom they have been so long separated: and, perhaps, it is the purpose of God that the distinction should be yet, at least for a time, continued. Say, however, that this is nothing but prejudice; still that prejudice is a wall of brass. The most obvious remedy is a Colony of Christian Jews.

There are, it is true, in different parts of the world, and especially in our own city, persons of the Jewish Race, who are an ornament to society. Individuals, of known integrity and of elegant accomplishments, would always secure access to the several civilities of Christian Society; and every man, who makes an intelligent profession of his conversion to Christianity, may be assured of his ready reception to a Christian Congregation wheresoever he offers himself: and yet, even in this city, of perfect political equality without regard to race or religion, the Jew, who leaves the Synagogue for the Church, may calculate on frowns from his kindred according to the flesh, and on jealousies amidst his new connexions. Unless possessed of independence, such a one might calculate on loss of employment and of goods, as well as of the socialities of domestic life.

It is worse with an emigrant. It is worse in Europe; and, being worse in Europe, the Converted Jew would feel

inclined to emigrate. Lo! a stranger lands on our shores. Is he from France?—he seeks out and meets a Frenchman. Is he a German, a Spaniard, or a Briton?—he soon discovers a countryman. Is he a Jew?—a Jew takes him by the hand. Is he a Converted Jew?—he has lost his caste, and feels himself solitary: to the Jew, he is a Christian; and to the Christian, he is a Jew: he is, in fact, both Christian and Jew; but he is in reputation with neither, for by both he is neglected. What! a Christian neglected in a Christian Land? Alas! the name is too general, and too commonly abused and prostituted, to be a recommendation to special attentions. This stranger is left alone, without a friend, without a home, and without employment, until he finds a Colony of his own religion and his own race.

And can any liberally-minded Jew or Christian object to the erection of such an asylum for the desolate? Humanity forbids the objection. Benevolence calls for the institution. Let Christians provide it: and the Seed of Abraham will now look on; and, by and bye, they will rejoice, and flock into it, as doves to their windows.

From such institutions may yet arise hundreds of Missionaries to their own brethren, who will accompany them on their return to Zion, where they shall see, instead of the Crescent displayed triumphantly, the Cross in which they will glory.

*Measures for the establishment of a Settlement.*

The late Elias Boudinot, LL.D. was the first President of the Society; and, on his decease, bequeathed to it 4000 acres of land for the establishment of Jewish Settlers, or an option of 1000 dollars: see p. 268 of our Volume for 1822. On a full investigation of the subject, the Board thought it expedient, from the circumstances of the land and the conditions under which it was bequeathed, to prefer the alternative of the 1000 dollars.

The Board determined, for the following among other reasons, that the Settlement should be formed in the State of New York :—

—The low price of land, the success

of agricultural pursuits, our internal improvements, the advantages of our markets, the easy transportation of settlers by our canals, the more direct superintendence which the Board would have over the Colony.

The idea was, at first, entertained, that 15,000 or 20,000 acres of land should be purchased, on the following grounds:—

It will be for the interest of the Board, to purchase as much as their funds will admit of—being satisfied, that if the Colony is effected with the success and rapidity, which, under the blessing of God, they cherish the hope of, the value of the lands in its neighbourhood will be greatly enhanced; and the Board be compelled, if they should find it necessary to extend the limits of the Colony, to pay a much higher price for the land than it can now be procured for: and if, on experiment, they should find that they are in possession of a greater quantity than they can use, it will be no difficult matter to dispose of the surplus.

After exploring, however, several large tracts of land which had been offered for sale, the Board, finding them too remote, or too expensive, or not sufficiently healthy for their purpose, determined to limit the Settlement to a few thousand acres, from 4000 to 6000. In the mean time, a large Mansion, with three acres of land, a few miles from New York, has been rented, as an Asylum for such Jews as may, from time to time, emigrate to America. Here they will be united as **ONE FAMILY**; and from this place they may remove, at their option, to the Agricultural Settlement when formed, or engage elsewhere under the auspices of the Board.

*Co-operation with a German-Jewish Colony.*

Intelligence of the Society's design of establishing a Jewish Colony having reached Germany, Adelbert Count von der Recke, a German Nobleman, of only twenty-seven years of age, who had conceived, and in part executed, the design of establishing, near the Rhine, a Colony of Christian Jews, commis-

sioned David Christian Bernhard Jadownsky, a converted Rabbi, five years younger than himself, to visit the United States for the purpose of obtaining the co-operation and assistance of the Society.

In an Address to the Board, he says—

It elevated my heart with joyful gratitude, when I learnt the object of your Society—that you had founded an Asylum for the wandering People of Promise.

For some years past, I have also been constrained by the love of Christ, to labour among the Jews; and, though not without obstacles and afflictive experiences, the scorn and obloquy of the world, yet, thank God! not entirely without success.

Amid my various attempts to promote a more rapid extension of Christianity among the Jews, one and the same difficulty continually opposed me—“Cast out by Jews, and not received by Christians, how shall we support ourselves after our conversion?”

This appalling prospect deterred many, who were secretly inclined to forsake Judaism; from openly professing Christianity. A situation so full of danger, where the inquiring Jews could little avail themselves of the Christian Means of Grace, awakened the sympathy of this Young Nobleman; and he determined, as he states,

—to found a sort of Colony, in which Agriculture and Manufactures should assist each other: connected with this, there should be an Institution for the education of both sexes of Israelitic Children; a Catechetical School, or school of instruction in the Christian Doctrines, for those adult Jews who might join the Colony; as well as a regular school for instruction in various kinds of workmanship, so that the Jews might no longer be exposed to their pursuit of traffic and concomitant corruption, but be trained to a life of industry.

He accordingly purchased, at an expense of 20,000 dollars, a tract of land of about 40 acres; with buildings, formerly used as a Monastery, and the whole encompassed by a wall. These premises he devoted to his object. Many Jews,

familiar with arts and trades, had embraced Christianity, and ardently wished to enter into his plans; but his exertions had exhausted his resources: he turned his attention, therefore, to the American Jews' Society; and sent Mr. Jadownisky to solicit its aid.

Mr. Jadownisky laid an Address before the Board, in which he urges the following points:—

1. That the founding of a Christian Hebrew Colony in America, is the most effectual measure that can be devised to promote the eternal welfare of that people, and to lay the foundation of their National Conversion.

2. That, in order to prevent serious injury from befalling the American Colony at its commencement, there should be a preparatory station in Europe, which shall serve as a telegraph to the Jews in that quarter; and in which inquirers into truth, as well as those who have embraced the truth, shall, by previous and all manner of instruction, as well as trial of their character, be prepared for emigration to America.

3. That there are such important advantages connected with the station contemplated, or rather established, by Count von der Recke in the vicinity of the Rhine, as will render it the most eligible to answer the great purposes in view.

Of the extent and object of the assistance which Count Von der Recke required, Mr. Jadownisky thus speaks—

"The application of the Count to you, Brethren, is entirely reasonable. He does not ask contributions for a series of years; but that present help, which will enable him fairly to bring this work into operation. On this subject I will use his own words—"In great undertakings in Germany, much must be done before patronage can be induced." Aid the Count, Brethren, only so far, that he may bring his plan into operation; and there is no doubt, but that when manufactures are established, and agriculture and the arts are cultivated, and Converted Jews are engaged in prayer and in labour at this station, that abundant help for its continuance and support will flow in from every part of

Europe. In this case, Auxiliary Institutions will be formed in all the great German Cities, and especially in the sea-ports, and in every part of Holland, who will gladly make it their duty to provide for the passing over to this country from the station above mentioned, all such Israelites as shall be best qualified for the American Colony.

This proffered co-operation was thankfully accepted. Count Von der Recke has been requested to act as the agent of the Board in Germany, in communicating information of its plan—ascertaining the names, numbers, and circumstances of Jews who may wish to come to the Settlement—forming Societies to defray the expenses of the emigrants in coming to America—and, generally, calling the attention of the public in Germany to the objects of the Society.

The Board state on this subject—

Co-operation with the Institution of the Count in Germany, while it will realize reciprocal advantages to both Establishments, will operate on ours as A SAFEGUARD AGAINST IMPOSTURE AND ABUSE. We do not purpose, indeed, to replenish the Colony in this way exclusively: on the contrary, the contemplated Jewish Asylum will be open, with the appointed limitations, to any member of that Family from any quarter of the Globe. Still our ordinary course will be in connexion with the Institution in Germany: the preparatory influence of the Institution, the recommendation of character thence to be derived, with the mutual helps which a regular correspondence will supply, will give order, security, and effect to our operations; and will make our future Colony, we trust, the nursery of many of those Jewish Missionaries, to whose ministry Prophecy has assigned a principal agency in the conversion of the nations.

Mr. Jadownisky is now at the Theological Seminary at Princeton, preparing as a Missionary to his Brethren.

From the last Report, it appears that Mr. Simon, Mr. F.G. Primker, and Mr. J.E. Zadig, all Converts

from Judaism, had arrived at New York from Germany. Mrs. Simon is a Scottish Lady, devoted to the temporal and spiritual interests of the Jews: her husband and she have visited America on their own pecuniary resources, in order to co-operate with the Society.

#### *Auxiliaries and Funds.*

The Rev. J. S. C. F. Frey, who some years since left England for the United States, has been actively engaged in promoting the objects of the Society; and has been chiefly instrumental, by various and extensive Journeys, of awakening an interest in its designs. In the first half of last year, he visited the states of New-Jersey, Pennsylvania, Delaware, Maryland, Virginia, North and South Carolina, and Georgia; travelled more than 2000 miles; preached 197 times; collected 4660 dollars; and assisted in the formation of 51 Auxiliary Societies.

The whole number of Auxiliary Societies is 213: of these, 72 were formed in the last year.

The Income of the preceding year was nearly 6000 dollars—that of the last, nearly 8000.

A small Monthly Publication is issued by the Board, entitled “Israel’s Advocate;” of which 2000 copies are, at present, distributed among the Contributors.

There are three Institutions in the States, which are independent of the Society, but are co-operating to the same end—The Female Societies of Boston and Portland, and the Portland Society. The Boston Society was the earliest of the kind in the Union.

#### *Appeal for the Jews.*

There are, at the present day, about eight millions of Jews; independently of the remnant of the long lost Ten Tribes of Israel scattered among the Gentiles. With more than half the Bible in their hands—assiduously following the ceremonies of the ancient Church of God—teaching their sons and their daughters to read Moses and the Psalms

—daily looking toward Jerusalem, in expectation of the Messiah—and yet without an altar or a sacrifice, without faith and without a Saviour—they invite Christian Sympathy and Exertion. But, *even unto this day, the veil is upon their heart*; and every Christian desires that it be done away in Christ. Their souls are precious as the souls of others: there should be corresponding exertions, in this age of liberal and magnanimous enterprise, for their conversion.

They have facilities, for a speedy and general conversion, which most of the Heathen do not know. They have Civilization, Literature, Revelation, and a Weekly Sabbath: they have Ordinances and Places of Public Worship: they have Officers, to read the Law to the people, and to offer up praise and prayer to God.

Christians, too, are under special obligations to give them the Gospel. We are their debtors—From them, the Gentiles received Revealed Religion, *the goodly land and the pleasant heritage*—To them, originally, belonged *adoption, and the glory, and the covenants, and the giving of the Law, and the service of God, and the promises; whose are the fathers; and of whom, as concerning the flesh, Christ came, who is over all, God blessed for ever. Amen!*

#### *Popularity of the Jewish Cause.*

The Board state—

To the Omnipotent Spirit, the Author and Source of all good, who has inspired such an unwonted influence in favour of the Jews through the bosoms of their European Benefactors, is wholly to be attributed the simultaneous and kindred sentiment which is beginning to pervade the American Republic. We have never known an object of evangelical benevolence—which, in our world, always meets with hostility—so triumphantly espoused, and so extensively successful, considering the antipathies which have heretofore obstructed it, and the limited sphere in which its peculiar claims have been vindicated.

After the preceding article had been sent to press, we received an American Publication, containing the following intelligence, dated in the beginning of October, at New York, relative to the prosperity of the Jewish Cause in the United States:—

A few days since, Mr. Frey, the indefatigable agent of the American Society for meliorating the condition of the Jews, returned to this city from a tour of four months; during which period he travelled about 1600 miles, visited numerous towns in this State and the western part of New-England, preached 146 Sermons, collected 2694 dollars, and formed 103 Auxiliary Societies. We understand that Mr. Frey will leave the city again, in a few days, for Connecticut.

The prospects of the Society are now very flattering, and its friends have great encouragements to exertion.

From accounts published in Europe, it appears that an unusual spirit of inquiry prevails among the Jews in all the countries where they are scattered; and we understand that Letters have been recently received by the American Society, stating that many Jews anxiously desire to come to this country to join the Settlement, and are prevented only by want of means to defray the expense.

### British America.

#### SOCIETY FOR THE PROPAGATION OF THE GOSPEL.

*Missionaries, Schoolmasters, and Notitia.*  
THE following abstract is formed from the Report for 1823:—

##### *Newfoundland.*

Stations, 20—Missionaries, one at 200*l.* per annum, four at 250*l.* each, and one Visiting Missionary at 350*l.*—Schoolmasters, 18; at Stipends amounting together to 285*l.*—Vacancy, one Schoolmaster.

Marriages, 81—Baptisms, 791; of which 267 were at Twillingate, and 327 at Trinity Bay—Scholars, 720—Communicants, at 7 Stations, 297—Burials, 147.

##### *Nova Scotia.*

Stations, 41—Missionaries, 26: of whom, one has 80*l.* per annum; one, 100*l.*; nineteen, 200*l.* each; three, 230*l.* each; one Visiting Missionary, 300*l.*; and one, at Halifax, 200*l.*, and 200*l.* additional salary for services—Catechists, 2; at 10*l.* each—Schoolmasters, 34: of whom, one at Halifax, on the National System, has 150*l.* per annum; the Stipends of the other thirty-three amounting together to 480*l.*—Schoolmistresses, 7: of whom, one at Halifax, on the National System, has 50*l.*; and the other

six together have 55*l.*—Vacancies, one Missionary and two Schoolmasters.

Marriages, 231—Baptisms, 766; of which 267 were at Halifax—Scholars: at Halifax, 202 male and 105 female; and, at seven other Stations, 311 male and female—Communicants: at Halifax, 830; and, at thirteen other Stations, 463—Burials, 211.

##### *New Brunswick.*

Stations, 23—Missionaries, 19: of whom, two have 100*l.* each per annum; one 150*l.*; and sixteen, 200*l.* each—Schoolmasters, 28: of whom, one at St. John's, on the National System, has 50*l.*; and twenty-seven together 405*l.*—Schoolmistresses, one at 10*l.*, and one National at St. John's 20*l.*

Marriages, 345—Baptisms, 775—Scholars: at St. John's, 350; and, at nine other Stations, 552—Communicants: at Kingston, 209; at St. John's, 159; and, at nine other Stations, 440—Burials, 150—Vacancy, one Schoolmaster.

##### *Cape Breton.*

Station, 1—Missionary, 1; at 200*l.* per annum—Schoolmaster, 1; at 15*l.*—Schoolmistress, 1; at 10*l.*

##### *Prince Edward's Island.*

Station, 1—Missionary, 1; at 100*l.* per annum—Schoolmaster, 1, at 15*l.*

##### *Upper Canada.*

Stations, 24—Missionaries, 24: of whom, one has 50*l.* per annum; one, 100*l.*; nineteen, 200*l.* each, one of whom is appointed to the Mohawk Indians; two, who visit the Indians, 220*l.* each; and one, at York, 275*l.*—Catechist for the Mohawks, 30*l.*—Schoolmasters, 2, at 20*l.* each, one of them for the Mohawks.

Marriages, 239—Baptisms, 596—Scholars: at York, 50 male and 30 female—Communicants, at eleven Stations, 471—Burials, 172.

##### *Lower Canada.*

Stations, 17—Missionaries, 19: of whom, one has 65*l.* per annum; three, 100*l.* each; fourteen, 200*l.* each; and one Visiting Missionary, 300*l.*

Marriages, 130—Baptisms, 237—Communicants, at 10 Stations, 319—Burials, 49.

#### *Appointment of a Missionary to the Mohawks.*

It is stated in the Report—

It had been long a favourite object with the Society to furnish the Native Indians, the descendants of those who were known by the name of the Five Nations, and who emigrated from their own



lands at the conclusion of the Revolutionary War, and were settled by the bounty of Government, as a reward for their faithful adherence, in the province of Upper Canada, with a Resident Minister. From the earliest period of their settlement, arrangements had been made with the Clergymen, whose residence has afforded the opportunity to visit them as frequently as circumstances would admit; and Messrs. Addison and Leeming have not failed to keep alive the sentiments of religion which had long been cherished among them, and to administer the Sacraments of Baptism and the Lord's Supper to their congregations. During the last year, the Society has succeeded in providing for their spiritual wants in a more satisfactory way, by the appointment of a Clergyman, whose duties will be principally confined to this interesting charge. The arrival of the Rev. Thomas Morley has been announced; and he has been directed by the Bishop to proceed to his destination, the Mohawk Settlement on the Grand River.

Some progress has been made in the translation of another of the Gospels into the Mohawk Language; and an edition of a short Catechism in the same tongue, lately discovered in the British Museum, has been printed for the use of those tribes, to whom it is familiar.

#### *Difficulties in the way of Indian Conversion.*

Some inquiries have been instituted, relative to the practicability of procuring the translation of the New Testament into some one of the languages, most generally spoken and understood among the wandering tribes to the north of the Canadian Provinces: the same object had, for some time, attracted the attention of the Public Authorities in the Upper Colony; but hitherto it has not been attained, although it has been generally understood that the expense of such an undertaking would be readily provided for.

Were it, indeed, carried into execution, such a work can only be regarded as a preliminary step to further exertions. The most judicious persons in the province are apprehensive, that, without some fixed plan of instruction, systematically and decidedly pursued, the bare acquisition of the translation would be of no considerable utility. Among the measures, it was at one time

contemplated to admit a certain number of Indian Children into the Provincial Schools; but it is believed that the regular and steady exertions of men devoting themselves entirely to this object, and content to dwell among these poor savages, will be, humanly speaking, the only efficient means of carrying on the work of converting the Indian Tribes. The Rev. Romaine Rolph, Missionary at Amherstburg, in the early part of his correspondence directed the attention of the Society to the objects above mentioned with some expectation of success; but, upon further inquiry into the practicability of the measure, he has been compelled to relinquish those hopes: the wandering unsettled state in which the Indians live, is altogether unfavourable to the effectual reception of religious knowledge: his endeavours to procure an efficient interpreter had failed; and, without such assistance, it was impossible even to commence the work of conversion.

### **Labrador.**

#### **UNITED BRETHREN.**

#### **STATE OF THE MISSION.**

WE extract from the communications of the Missionaries a view of the state of the three Settlements.

#### *Nain.*

During the last winter we perceived with great gratitude, the traces of renewed spiritual life among our dear Esquimaux. In the beginning of the season, the enemy contrived, by means of some insincere persons, to create confusion among the Young People: but it pleased the Lord to open their hearts to receive admonition and direction from His Holy Word, and to consider what Jesus had done and suffered to redeem them; insomuch that we had cause to rejoice over the change effected in their walk and conversation. The Schools and Daily Worship were well attended. The Scholars shewed eagerness to learn, and great diligence; and, at the examination held with them, they all, but especially the little ones, afforded us much pleasure and edification.

Most of our Esquimaux, in a very lively manner express their thanks to God, and to those kind benefactors whom He disposed to put the printed Scriptures into their hands, and pray that they may be rewarded eternally. We have affecting proofs that the Holy

Spirit explains to them the precious truths contained in His Word, so that they become well acquainted with the will of God concerning their salvation. Many who had gone astray and were bewildered in their minds, have been again led into the right path, by the reading of the Bible: they return to us, repent, and weep over their deviations.

The Esquimaux, both young and old, expressed, with great feeling, their thankfulness for the Collection of Hymns, translated by the Brethren Martin and Schmidtman. It is sent, this year, Dear Brethren, with a petition both from the Missionaries and their Congregations, that you would have it printed; being assured, that, both for use in the Church and for private meditation, it will be attended with the Lord's special blessing. Some of the more aged of our people observed, that perhaps they might not enjoy the favour of making use of this Collection of Hymns, as it would be a great expense to their dear fathers and benefactors on the other side of the great water to print it: they knew, indeed, that they loved the Esquimaux very much, of which they had given frequent proofs by sending them many printed books. They added—

Oh that the love of our dear friends beyond the great water may not cease toward the poor Esquimaux Nation! We are too poor to send them any quantity of blubber toward the expense, and to shew to these dear friends our thankfulness and our great desire to obtain this Collection of Hymns; but the Lord our Saviour will reward them, and bless them in soul and body, and we shall always pray for these our benefactors.

Some of the most diligent brought some blubber to send to the Society, with many humble excuses that it was so little; but, as they were very poor, they hoped that it would be considered as the widow's mite.

Of the influence of the Gospel on individuals, the following instances are given:—

A Communicant, who had been prevented from coming to see us, expressed himself thus:—

Whenever the day approaches, that you celebrate the Holy Communion, and I cannot be with you, my spirit is sorrowful within me: but it seeks to be present among you; and I then feel the nearness of Jesus for my comfort, and am very thankful to Him. Now, that I may be with you this time, I am the more rejoiced to partake of His body and blood in the Holy Sacrament.

A widow, who had grown old in the abominations of Heathenism, said—

I have been meditating on the words of our Saviour in St. Matthew's Gospel, ix. 12, 13, which I heard yesterday in the Sermon—*They that be whole need not a Physician, but they that are sick; and I could not sleep, last night, for admiration and joy.*

She then mentioned other texts which she had remembered—*I will have mercy and not sacrifice; and—I am come not to call the righteous, but sinners to repentance; and, bursting into tears, exclaimed—*

Thus our Saviour has dealt with me, for I was dead in sin; but He has pardoned and added me to His flock.

A Man, who, after remaining long in the class of Candidates for Baptism, has at length attained to all the privileges of the Church, said—

What thanks shall I render unto my Saviour, that He has had mercy upon me, and drawn me to Himself! I feel that I am still very deficient; but I am His! I pray that when, in spring, we go away to seek food in distant places, I may not be led astray and forget Him. Formerly, before I was a Communicant, I used to be glad that I gained that time, and could spend it uninterruptedly in catching seals; but, now, I do not care for them, but seek food for my soul, and to receive a new and abiding impression of the death and sufferings of Jesus for me.

A single Sister expressed herself thus: I will remain sitting under the Cross of Jesus, where He bled and died for me. It is there where I am happy and blessed; and, there, Jesus takes away all my sins and bad thoughts.

A Communicant, and father of a large family, said—

Who am I, and what are my children, that Jesus shows so much mercy unto us! Should we not be quite devoted to Him? Yes, indeed, I feel that He has compassion on the poor and orphans, and takes care that they get food and subsistence. Oh that we could thank and praise Him for it as He deserves! I was much distressed to think how I might provide for my own, and my sister's family, who is a widow with four small children; but it has pleased God to let me take twenty seals, and thus to have enough for some time. All this I ascribe to the mercy and compassion of Jesus!

*Okkak.*

We cannot sufficiently express in words our thankfulness to our gracious Heavenly Father, when we take a view of the events of the year past; and call to mind the numberless favours and benefits which we have received at His hands, all of which are derived from His mercy and undeserved love. We, European Brethren and Sisters, have been preserved from every kind of dangerous disorder. Our Saviour has granted us

health and strength sufficient for every duty, and blessed our exertions with success. He has granted us the continuance of that greatest blessing, brotherly love and unanimity. Our New House is nearly finished; and we hope, this autumn, to be able to move into and inhabit it.

In Autumn last year, we were not a little concerned about the outward maintenance of our large congregation here, as very few seals were caught: but God, our Preserver, on whom alone we rely, granted afterward to the Esquimaux such a supply, that they were enabled to lay in a sufficient stock for the winter, and were not reduced to the necessity of leaving us before Easter. None of them suffered real want, though we had to help a few of the most indigent from our store. They acknowledged this with the greater gratitude, as the Heathen Esquimaux to the north of our Settlement suffered exceedingly from famine, one of them having perished with hunger. Their visits, therefore, during the winter were of rare occurrence. In their distress, however, many an one was brought to a sense of his wretched state, without the knowledge of a God, who is mighty to save; and, in general, a great awakening took place among the Heathen, who began to ask what they must do to be saved.

Since the New Year, 59 persons have come to live here; among whom are several truly desirous of obtaining pardon and peace with God through the merits of Jesus. It is manifest that the Spirit of Truth has enlightened their hearts, and directed them to Him as their only hope. A company of these poor people moved us to great compassion: their emaciated forms exhibited a deplorable picture of the hunger which they had suffered, and proved that they had been long unto death. Oh might this visitation but tend to their true conversion to the Lord, and their deliverance from the power of sin and Satan!

The Lord has confirmed our testimony of His Word, and the doctrine of his atoning death and suffering, by the manifestation of its power in the hearts of the hearers: insomuch that the fruits thereof were seen; and hearts, as cold as ice and as hard as the rocks, were melted and subdued, when we described to the Esquimaux, how He willingly submitted to the most cruel and igno-

minious death on the Cross, for their sakes also; and now stands ready, with outstretched arms to receive and pardon every repenting sinner who cries for mercy and salvation. By the teaching of the Holy Spirit, they have attained to a better knowledge of their lost condition by nature, and of the exceeding sinfulness of sin and its condemning power; which causes them with earnestness to fly to the only refuge, even to Him who was wounded for our transgressions and bruised for our iniquities.

In our daily meetings at the Church, on Festivals, and at the administration of the Holy Sacraments, we have felt the presence of our Saviour in a heart-enlivening manner. Our constant prayer is, that the blessing enjoyed on such occasions by our dear Esquimaux may be abiding; and that the resolution then made, to devote themselves entirely to Jesus, may be more and more strengthened and brought into effect. What we thus see and experience encourages us to hope, that, notwithstanding all their weakness and failings, our Lord will not forsake them, but perfect the good work which He has begun. The enemy of God and man, however, is always upon the watch; and seeks to decoy the unwary, and bring them again under his dominion.

One very melancholy event took place here during the winter. A man who had been several years a Communicant, and, with his wife Lydia, led a quiet and exemplary life, being seized with an illness producing fits of insanity, in a sudden paroxysm first stabbed his wife, and immediately after hanged himself. Though the dreadful deed was the effect of a disordered mind, the sensation which it produced was painful beyond description.

#### *Hopedale.*

During the year past, our Lord and Saviour has shewn much mercy unto us, and preserved us in the enjoyment of peace and brotherly love. With the exception of occasional slight indispositions, we have all been favoured with good health; and enabled to perform our several duties without interruption, being greatly encouraged by perceiving that our labour was not in vain in the Lord. He has granted us to see some pleasing fruit, among the souls committed to our care; and has blessed the Ministry of His Gospel.

Some of our Esquimaux have experi-

enced the particular protection of God, in the preservation of their lives.

Ephraim, a Communicant, experienced a peculiar preservation of his life in April. He went, with five other Esquimaux, to catch seals at the edge of the ice, about 60 English miles from hence. Being at some distance from his party, the ice broke under him, and he had only time to grasp the rim of the hole made in the ice, to prevent his sinking under it: in this situation, hanging over the sea, the cold being intense, his fingers froze fast to the ice, which helped to support him; for his immediate cries for assistance were not heard, and he remained for a quarter-of-an-hour in dreadful suspense: at length, just when his voice failed him, he was perceived by his companions, and his life saved. His remarks on the mercy of God shewn in his preservation were very edifying. Though his fright and anxiety were, in the beginning, very great, he said that he committed himself to our Saviour, and felt resigned to His will; and, when the danger seemed most imminent, help was afforded, for which he gave thanks to Him, who alone could deliver him in such distress.

A young Man upset in his kayak in a current at sea, by which he was carried a great way before his companions could come up to his rescue.

Amos being in his kayak fishing, a white fish (a species of whale) dashed against and overset his kayak. By a kind Providence, it happened that several men were near, by whom he was delivered from drowning; but his gun and other implements were all lost, which to a poor Esquimaux is always a very great misfortune: he was, however, very thankful to have his life preserved, on account of his large family.

Nathaniel, the son of Abia, a young baptized Esquimaux, was in imminent danger, having broken through the ice at a place where it was so weak, that, with all his exertions, he could not get hold of a firm part to lift himself out, the ice around the hole into which he fell breaking beneath his arms. He cried in his distress unto the Lord for help, and was mercifully heard; having at length been enabled to support himself and work his way out. His parents were particularly thankful for his preservation.

Nicodemus was overset by a seal, and very narrowly escaped with his life: he

would probably have perished, had not some other brethren hastened to his assistance; being made aware of his danger by a boy who saw him upset from a neighbouring hill, and gave immediate information. While he was floating in his overturned kayak, he did all in his power to keep himself fast in it: but the cold was so intense, that he could hardly grasp it; and, on being brought ashore, he shewed but few signs of life. We did all that we could to restore him; and, after some hours, the means used proved successful. His thankfulness for his preservation was expressed more by tears than words.

Our Esquimaux had, in general, a sufficient supply of food in winter, for which we gave thanks to our Heavenly Father; and, in spring, the seal-fishing turned out abundant.

The Esquimaux delight in music; and, as several of them can play hymn-tunes on the violin, they accompany the singing of the Congregation, and the performance of some short anthems which the children and young people have learnt to sing. This contributes to the solemnity and beauty of our worship, especially at festival seasons; and we have heard many pleasing and edifying remarks made upon it by our people. As the Esquimaux learn to accompany hymns and anthems with great ease, we are sorry that we have so few violins for them. An organ would also powerfully support the singing.

When we reflect on the proofs which we have had of the faithfulness of Jesus, the good Shepherd, and how He leads His sheep, and feeds them with the sweet pasture of His Word, bringing back such as have strayed, and how He blesses our feeble testimony of His love to mankind, and of His sufferings and death for our salvation, we bow in the dust before Him, with hearts filled with humble joy and gratitude. We can declare with truth, that the work of His Holy Spirit in the hearts of the members of our Esquimaux Congregation has not been in vain, but they have been more deeply and firmly grounded on Christ the Rock.

#### GRATEFUL RETURNS FOR THE SCRIPTURES.

Br. Kohlmeister writes from Nain—

Last year, several of our Esquimaux Converts sent 30 gallons of oil, as a small token of their gratitude, to the British

and Foreign Bible Society, in return for the most precious of all presents sent to them by the Committee of that Institution.

The present season has proved very unpropitious to our people. Having been unable to lay in a sufficient stock of provisions for the winter, most of them are in a very destitute condition: indeed, some have no store at all. But it is a pleasing feature in the character of our converts, that those, who have proved more successful in their exertions to collect some provision, share it with their poorer brethren, as long as they have any thing left themselves: and, notwithstanding their state of destitution, several came to us, entirely of their own accord, offering to make again a contribution for the Bible Society from the little stock which they possessed; but, considering that they had scarcely so much as would suffice for the support of their own life, we felt compelled by a sense of duty, for this present time, to refuse their gift; while, at the same time, we promised them, that, should they be more successful next year, we should most gladly collect their contributions, and forward them to those kind friends who paid such benevolent attention to the highest interests of their immortal souls, and had undertaken to convey to them the precious words of God without money and without price. It really cost us some pains to persuade them not to send their contributions in the present year; and we observed some of them leaving us with countenances expressive of deep regret and sorrow.

Not long after, a woman came to us belonging to our Congregation at Nain, and brought 20 eggs of Eider Ducks, accompanying her present with these words.

As my husband could catch so few seals this year, that we have no blubber to spare, but has found some eggs in the islands, I determined to send part of them to those friends, who so greatly love us, that they have printed for our benefit those writings which contain the comfortable words of *Jeann*, and freely sent them to us.

She added, with tears flowing down her cheeks—

The delightful words of Christ, that He loves sinners, are the most precious and savoury nourishment for our souls.

I promised to comply with her wish, and accepted the eggs, which quite cheered and comforted her mind; but, being unable to send these eggs themselves, I beg leave to add to my annual subscription of one guinea the further sum of two shillings as the value of them.

The work of translating the Scriptures into the Esquimaux Language is actively prosecuted. Sixty of the Psalms of David are already completed.

The Missionaries write—

That the Bible Society produces blessed fruits, we can testify as eyewitnesses. In all the houses and tents of our Christian Esquimaux, a chapter is every day read from the New Testament. We should almost wish you to see one of our Esquimaux Congregations assembled together, and offering thanksgivings and praises to that adorable Saviour who suffered and died for them.

## Recent Miscellaneous Intelligence.

### Baptist Missionary Society.

AN Anonymous Benefaction of ONE THOUSAND POUNDS has been received; to be entered under the designation of "An Unprofitable Servant."

Mr. and Mrs. Leslie (see p. 385) reached Bengal in the latter end of May, after a voyage of nearly seven months. Mr. and Mrs. Eustace Carey were about to visit England for health.

Mr. and Mrs. Fleming (see p. 239) arrived in safety at Honduras, after a passage of seven weeks. They were destined to the Mosquito Indians; but both have been called away before they could enter on their labours, and within two months of their arrival—Mr. Fleming dying, after an illness of only five days; on the 18th of September, and Mrs. Fleming a few days afterward.

Dec. 1824.

### Church Missionary Society.

The Margaret, for Sierra Leone, (see pp. 463, 519), left Cowes on the 20th of November: but was, happily, obliged to put back again in a few hours by a change of wind; as she thus escaped the tremendous gale of the 22d and 23d. While at anchor in the gale, serious danger was apprehended, and some damage was sustained, from a brig which drove against the Margaret. By the latest accounts before this sheet went to press, the vessel was still detained at Cowes.

Mrs. Sawyer, Wife of the Rev. W. Sawyer, Missionary at Madras, sailed for England, in ill health, under the protection of the Rev. James Lynch, Wesleyan Missionary, who was himself returning home. We are grieved to state that she departed

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this life at sea, about three weeks after they had sailed. Mr. Lynch writes from the Cape on the 30th of September. Mrs. Sawyer's child, with its nurse, was under his care.

*London Missionary Society.*

Joseph Verkey, Romboha, and Zafincarase, the three Madagascar Youths mentioned at p. 519, sailed from Gravesend, on the 30th of October, in the Alexander, Captain Richardson, on their return home.

The Rev. C. Pitman and Mrs. Pitman sailed, on the 21st of November, from Gravesend, in the Hugh Crawford, Captain Langdon, for New South Wales, on their way to join Mr. Ellis at the Sandwich Islands. Captain Lord Byron would have taken them in the Blonde frigate (see p. 464), but was prevented by the crowded state of the vessel.

Mr. Elliot (see p. 374) not returning to Demerara, the Directors wish to engage a suitable Minister to occupy his Place of Worship; and are willing to accept the services of such a Minister for a limited time, even for two or three years. They add—

He should be a married man; of 30 years of age, or more; of undoubted piety and zeal—one who knows something of the world, and who has obtained the character of a *prudent man*; firm in the pursuit of his purposes, but kind and conciliating in his manner; and one, who, while he *condescends to men of low state*, is capable of associating, when occasion requires, with the superior people of the Colony.

*Naval and Military Bible Society.*

At p. 327 we quoted a General Order issued by the Commander-in-Chief relative to the distribution of the Scriptures to the Army. Some explanations have since passed on the subject, between the Society and His Royal Highness, the result of which has been made known by the Committee, in a Circular, of which the following extract gives the substance:—

As it appears that the Commander-in-Chief has a decided objection, in a military point of view, to the employment of Regimental or other subordinate Officers as Agents in the distribution of Bibles and Testaments, the Committee, in deference to that objection, feel it to be their duty to relinquish the active aid of such Officers as come under that denomination; trusting, that, in losing their valuable services, and availing themselves of the official channels of communication with Commanding Officers and Chaplains, still sanctioned by His Royal Highness, an efficient distribution of the Holy Scriptures in the Army may yet be maintained: and their constituents may be assured, that the Committee are determined to make every exertion on their part, to further the grand object of the Society in the manner sanctioned by Authority. With that view, Letters have been addressed to the Chaplain-General, and to all Officers commanding Regiments and Corps, offering, on the part of the Society, the most cordial and efficient co-operation in the distribution of the Scriptures, under the sanction of the General Orders.

The Committee, however, feel that they should not be duly performing the important duties entrusted to them, were they to confine the distribution of the Word of God *solely* to the channels opened under the sanction of official detail; but, with an anxious desire to avoid the slightest interference with Military Authorities and Regulations, they intend, by means of *Civil Agents* at the different Naval and Military Stations, to pro-

vide for the public sale of Bibles and Testaments, from Depositories or Shops so situated as to afford the utmost facility to such individual Sailors and Soldiers as may wish to become purchasers at the reduced prices of the Society.

*Wesleyan Missionary Society.*

Mrs. Carver, wife of the Rev. Robert Carver, Missionary at Jaffna, died on the 7th of March, aged 20 years, in a few hours after having given birth to a daughter. The Ceylon Gazette thus notices her burial:—

Her Funeral was conducted in a most truly Christian and interesting manner; and had a solemn effect upon the Natives, to whom she was well known, and upon all present. The helpless babe was first baptized in the house, at the foot of the coffin, by the name of its departed Mother, amidst the anguish of her afflicted husband and weeping friends. The great concourse of people, of all descriptions, that surrounded the Place of Worship, which was quite insufficient to accommodate the whole, shewed how much this interesting young person was beloved and respected.

*New South Wales.*

*Australian Agricultural Company.*

The prospect of rapid advance which this Colony affords may be judged of by the recent formation of the "Australasian Agricultural Company," of which the following account has appeared:—

This Company has been formed with a capital of one million sterling, in shares of 100*l.* each, and has been incorporated by Act of Parliament, for the purpose of cultivating the growth of Merino Wool, to the production of which the Colony is found peculiarly favourable. A grant of land has been made by Government to the Company of one million acres, in fee simple, with power to select the proper situation, and to hold it free of any charge for five years; but subject, after that period, to a moderate annual quit-rent; redeemable, however, at any time, for 50 years' purchase, and which is not to be exacted at all, provided a certain number of Convicts shall be employed by the Company. Of this land, the Company have the power of leasing or selling 500,000 acres, after the expiration of five years, provided the sum of 100,000*l.* shall have been expended on the land, in the formation of roads, the erection of buildings, clearing, cultivating, fencing, draining, or other improvements; and also of alienating any portion of the remaining 500,000 acres, by licence from His Majesty's Secretary of State.

Of the advantages of such an undertaking it is said—

His Majesty's Principal Secretary of State for the Colonial Department, being satisfied of the great benefit which would accrue to the Settlement from a large investment of capital—the advantage to this country in being supplied with the finest wool from a Colony of our own—and of the probable reduction of the Government Expenditure, by the employment of many Convicts, as shepherds, mechanics, and labourers—was pleased, on behalf of His Majesty's Government, to sanction the establishment of the Company.

*United Kingdom.*

*Population Returns of Ireland.*

Mr. W. Shaw Mason, appointed, by the Chief Secretary of the Lord Lieutenant, to digest and arrange the Population Returns of Ireland, has published Two Tables as the result of his labours. We here subjoin these Tables, as they form a very elaborate and important document.

TABLE I. SUMMARY of Houses, Families, Persons, Occupations, and Scholars, in Ireland.

TABLE I. SUMMARY of Houses, Families, Persons, Occupations, and Scholars, in Ireland.															
PROVINCES.	HOUSES.			FAMILIES.	PERSONS.				OCCUPATIONS.				SCHOLARS.		
	Inhabited.	Uninhab.	Building.		Males.	Females.	Total.	Agricult.	Trades.	Various.	Total.	Males.	Females.	Total.	
Leinster . . . .	278398	9080	419	352320	859798	897694	1757492	252608	215835	173215	641658	75510	38788	114298	
Munster . . . .	306995	10972	398	357366	960119	975493	1935612	320063	145917	150079	616059	89225	40070	129295	
Ulster . . . . .	359801	9806	239	390709	968061	1030433	1998494	328793	584127	143818	1056738	69490	35244	104734	
Connaught . . .	197408	5393	234	211637	555946	556281	1110229	236605	224165	61590	522360	51381	15105	46486	
Total ..	1142602	35251	1350	1312032	3341926	3459901	6801827	1138069	1170044	528702	2836815	265606	129207	394813	

TABLE II. Ages of Persons in Ireland.

PROVINCES.	and under 5	5 to 10	10 to 15	15 to 20	20 to 30	30 to 40	40 to 50	50 to 60	60 to 70	70 to 80	80 to 90	90 and upward	100 and upward	Un- aged	Total.
Leinster . . . .	264491	228084	208381	200811	326998	206383	142846	106855	43788	16598	3627	534	62	2834	1757492
Munster . . . .	301809	272202	235256	238752	335678	231501	142450	112755	45585	15215	2742	452	89	1176	1935612
Ulster . . . . .	293366	226127	248956	250084	343009	215374	159166	123027	65835	22639	3738	669	94	3395	1998494
Connaught . .	178999	157344	135113	138646	189793	127498	79885	65818	25324	8528	1677	308	104	1192	1110229
Total . .	1040665	920757	827906	828293	1195478	780756	524347	408455	185482	65000	13779	1963	349	8597	6801827

*United States.*

State and Progress of Methodism.

From the "Minutes of the Annual Conference of the Methodist Episcopal Church, for the year 1824," we obtain the following abstract of the State and Progress of Methodism in the United States.

W. M'Kendree, Enoch George, Rob. R. Roberts, Joshua Soule, Elijah Hedding, *Bishops.*

Travelling Preachers	1272
Preachers admitted on trial, this year	138
Do. remaining on trial	138
Do. admitted into full connexion	139
Do. located this year	48
Deacons	213
Elders, elected and ordained this year	97
Superannuated Preachers	43
Superannuated Preachers	67
Ministers expelled from connexion, this year, 3	
Do. withdrawn	none
Do. died	10

*Numbers in Society.*

	Whites.	Coloured.	Total.
Ohio Conference,	36,348	193	36,541
Kentucky do.	21,552	3,139	24,691
Missouri do.	11,353	460	11,773
Tennessee do.	22,527	2,982	25,509
Mississippi do.	7,213	1,796	9,009
S. Carolina do.	24,909	14,736	39,645
Virginia do.	21,134	6,964	28,098
Baltimore do.	20,177	9,179	38,316
Philadelphia do.	27,890	7,980	35,810
New-York do.	26,810	376	27,186
N. England do.	21,398	227	21,625
Genesee do.	24,075	86	24,161
Canada do.	6,072	62	6,130
Total	280,427	48,040	328,523
Total, last year			312,540
Increase this year*			15,983

\* Two only of the Conferences have this year reported a decrease of members. The Conference of Baltimore has decreased 184 whites, 78 coloured; and that of New-York, (which embraces New-Haven,) 127 whites, 135 coloured.

Increase of numbers in 1820,	15,937
in 1821,	21,256
in 1822,	16,476
in 1823,	14,908
in 1824,	15,983

Increase, the five last years, 84,560

*West Indies.*

From the following comparative view of the numbers of the Slave Population in the British West-Indies, at an interval of between three and four years, it appears that there has been a decrease in every Settlement except Barbadoes.

	1820-1.	Decrease
Antigua	32,269	31,053 1,216
Berbice	23,725	23,180 545
Demerara	77,864	77,376 488
Dominica	17,957	16,554 1,403
Grenada	28,024	25,677 2,347
Jamaica	347,069	341,862 5,207
Montserrat	6,610	6,505 105
Nevis	9,693	9,361 332
St. Kitt's	20,137	19,817 320
St. Lucia	15,893	13,794 2,099
St. Vincent	25,255	24,252 1,003
Tobago	15,470	14,361 1,109
Trinidad	25,941	23,537 2,404
Virgin Islands	6,899	6,167 732
Barbadoes	652,204	633,616 19,188
	77,498	78,845 Incr. 1,347
	730,302	712,461 Decr. 17,841

The Bishops of Jamaica and Barbadoes have sailed for their destination, on board His Majesty's Yacht the Herald, Captain H. J. Leeke, which ship left Portsmouth on the 26<sup>th</sup> of November, with the Bishop of Jamaica, and touched at Plymouth for the Bishop of Barbadoes. They were accompanied by the Rev. Mr. Pope, appointed to the Archdeaconry of Jamaica, the Rev. Archdeacon Parry, and other Clergymen.

**Miscellaneous.****ACCOUNT OF THE TEMPLE AND WORSHIP OF JUGGERNAUT.**

(With an Engraving of the Temple.)

A thousand pilgrims strain,  
Arm, shoulder, breast, and thigh, with might and main,  
To drag that sacred wain,  
And scarce can draw along the enormous load.  
Prone fall the frantic votaries in its road,  
And, calling on the god,  
Their self-devoted bodies there they lay,  
To pave his chariot way;  
On Juggernaut they call.  
The ponderous car rolls on, and crushes all.  
Through blood and bones it plows its dreadful path;  
Groans rise unheard: the dying cry,  
And death and agony  
Are trodden under foot by yon mad throng,  
Who follow close, and thrust the deadly wheels along.

[Southey's "Curse of Kehama."

THE following Remarks were made, in the year 1822, by Lieutenant-Colonel Phipps, of the Thirteenth Bengal Native Infantry. On the authority with which they appear before the Reader, he will feel full satisfaction from the statement of their Author here quoted:—

The Writer of the following pages resided, in the year 1822, several months at



Pooree Juggernaut, near the Great Temple. He enjoyed peculiar facilities to obtain accurate Plans and Drawings of the Temple and of other Buildings, as well as of the great Car of the Idol. He was present at the Grand Festival of the Ruth Jattrra; and, having been frequently visited by the principal Priests of the Temple, and having had easy access to the best sources of information relative to the present state of the Idolatrous Worship which prevails there, he was induced to write the result of his inquiries and personal observations; and, under the impression that the faithfulness of the account may render it acceptable, he has been prevailed upon to communicate it to the public.

Colonel Phipps has obligingly allowed us the use of his Manuscript, and of his Drawings. From one of these Drawings (which, as several others are, is on a large scale, and most beautifully finished) we have caused the accompanying Engraving of the principal buildings of the Temple to be taken.

*Description of the Temple and other Buildings.*

On the coast of Orissa, in the District of Cuttack, Lat. 19.49 N. and Long. 85.54 E., is a Temple dedicated to the Hindoo Idol Jagatnatha (Lord of the World), commonly termed Juggernaut. This part of the coast being very low, the grand tower of the Temple, which is about 184 feet from its base, and nearly close to the sea, makes an excellent land-mark; and ships bound to Calcutta, during the South-west Monsoon, usually endeavour to get sight of this temple.

Juggernaut is one of the most celebrated places in India. All the land within 20 miles is considered holy: but the most sacred spot is enclosed within a stone-wall, 20 feet high, forming nearly a square; two sides measuring each 656 feet, and the other two 626 feet, in length. Within this area are about 50 Temples, dedicated to various Idols; but the most conspicuous buildings consist of one lofty stone-tower, 184 feet high and 28 feet 8 inches square inside, called the Bur Dewal; and of two adjoining stone erections, with pyramidal roofs. The Idol Juggernaut, his brother Boloram, and his sister Shubudra, occupy the tower. The first pyramidal building, which is 40 feet square inside, is connected with the tower, and is the place where the Idol is worshipped during the Bathing Festival. Adjoining this temple is a low building, the roof of which is supported by many pillars, with a fabulous animal in the centre, intended as an awning to shelter the entrance from the rays of the sun: and after this is another building with a pyramidal stone-roof, where the food prepared for the pilgrims, or others, is daily brought, previous to distribution. This latter building is said to have been removed from Kanaruck, or the Black Pagoda; and is called the Bage Mundeeep.

The Temple of Juggernaut was erected by Rajah Anung Bheern Deo, and completed in A.D. 1198. The art of arching

appears to have been unknown, even at a much later period, in Orissa; as these buildings, as well as similar ones erected by the two succeeding Rajahs, have large massive iron beams, wherever a flat surface was required; and the roofs consist of successive layers of stone, projecting a few inches, till the opening is very considerably reduced: iron beams were then put across, to support large stones laid flat; or, in some instances, the successively projecting layers were continued till stones could reach across the opening and close it up. The roofs are ornamented in a singular style with representations of monsters, which can only be understood by a drawing; but the walls of the temples, which are not visible beyond the enclosure, are covered with statues of stone, in attitudes so grossly indecent, that it seems surprising how any Superstition could debase its votaries to such a degree as to make them introduce into their most sacred places such filthy and obscene figures.

Each side of the boundary wall has a large gateway in the centre; but the grand entrance is in the eastern face. There is a second enclosure within, the area of which is raised about 15 feet.

Close to the outer wall, is a very elegant stone column of basalt. The pedestal is highly ornamented. The shaft is of a single stone, exhibiting 16 sides. The diameter is 7 feet; and the whole column is 35 feet high. On the top, is a figure of Hoonoomann, a Hindoo Deity who assumed the shape of a monkey. This well-executed pillar was originally erected before the great gate of the Temple of the Sun at Kanaruck, usually called the Black Pagoda; and when most of the buildings of that temple fell down, it was removed to Juggernaut. The Priests relate, that the present statue of Hoonoomann was put there since its removal. The original ornament is said to have been the figure of Aroona, the Charioteer of the Sun; and the pillar is thence called Aroon Khumba.

About a mile-and-a-half from the Temple, a stone bridge of 18 piers was erected by Rajah Kubeer Nursingh Deo; who succeeded, in 1282, the Rajah who built the Temple, and reigned till A.D. 1307. This bridge is on the high road to Cuttack: it is 37 feet wide, and 274 feet long. The centre opening is 14 feet wide; the two next, 10 feet; and the others, 7 or 8 feet. The height at the middle of the bridge is 20 feet. The piers of the centre opening are 8 feet thick, and the others 6½ feet. This very singular bridge is constructed on the same principle as the roofs of the pyramidal temples. Most of the piers are built up, perpendicularly to the bed of the river, to the height of 10 feet; and then each layer of stone projects five inches. The fifth layer narrows the opening to 3½ feet, which is closed by very thick stones laid horizontally. The road-way is paved with stones. The bridge has lasted five centuries, and, with the exception of the injury done by the roots of the peepul-tree, it has suffered little, and is likely to continue serviceable many years.

Near the north-east angle of the boundary wall of the Temple, there is a lofty arch of pot-stone. It is used by the Hindoos during the festival of the Dole Jattrā, when one silver and two gold images are swung backward and forward. The swing is fastened to the stone arch by brass chains. The arch stands on an elevated platform; and the images are sprinkled with rose-water and a red powder. This arch was originally at Kanaruck, and was subsequently removed to this place.

*Figure of Juggernaut.*

The Idol Juggernaut, which is so celebrated that pilgrims resort to worship it from the remotest parts of India, is probably the coarsest image in the country. The figure does not extend below the loins; and has no hands, but two stumps in lieu of arms, on which the priests occasionally fasten hands of gold. A Christian is almost led to think that it was an attempt to see how low Idolatry could debase the human mind. The priests endeavour to account for this deformity, by a strange legendary tale. Some thousands of years ago, they say, a Prince applied to a celebrated manufacturer of Gods, to make a new Idol. This request was granted, on condition that the Prince should be very patient, and not interrupt the work; as it could never be completed, if any attempt was made to see the process. This condition was not duly attended to. The Prince endeavoured to see what progress had been made, and it became necessary that he should be satisfied with the imperfect image.

*The Holy Food of the Idol.*

It may be easily supposed that a very large establishment of priests and others is attached to such a temple. One of the headmen stated the number to consist of 3000 families, including 400 families of cooks to prepare Holy Food. The provisions furnished daily for the Idol and his attendants, consist of 220lb. of rice, 97lb. of kullye (a pulse), 24lb. of 'moong' (a small grain), 188lb. of clarified buffaloes' butter, 80 lb. of molasses, 32lb. of vegetables, 10 lb. of sour-milk, 2½ lb. of spices, 2 lb. of sandal-wood, some camphor (2 tolahs), 20lb. of salt, 4 rupees, (or 10s.) worth of fire-wood; also 22lb. of lamp-oil, for lights at night. This Holy Food is presented to the Idol three times a day. The gates are shut, and none but a few personal servants are allowed to be present. This meal lasts about an hour, during which period the Dancing Girls attached to the Temple dance in the room with many pillars. On the ringing of a bell, the doors are thrown open, and the food is removed.

The food prepared for sale or bespoken by the inhabitants is not brought into the large tower, but collected in the building where it has been prepared, and where it can be seen and sanctified by the Idol from his distant throne.

In addition to this food, a very considerable extra-quantity is allowed for the great festivals; and, in order to make this superstitious as profitable as possible, the priests have decided that nothing can pollute the food prepared in the Temple. It may be conveyed to any place; and may be touched by a Mussulman or a Christian, without becoming unfit for a Hindoo. Nothing can be more convenient than such a belief; as Hindoos, in general, must eat their food where it is cooked, and a thousand things may pollute it. The consequence is, that the cooks are employed to prepare food for most of the pilgrims, at a price which varies according to the demand, and is always highest during the festivals. It is said that a few days before the festival of the Ruth Jattrā, food is cooked within the court of the Temple for at least 100,000 pilgrims; and it will easily be credited, that, on these occasions, the 400 cooks have full employment. The potters make earthen-pots of three sizes, in which the food is carried away: they form a kind of standard measure; and, as none but new pots can be used, the consumption is very large, and supports a great number of families. The only interruption to this cooking, is during the time the Idol is travelling in his car to the place where he

was formed and returning to the Temple, about a fortnight in all.

### Festivals.

There are in all Twelve Festivals celebrated at Juggernaut, during the year; but by far the most important season is the Ruth Jatra, when the Idol is placed in a car, and visits the place where he was originally formed, called Junnuckpore. This happens in June or July; and the number of pilgrims who attend is very much regulated by the season. When the new moon occurs early in June, there is a prospect of fair weather, and about 150,000 are supposed to attend the ceremonies; but when it is late in the month, many are deterred by the dread of encountering the periodical rains, which destroy many of the poor deluded creatures, the greater part of whom are exposed night and day to the inclemency of the weather.

Many Hindoos undertake this pilgrimage during the driest weather; and arrive to celebrate a Festival called the Chundnun Jatra; on which occasion Juggernaut deposes several idols to partake of a bath of sandal-wood water, prepared on purpose in a little temple on a neighbouring tank. The ceremony closes by a procession of these petty idols on rafts, which are floated three times round the tank or large reservoir of water.

The Rajah of Khoordah, who is the hereditary High Priest, is expected to attend and perform certain ceremonies: but the present Rajah is a very timid man; and, at the last festival, in May 1822, could not be prevailed upon to risk himself on the water.

The priests and attendants of the Idol, during these great occasions, always have small sticks or canes in their hands, which they use with very little ceremony. On the last celebration of the Chundnun Jatra, the pilgrims thought that the blows were rather too hard and too frequent to be borne patiently: they, therefore, suddenly wrested the canes out of the hands of the priests and retaliated pretty smartly, till the Brahmins found it prudent to retire; and the festival terminated without any other quarrels.

The constant use of the stick is a remarkable feature during all the great festivals; and, joined to the great rapacity of the priests, may easily account for the strong dislike which the pilgrims manifest towards all the attendants on the Idol. Instead of mentioning the priests with respect, they commonly express the greatest contempt for them, and accuse them openly of extortion and every kind of vice.

The pilgrims, who attend the Festival

of Chundnun Jatra and wish to remain in order to see the Ruth Jatra, are termed Lall Jattrees, and pay a much higher tax; viz. 10 rupees to Government; 3 rupees to the Priest who brought them, if they came from the northward, and 6 if they came from the southward; and 3 rupees for the priest. This regulation occasions the receipts to be usually greater at this festival than at any other.

Forty-three days after its commencement, the Chund Jatra is celebrated. The Idol is brought outside the tower, and placed on an elevated platform within the boundary wall, but visible from the outside, and is bathed. A great many pilgrims attend this ceremony; and those who wish to remain a fortnight and see the Ruth Jatra, are termed Neem Lalla. If they come from the northward, they are obliged to pay Government 5 rupees; if from the southward, 3 rupees: and 1 rupee 8 annas to the pundah who brought them. Two rupees 6 annas is the tax for 5 days.

In 1822, a rich Lady made an agreement with the British Collector; and, on her paying a fixed sum, all the pilgrims who arrived during one day were admitted without being taxed.

The Chund Jatra only lasts a day; after which the Idol Juggernaut is not visible for nearly a fortnight. He is reported sick; but it is understood, that, during this time, he undergoes a thorough repair, and is fresh painted. When two new moons occur in the month Assaw (which is said to happen about once in 17 years), a new Idol is always made. A tree of "neem" is sought for in the forests, on which no crow or carrion-bird was ever perched. It is known to the initiated by certain signs. This is prepared into a proper form by common carpenters, and is then entrusted to certain priests, who are protected from all intrusion. The process is a great mystery. One man is selected to take out of the old Idol a small box containing the spirit, which is conveyed inside the new one. The man who does this is always removed from this world before the end of the year.

Fifteen days after the Chund Jatra, or on the new moon of the month of Assaw, the Grand Festival of the Ruth Jatra is celebrated. Three Ruths, or cars of wood, are prepared for the occasion. The first has 16 wheels, each 6 feet in diameter: the platform to receive the Idol of Juggernaut is 23 feet square; and the whole car is 38 feet high from the ground: the woodwork is ornamented with images, and painted: the car has a lofty dome, covered with English woollens of the most gaudy

colours : a large wooden image is placed on one side, as a charioteer or driver of the car ; and several wooden horses are suspended in front of the car, with their legs in the air : six strong cables are also fastened to it, by which it is dragged on its journey. The other two Ruths are like this, but a little smaller ; one having only 14 wheels, and the other 12.

It deserves to be noted, that all obscene images, so commonly seen on similar cars, have been removed from these ; and similar offensive representations have been lately removed also, from the outer walls of the Temple.

*Dreadful Accident at a Festival.*

On the 19th June 1822, the Temple was opened for the worship of Juggernaut, for the first time after his retirement. The concourse of pilgrims is always very great. On this occasion, the British Authorities had taken every precaution to guard against accidents ; but, as only Hindoos are admitted within the Temple, it was necessary to trust the priests to prevent the ingress of too many pilgrims at once. Unhappily, they neglected this precaution. Men, women, and children, all rushed in, the moment the gates were thrown open. When they reached the square building next to the grand tower, they had to descend three steps, which were slippery, from some Holy Food having been spilt there. At the foot of the steps, 18 women were thrown down and trampled to death by the crowd in the rear, before any assistance could be rendered. At last, with difficulty, the gates were again closed ; and the bodies were examined, but it was too late.

A singular difficulty now occurred. The dead bodies of strangers are touched by men of very low caste only, and people of this description are not admitted into the Temple ; and if a corpse were carried through one of the gates, it would be a very bad omen for whoever might pass through afterward. To obviate all these difficulties, while the Temple was emptied of pilgrims the dead bodies were removed with hooks and poles, and thrown over the boundary wall, like so many dogs. The relations of the poor creatures were seen lamenting their untimely fate, and must have felt shocked at the mode of removing them from the Temple.

*Grand Festival of the Idol.*

On the 21st of June 1822, the town of Pooree Juggernaut was filled with pilgrims. At noon, every one crowded to the Temple, to see Juggernaut, his brother Boloram, and his sister Shubudra, carried to their cars, which were drawn up close to the gate.

The attention of the European Residents

was, at this time, attracted by a large Indianman, the Duchess of Athol, from England to Calcutta, coming very near the coast under a press of sail ; the deck covered with passengers gazing at the Temple. This fine ship pursued her voyage, those on board remaining unconscious of the busy scene so near them. But let it be supposed that the passengers had landed ; and the following would be a correct representation of the extraordinary spectacle which they would have witnessed.

The strangers would first have been struck with the curious formation of the boat for landing. This boat has very high sides, and all the planks are sewn together with twine. She is manned with Ganjam boatmen, almost naked, ready to convey her through a frightful surf to the shore. The boat, like a piece of cork, rises on the top of every surf, while the frightened passenger thinks each foaming wave must overwhelm the tottering bark. One man, with a steady hand and watchful eye, steers her straight before the loud threatening surf, which, by one mighty effort, throws them on the sandy beach. Scarcely recovered from the agitation felt by all who encounter what appears so perilous, the strangers are invited to mount huge elephants, nine feet high, which, with uplifted proboscis and respectful but terrific roar, startle the new comers, who ascend into their howdahs, and the enormous animals rise. Numerous attendants clear the way, and they proceed, at a brisk pace, for a mile across a barren sandy plain, till they enter a road with orchards on both sides, in which may be seen growing, very luxuriantly, the cocoa-nut and the slender lofty soap-tree with sweet-scented flowers, and hedges of the prickly-pear. The verdure is strongly contrasted with the sandy plain. Upon getting further on, the busy hum of men becomes louder and louder ; till, turning a corner into a very wide street, the eye beholds with astonishment about 150,000 Hindoos, with their heads bare, and only clothed around the loins ; all looking with great eagerness toward the Temple, ready to worship the Idol.

A loud shout from the multitude announced the opening of the gates and the approach of Juggernaut. A number of priests were seen dragging the ponderous and clumsy Idol slowly down the steps, stopping very frequently. The manifest helplessness of the block of wood weakened not the faith of the infatuated pilgrims ; and the Idol was lifted into his car amidst the shouts of his votaries, who were eager to worship the image. The Idols, Boloram and Shubudra, were likewise carried to their cars in the same manner.

At sunset, the Rajah of Khoordah, hereditary High Priest and Master of the Idol's Wardrobe, made his way through a prodigious crowd, in a palanquin, followed by a large state-elephant. All the European Ladies and Gentlemen, mounted on elephants, had assembled close to the cars, to observe the ceremonies. The Rajah alighted near the car of Boloram. He was dressed in very plain muslin, and bare-footed. A very stout priest led him by the hand; and others surrounded him with sticks in their hands, which they used very freely to keep off the people: and, as a further security, his palanquin and elephant were kept close in the rear. The Rajah is a young man, who is said to have lost all energy of mind for the last two years: on this great occasion, he exhibited every symptom of excessive trepidation and alarm: nothing of a devotional spirit was observable, but a great apprehension of suffering from the crowd. On ascending the car by a sloping platform, he stopped at every third step, looked round, and ordered his attendants to remove from the car many intruders: he was the very image of sulkiness and vexation. Several silver trumpets sounded, and the pilgrims shouted most loudly. When the Rajah reached the top of the platform, he worshipped the Idol Boloram; and then, with a broom, swept the floor all round. He was afterward presented, by the priests, with a silver vessel containing essence of sandalwood, with which he sprinkled the floor. He then presented some offerings to the Idol; from whom he received, as a mark of honour, a garland of flowers, which the priests took from the image and put round the Rajah's neck. The ceremony concluded by the Rajah's prostrating himself flat on the floor before the Idol, amidst the shouts of the pilgrims and the piercing notes of the shrill silver-trumpets. He then descended slowly from the car; and proceeded, barefooted, to the car of Juggernaut, and finally to that of his sister Shubudra; at each of which the same ceremonies were performed. To close his labours for the day, he went behind each car and endeavoured to propel it forward; without which ceremony the priests say that it could not afterward be moved.

On a signal being given, a most active scene now commenced: several thousand men, each holding a small green branch in his hand, came running up to the cars, clearing their way through the crowd, from a considerable distance, in regular files. They soon removed the sloping platforms, each man having first touched the car with his branch. When all was ready, these men, aided by all the pilgrims, laid hold of the

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cables; taking care to keep their faces toward the Idol. The car of Boloram was first moved. The shrillness of the trumpets, the shouts of the pilgrims, and the creaking of the ponderous wheels, made a most frightful noise. The car was crowded by people: many had crept under, and clung to the axle-trees; and it was impossible to look on without shuddering with the apprehension that some shocking accidents would happen, while so many pilgrims were evidently in imminent danger. Each car was moved but a short distance on that day, and happily without the loss of any lives.

On the following day, the dreaded event was but too awfully realized. A crowd of the pilgrims, too poor to pay for admission, had assembled at the barrier; and the British Collector, finding that 24 had already died from exposure to rain and want of food, humanely opened the gate. These poor creatures rushed to worship the Idols on the cars, and shewed their zeal by pulling the ropes. They are obliged, out of respect to the Idol, to walk backward. Six pilgrims, stationed close to the car, were aiding in pulling a rope which suddenly yielded, having become slacker than the others: these men fell to the ground, unheeded by the shouting mob: four of them were instantly crushed to death; the fifth had a leg dreadfully mangled; and the sixth fell between two wheels and escaped unhurt. The practice which formerly prevailed of enticing pilgrims to sacrifice their lives by voluntarily throwing themselves under the wheels has happily ceased; and nothing of the kind was attempted.

*Deplorable Effects of this Superstition.*

The loss of life, occasioned by this deplorable superstition, probably exceeds that of any other. The aged, the weak, the sick, are persuaded to attempt this pilgrimage, as a remedy for all evils. The number of women and children, also, is very great. The pilgrims leave their families and all their occupations, to travel an immense distance with the delusive hope of obtaining eternal bliss. Their means of subsistence on the road are scanty; and their light clothing and little bodily strength are ill calculated to encounter the inclemency of the weather. When they reach the District of Cuttack, they cease to experience that hospitality shewn elsewhere to pilgrims: it is a burthen which the inhabitants could not sustain; and they prefer availing themselves of the increased demand for provisions, to augment the price. This difficulty is more severely felt, as they approach the Temple;

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still they find scarcely enough left to pay the tax to Government and to satisfy the rapacious Brahmin.

At Pooree Juggernaut, during the Great Festival, fire-wood, or fuel of any description, is scarcely procurable. It is not even customary for the pilgrims to cook their own victuals: they are expected to buy Holy Food; which, on such occasions, is sold at an enormous price, and is of very inferior quality. While the Idol is travelling in his car, no rice is cooked: nothing but parched grain is procurable. The weather is often bad, and the smallest shelter is only to be had at a heavy expense.

The pilgrim, on leaving Juggernaut, has still a long journey before him; and his means of support are often almost, if not quite, exhausted. The work of death then becomes rapid; and the route of the pilgrims may be traced, by the bones left by jackals and vultures. The country near the Temple seems suddenly to have been visited by pestilence and famine. Dead bodies are seen in every direction. Parriar-dogs, jackals, and vultures are observed watching the last moments of the dying pilgrim, and, not unfrequently, hastening his fate.

It is true, there are at Pooree and Cuttack, hospitals where the sick may get medicines gratis; but the starving pilgrim is not supplied with food: there is no establishment to carry the sick to the hospital; and, at Pooree Juggernaut, by some strange arrangement, the hospital, instead of being entrusted to the Military Surgeon residing at the place, has been put under the Civil Surgeon at Cuttack, who has important duties to perform at that place, distant 50 miles. Some charitable Hindoos endeavoured to lessen this evil, by leaving lands for the purpose of maintaining poor pilgrims: but these benevolent intentions have been defeated by the avarice of those entrusted with the lands; and sufficient attention has not yet been paid by the Civil Authorities to those Charitable Institutions.

There is no doubt that this deadly Superstition is a curse on the country, and tends much to its impoverishment. The enormous loss of human life, and the evils felt by numerous families from a long cessation of useful labour, cannot but prove a great calamity.

#### *Taxes levied on the Pilgrims.*

It has been thought by some, that the tax which is levied on the pilgrims would deter many from undertaking such a perilous journey: but it is, perhaps, inherent in any plan to obtain a revenue from such a source, that steps will be gradually taken to render the tax more productive; and, however it may be disguised, it is obvious

that this can only be done by increasing the number of pilgrims, or, in other words, by fostering and encouraging the Superstition so as to render it more popular.

It appears by the Papers ordered by the House of Commons, on the 12th of May 1813, to be printed, that the Bengal Government, in the year 1805, decided that a tax should be levied from pilgrims resorting to Juggernaut, as had been practised under the Mahratta Government; and, on the 3d of April 1806, a Regulation was enacted in Calcutta, prescribing the mode of levying the tax, and detailing the forms to be observed in the superintendence and management of the Temple itself. When this Regulation was submitted to the Council, Mr. Udny recorded a minute, approving of the arrangement so far as it provided for a tax being levied from the pilgrims; but with respect to the superintendence and management of the Temple and the payment of its Officers, he observed—

The making provision by law for such purposes, it appears to me, would operate to sanction and tend to perpetuate a system of gross Idolatry, which Government is neither bound nor does it seem becoming in it to do. I would leave the Temple, and its whole economy, exclusively to the direction and management of its own Officers; allowing them to collect the regular established fees, which they have hitherto been accustomed to do; securing the pilgrims, at the same time, against every thing of a vexatious nature from the extortion and oppression of those Officers. If the Revenue with which the Temple is endowed be insufficient for its support, I would reduce the rate of tax proposed to be levied from the pilgrims, relinquishing the remainder to be applied to that purpose; in order that Government should have no direct concern of any kind, in what relates to the maintenance of the Temple or the payments of its Officers, but appropriate solely to its own use the whole of the Tax levied from the pilgrims by its Officers.

The Bengal Government, in transmitting these Papers to England for the information of the Court of Directors, on the 15th of May 1806, announced their intention of modifying certain parts of the Regulation, so as to allow certain Officers of the Temple to collect their fees directly from the pilgrims, agreeably to former usage, instead of receiving the amount of those fees from the Public Treasury—to permit the Pundits who are to superintend the affairs of the Temple to be elected by particular classes of persons attached to it, instead of being appointed by the Government—and to vest in the Pundits so elected, the entire controul over the Temple and its Ministers and Officers, as well as over the funds allotted for its expenses—restricting the interference of the Officers of

Government to the preservation of the peace of the town, to the protection of the pilgrims from oppression and extortion, and to the collection of the Tax appropriated to the use of the Government.

At the close of the year 1808, the Court of Directors submitted to the Right Hon. the Board of Commissioners for the affairs of India, a Draft of a Letter which they intended to send to the Bengal Government on the subject of these Regulations ; but they found that the President of the Board (who is always a member of the Cabinet) differed from them considerably in the view which he had taken of the matter. The original paragraph of the Directors here follows :—

We have perused the Papers referred to in these paragraphs, detailing the measures which you have adopted for collecting a Tax on Pilgrims resorting to the Temple of Juggernaut, and for the management of the affairs of the Establishment. It appears to us, that your Regulation, the IVth A.D. 1806, went too far, in interfering in the interior economy of the Temple ; and we are pleased to find, that you had, subsequently to the promulgation of that Regulation, determined to restrict your interference to the preservation of the public peace, the protection of the pilgrims, and the collection of the tax imposed by Government. For a Government, which is not Hindoo, to elect the priests who are to superintend the affairs of a Hindoo Temple, or to exercise a controul over its Ministers and Officers, or to take the management of its funds, would seem to us to be a direct invasion of the most revered of the Hindoo Institutions ; and for a Government professing Christianity to do these things, would be to act incompatibly with its own principles. In order, therefore, to leave the Hindoos in perfect possession of their religious immunities and privileges, and the undisturbed enjoyment of their religious exercises, as well as to prevent our Government from interfering in matters which it cannot be proper or competent for that Government to regulate, we desire that the exercise of your authority may extend only to objects, which fall duly within the province of the Magistrate ; as the care of the police, the administration of justice, and the collection of such a tax as may be requisite for the due attainment of these ends. For it is not our opinion, whatever the example of preceding Governments may have been, that the British Government ought to tax the Hindoos purely on a religious account ; for instance, to make them pay merely for access to any of their places of devotion : and we, therefore, must approve of the suggestion contained in the Letter of the Board of Revenue of the 17th of June 1806, to confine the interference of Government at Juggernaut to the levy of a duty on pilgrims, in like manner as is done at Gyah and Allahabad ; but the quantum of the tax ought to be fully sufficient to defray the expense incurred by Government for the establishment which it shall maintain at Juggernaut.

For this paragraph, the Board of Commissioners substituted the following :—

We have perused the Papers referred to in these paragraphs, detailing the measures which you have adopted for collecting a Tax on Pilgrims resorting to the Temple of Juggernaut, and for the management of the affairs of the Establishment ; and it appears to us, that the principles of the intended modifications, IVth A.D. 1806, as advised in the Letter which we are now answering, are very judicious. It is undoubtedly desirable to avoid, as much as possible, the exercise of any controul over the management and concerns of the Temple ; as our interference in such matters cannot but be, at all times, disagreeable to the feelings and prejudices of the Hindoos ; and may, occasionally, furnish ground of jealousy and misrepresentation, in regard to our views and intentions respecting their religion.

Upon the subject of the Tax upon Pilgrims resorting to Juggernaut and to Allahabad, we agree in the sentiments stated in our Revenue Letter of the 21st of August 1806, that "the revenue, which may be raised from any source of that nature, can never be an object, compared with the high importance of consulting, on all occasions, the religious opinions and civil usages of the Natives : " but both the Taxes above mentioned having been established during the Newaubs and Mahratta Governments, there does not appear to be any substantial objection to the continuance of those duties, under proper rules for their collection.

A correspondence ensued between the Court of Directors and the Board of Commissioners, in which the Court strenuously endeavoured to maintain their own view of the question ; but they failed in their object. The following is the concluding paragraph of their Letter to the Commissioners : and it is difficult to understand how it met with so much opposition from a British Minister.

With regard to imposing a Tax upon the Hindoos for admission to a religious privilege, when the imposor believed, as the Hindoo Government did, that the privilege was a real and solid good, it was, on his principles, allowable for him to put a price upon it ; but where the Government knew the supposed privilege to be a delusion, the Court must question the propriety of its continuing the practice, though it may be ancient ; that reason not having been deemed by our Government, in other instances, sufficient to sanction customs repugnant to the principles of justice. And, with respect to the disbursum out of the Public Treasury any thing toward the support of Religious Establishments, Hindoo or Mahomedan, beyond what their own endowments furnish, the Court cannot but deem the principle objectionable, and the practice to be preferred which has lately been adopted by the Madras Government, who have determined not to receive into their hands the funds belonging to such Institutions, nor to be concerned in the expenditure of them.

It having been decided that a Tax

should be levied from the Pilgrims, every precaution was taken to make it yield as much as possible. Alterations were made in the Regulations, from time to time. One of the principal was in the mode of rewarding the Purbarees and Pundas, whose occupations are thus described:—

Purbarees are a body of people who reside at Poorshotom, governed by four Sardars, or chiefs; one of whom is their Gomashtha, or chief manager, and always attends at the Athara Nala, where the main barrier is placed. They have a great number of subordinate Gomashthas, or agents; who travel about in search of pilgrims, and bring them in companies to Juggernaut: they then are called Batwas; and, generally, each company has also a Sathwa, or head pilgrim, who takes care of the rest. The Batwa, on his arrival at Poorshotom, reports to his Purbaree; who takes charge of the pilgrims before they arrive at the Ghat or Barrier, and is then their sole conductor.

The Pundas are Servants of the Idol; and do the same duties as the Purbarees at the barriers.

The Government, at first, authorised these people to collect, at the barriers, a fee from the pilgrims, for their own benefit; but this privilege having been abused, it was resolved that the British Collector should levy, besides the Tax for the State, an additional one, the amount of which he subsequently paid over to the Purbarees and Pundas, in such proportions as they were entitled to from the number of pilgrims which each had succeeded in enticing to undertake the pilgrimage.

*Pernicious Effect of the Taxes, in supporting and increasing the Superstition.*

It appears to have escaped observation, that, under the present arrangement, the ENGLISH GOVERNMENT COLLECTS A FUND, FOR THE SPECIAL PURPOSE OF SECURING TO THE ATTENDANTS OF THE TEMPLE SO HIGH A PREMIUM, AS TO STIMULATE THEIR CUPIDITY TO SEND AGENTS ALL OVER INDIA TO DELUDE THE IGNORANT AND SUPERSTITIOUS HINDOOS TO UNDERTAKE A PILGRIMAGE, WHICH IS ATTENDED WITH GREATER LOSS OF LIFE THAN ANY OTHER SUPERSTITION IN INDIA, AND WHICH ANNUALLY INVOLVES IN RUIN A GREAT MANY FAMILIES.

This is the more extraordinary, as the President of the Board of Commissioners, in his Correspondence with the Court of Directors, argues that the Tax cannot be considered as introducing or tolerating the practice of Idolatry. The truth is, that the Priests of the Temple would not take much pains to collect Pilgrims, if they

were not secure of a large pecuniary benefit; and the Hindoos would not undertake long and dangerous journeys, attended with great personal inconvenience, unless their enthusiasm was strongly excited by the Priests.

The arguments used on the spot are short and plain. The Purbarees and Pundas will neither employ agents to entice pilgrims, nor will they treat them kindly and properly, unless it is made their interest to do so. Hindoos will seldom come, if left to themselves; and if the pilgrimage becomes unpopular, the Tax will be so unproductive as not to be worth collecting.

It is the opinion of the best-informed persons in the province, that the dreadful scenes, which occur annually on all the high-roads leading to Juggernaut, would soon cease, if the Temple was placed on the same footing as numerous other places of Idolatrous Worship, which are left without any kind of interference on the part of Government.

At present, the Temple has all the outward appearance of being under the immediate controul and superintendence of the British Authorities. The regular troops guard the barriers; and are placed on duty at the very gate of the Temple. The endowed lands for its support are in the immediate possession of Government. The expenses of the Temple are fixed by the same authority. The Cars of the Idols are decorated with English Woollens from the Company's Stores, and at their expense a tax is regularly levied from the Pilgrims; and an additional one, of one-fifth of the other, is raised for rewarding the Purbarees and Pundas. In the year 1822, these people were said to have received from the British Collector 40,000 rupees. One of the principal Natives, in order to shew the good policy of securing so large a sum for the Brahmins, related that a Purbaree, named Juddoo Tewarree, had, in the year 1821, detached one hundred agents to entice pilgrims; and had, the ensuing year, received the premium for 4000 persons: he was, at that time, busily employed in instructing one hundred additional agents in all the mysteries of this singular trade, with the intention of sending them into the Upper Provinces of Bengal.

The attendants of the Idol are fond of boasting of the efficient support which they receive from Rulers, whose own religion teaches them to abhor Idolatry. They say, that, under the Mahratta Government, when a Hindoo determined to undertake a pilgrimage to Juggernaut, his family commended him to the protection of God, with



little expectation of ever seeing him again; but that now, under the British Government, every encouragement is held out, and every exertion made to revive the popularity and sanctity of the place.

In the year 1804, the English Government levied no tax; and, at that very critical period of our Indian History, it was thought sound policy to gratify the Hindoo Population, by affording every facility to their undertaking this celebrated pilgrimage with safety. The priests made every exertion to profit by this new and unexpected state of affairs; and they were so successful in reviving the zeal of the people, that it is reported that the number of pilgrims in 1805 could not have been less than two millions. It was quite impossible for the greater part to get admittance to the Temple. They worshipped the Idol while on the car, and departed. But it is said that the loss of lives was very considerable; and there can be little doubt that something like a famine must have prevailed. This amazing number of pilgrims had evidently arisen from circumstances not likely to occur again; and it is probable that, if Government had happily persevered in avoiding all interference, the novelty and great attraction would soon have worn off, especially if the pilgrims had been protected from the rapacity of the priests: the trade of Pilgrim Hunter would have been unprofitable; and no man would have felt any inclination to employ hundreds of agents to entice Hindoos to undertake such a pilgrimage.

#### *Expenses of the Temple.*

The Expenses of the Temple have been limited, by the English Government, to the sum of rupees 56,372.6.0. To meet this, there is—

	Rup.	An.	P.
The income from the endowed lands, which, in the year 1819-20, yielded . . . .	21,703	11	14
The sale of Holy Food, ditto . . . .	4,599	7	0
The sale of the Woollens from the old Cars, ditto . . . .	239	13	0
The net tax on Pilgrims amounted to rupees 149,871 12.1, out of which Government paid for the expenses of the Temple . . . . .	29,799	3	6
Fines and Petty Receipts . . . .	30	3	0
	56,372	6	0

The surplus, amounting to 118,286 rupees, was paid into the Treasury. The year 1822-3 was expected to give a surplus of 170,000 rupees. This will be the largest sum ever realised; and it cannot be supposed worth retaining, at the frightful price of lives with which it is known to be attended. It can only be secured by the encouragement of Idolatry in one of its most hideous forms; and every Christian will fervently pray that it may be speedily abolished. A visit to Juggernaut must always increase the interest which he may take in the deluded Heathen; and add fervency to his prayer, that the kingdoms of this world may soon become the kingdom of the Lord and of His Christ; and that He may reign for ever and ever!

The Princes of the Country, at no very remote period, appear to have employed their revenues in building Idolatrous Temples. The Followers of the False Prophet brought about a great change; but they do not appear to have erected many Mosques. It is, perhaps, reserved to the British Nation to remove the dark veil which covers the land. We are daily witnessing extraordinary events. A spirit of inquiry is increasing among the Heathen. The activity of Bible and Missionary Societies must be attended with powerful effects. The blessing attending their exertions shews that they are instruments in the hand of Divine Providence: and the accomplishment of the prophecies of Isaiah seems to be at hand—*How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace, that bringeth good tidings of good, that publisheth salvation!—At that day, shall a man look to his Maker, and his eyes shall have respect to the Holy One of Israel; and he shall not look to the altars, the work of his hands; neither shall respect that which his fingers have made, either the groves or the graven images.—They shall not hurt nor destroy in all my holy mountain; for the earth shall be full of the knowledge of the Lord, as the waters cover the sea.—And, in that day, there shall be a root of Jesse, which shall stand for an ensign of the people: to it shall the Gentiles seek; and His rest shall be glorious.*

The Government and the Country are under great obligation to Col. Phipps, for this impressive and affecting exposition of the delusions practised on the Hindoos. Neither directly nor indirectly can a Christian Nation countenance such evils, without disgracing its name and incurring an awful responsibility before God.

We shall close this subject by an extract of a Letter from Archdeacon Corrie, written, from Pooree Juggernaut, near the Temple, when on a

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visit to the coast, with his family, for their health. It may well serve to  
quicken our prayers and encourage our labours.

We are now inhabitants of the village where stands the Temple of the Indian Moloch,  
Juggernaut. At this time, the country round is quiet; and nothing, besides the gloomy  
Temple, marks the place. The Temple is by far the most imposing thing of the kind  
on this side of India; but many things indicate, we hope, the decline of the Idol. No  
voluntary sacrifices of life are now offered; and the Priests have laid aside the obscene  
figures which used to be annually renewed on the Idol's Car.

On the occasion of a partial insurrection about two years since, the Priests gave out  
that Juggernaut would no longer suffer the English to remain in India, and would not  
return to his Temple (on quitting it at the annual procession) till they were expelled;  
and mentioned a certain day for their overthrow. This was justly considered, by the  
General commanding the District, as an attempt to aid the Insurgents against the Go-  
vernment; and he sent a private order to the Officer in charge here, that if the Idol  
were not carried back as usual on the stated day, he should replace him by force, and  
take military possession of the Temple. The Natives about the General no doubt gave  
notice to the Priests, and Juggernaut returned before his time.

But, however the popular faith in Juggernaut may be weakened, it is not to be  
thought that a better faith is fast gaining ground; for *how shall they believe in Him of  
whom they have not heard, and how shall they hear without a preacher?* Few, indeed,  
comparatively of the Natives, have as yet heard the joyful sound of the Gospel. A little  
is doing to bring them acquainted with that Name which is *precious to them who believe*;  
and, every year, the means of Knowledge and Salvation are extending, but myriads, in  
the mean time, die in ignorance and in sin.

## CONTRIBUTIONS TO THE CHURCH MISSIONARY SOCIETY,

From November 21, to December 15, 1824.

ASSOCIATIONS.	Present.			Total.			BENEFACTIONS.	L. s. d.		
	L.	s.	d.	L.	s.	d.		L.	s.	d.
Bedfordshire	21	6	11	1214	10	4	Atkinson, W. Esq., Patrick Brompton,	19	10	0
Berkshire	5	0	0	837	7	10	Baber, James, Esq., Knightsbridge	5	0	0
Cambridgeshire, Town, Coun- ty, and University	150	0	0	5594	0	1	C. M.	5	0	0
Chichester, and West Sussex	80	0	0	1079	17	6	"Friend to Missions," by Rev. H. Berkin,	5	0	0
Church Lawford (Harboro' 10.6.0)	46	17	8	654	13	11	Fry, Elizabeth, Tunbridge Wells	50	0	0
Cottesmore (Rutland)	6	13	6	6	13	6	G. R., Post-mark, "Greenwich"	10	0	0
Devon and Exeter	5	0	0	4988	6	8	Harrison, Benj. Esq., Guilford Street	5	0	0
Drayton (Oxfordshire)	5	6	9	5	6	9	Hindman, J. Esq., Walthamstow	25	0	0
Edmonton	100	0	0	780	15	1	Lawley, Lady, Lichfield	5	0	0
Gloucestershire	300	0	0	836	3	4	"Thank-Offering for mercies received," Post-mark, "Brussels"	110	0	0
Hertfordshire (St. Alban's)	9	16	8	490	6	2	Vernon, Captain F. E. V., Bishopthorpe	10	0	0
Horwood, Little (Bucks.)	1	1	0	39	18	0	CONGREGATIONAL COLLECTIONS.			
Hull	60	0	0	6630	16	9	Blunham (Bedfordshire), by Rev. F. Neve,	5	10	0
Leeds	160	0	0	6378	3	6	Cottesmore, (Rutlandshire), by Rev. J.,	6	13	6
Meon, East, (Hants.)	1	0	0	25	5	6	Wilson, (Rev. H. Neville, Incumbent),	6	13	6
Norfolk and Norwich	406	18	10	9760	10	0	Everton (Bedfordshire), by Rev. Rardley	110	6	0
Northamptonshire, (Ketter- ing 30. Marston Trussell 41.1)	71	0	0	3731	4	8	Childers	10	3	5
North Shields	5	18	6	226	16	7	Leighton Buzzard (ditto), by Rev. T. S.	10	3	5
Ossett (Yorkshire)	17	6	6	310	13	8	Grimshaw	10	3	5
Pinner	46	7	6	141	4	5	Marston & Lubbenham, (Northampton- shire), by Rev. E. T. M. Philipps	10	0	3
St. Neot's	30	0	0	55	0	0	Ossett (Yorkshire), by Rev. John Black- burn, (Rev. E. Kilvington, Incumbent),	14	13	4
Serby (Notts.)	18	19	0	567	14	5	Pinner (Middlesex), by Rev. J. H. Stew- art, (Rev. J. B. Burnett, Incumbent),	9	14	4
Sheffield (Attercliffe 16.10.0.1)	300	0	0	4762	14	11	Southill (Bedfordshire), by Rev. R. P.	3	3	0
Driffield 16.7.0.0	24	11	6	224	1	0	Beauchcroft	24	11	6
Southwark	66	19	2	123	17	8	Southwark, St. Saviour's, by Rev. Thomas	24	11	6
Walthamstow	89	13	6	436	14	5	Mortimer	24	11	6
Warrington (Lancashire)	2	2	0	7148	11	11	LEGACIES.			
York	2	2	0	7148	11	11	Mr. George Cave, late of Kettering, by his Executor, Mr. Edward Bates,	19	19	0
COLLECTIONS.							Mrs. Elizabeth Eglington, late of Coven- try, by her Executor, Henry Lea, Esq., being one moiety of a contingent Legacy	24	0	0
Betts, Mrs. John, King's Langley	2	17	0	26	18	0	Thomas Horne, Esq., late of Hampstead, the produce of 500l. 3-per. Cents Re- duced with half-year's Interest, being part of the Residue of his Estate, by his Executors, T. Platt & E. Wood, Esqs.	42	6	6
Bird, W. G. Esq., Lichfield	8	14	0	61	11	3				
Gleed, Miss, Donnington	10	13	8	98	12	4				
Harris, Miss, St. Alban's	9	16	8	85	4	0				
Mills, Miss, late of Camberwell	0	5	0	1	1	0				
Prior, Mrs. & Miss Green, War- grave	2	6	0	2	6	0				
City Sunday Schools	3	2	0	41	19	8				

\* P. 500. The Sum credited to "South Bucks, (Drayton Beauchamp)," should have been  
"Drayton, Oxon. 5.6.9."

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## ERRATA.

Page 214, col. 1, l. 12, for 7398*l.* 1*9s.* 9*d.* read 7398*l.* 1*9s.* 4*d.*—Page 424, col. 2, at bottom, for 33,907*l.* 9*s.* 11*d.*, read 33,907*l.* 2*s.* 11*d.*—Page 532, col. 1, l. 9, for *two hundred and fifty-five Schools*, read *two hundred and sixty-five Schools*.—Page 533, col. 2, l. 6, for *be devoted*, read *will be devoted*.—ib. under head of "Appendix to the Report," No. 5, should be numbered 6, the Fifth Appendix being "Means of providing employment for Native Christians in India."

7405-8







